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The Fihrist of al-Nadim

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The Fihrist of al-Nadīm

A TENTH-CENTURY SURVEY OF MUSLIM CULTURE

Bayard Dodge EDITOR AND TRANSLATOR

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*Bayard Dodge is President Emeritus of
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The Fihrist of al-Nadīm

The Seventh Part

of the book Al-Fihrist, with accounts of the ancient and modern scholars, who were authors, with the names of the books they composed. The composition of Muḥammad ibn Ishāq al-Nadīm, known as Abū al-Faraj ibn Abī Ya'qūb al-Warrāq.

In the name of Allāh, the Merciful, the Compassionate

The Seventh Chapter

of the book Al-Fihrist, which includes accounts of the philosophers, the ancient sciences, and the books composed about them, in three sections.

The First Section

with accounts of the philosophers of the natural sciences and of logic, with the names of their books and translations of these [books] and explanations about them: Which of them are extant, which have been recorded but are no longer extant, and which of them used to exist, but have later disappeared.¹

¹ The title follows MS 1934. The first few lines, "The Seventh Part . . . known as Abū al-Faraj ibn Abī Ya'qūb al-Warrāq," are on a separate page in the manuscript. The phrase "an imitation of the handwriting of the author, His servant, Muḥammad ibn Ishāq" is written under this heading, on the left-hand side of the page. "The chapter of philosophers of the book *Al-Fihrist*" is written on the right-hand side. In MS 1135, the title for Chapter VII is erroneously given as "The Second Section." There are not many variations in wording between MSS 1135 and 1934, but the latter seems to be more accurate. See the Introduction for the parts of *Al-Fihrist* covered by the various manuscripts.

Statements at the Beginning of the Chapter [Quoted] from the Scholars in Their Own Words

Abū Sahl [al-Fadl] ibn Nawbakht said in the book *Two Things Seized Upon*:²

The types of sciences, the kinds of books, and the forms of questions have increased, as have the sources from which things indicated by the stars are derived. This [increase] was from what existed before the reasons [for these things] were made clear, and human knowledge about them was described by the Babylonians in their books, learned from them [the Babylonians] by the Egyptians, and applied by the Indians in their country.

These things dealt with the original created beings, their defilement³ by evil, their commission of sins, and their falling into such depths of ignorance that their minds became confused and their visions made to err. For as mentioned in the books about their affairs and actions, things reached a point at which their minds were perplexed, their visions confused and their religion destroyed. Thus they became bewildered and erring, understanding nothing.

They [the original created beings] remained in this state for a period of time until some of their successors coming after them, their offspring and the seed of their loins, obtained help in remembering, understanding, and perceiving phenomena.⁴ [They also received] knowledge of the past about the circumstances of the world, about its condition, the directing of its origin, the arrival at its intermediate status, and the issue at its end. [They also learned about] the condition of the inhabitants, and the positions of the heavenly bodies and their routes, degrees, minutes, and stations, both high and low, and with their courses and all of their directions. This was the period of Jamī ibn Awijhān, the king.⁵

The scholars were acquainted with this learning, recording it in books and explaining what they wrote down. Together with this recording they described the world, its grandeur, the origin of its causes, its foundation, its stars, kinds of drugs, remedies, charms, and other things which

² See Chap. VII, sect. 2, n. 67.

³ Flügel gives *muqārafah* ("defilement"), probably correct, although the manuscripts give *mufāraqah* ("separation").

⁴ Literally, "these matters."

⁵ This was a legendary king of Persia. He was called *Jamshīd* ibn Tahmūras ibn Hūshang (Awijhān).

are devices for people and which they describe as suitable to their wants, both good and bad. Thus they continued for a period of time, until the reign of al-*Ḍahhāk* ibn Qayy (Kai).

From other than the words of Abū Sahl, it is said, "'*Dah āk*' means 'ten vices,' but the Arabs turned it into al-*Ḍahhāk*." We now return to the words of Abū Sahl:

[Al-*Ḍahhāk*] ibn Qayy, during the season (share) of Jupiter and his period, turn, dominion, and power in controlling the years, built a city in al-Sawād,⁶ the name of which was derived from that of Jupiter. He gathered into it the science of the scholars and built there twelve palaces, according to the number of the signs of the zodiac, calling them by the names [of these signs]. He stored the scholars' books in them and caused the scholars themselves to live in them.

From other than the words of Abū Sahl: "He built seven shrines, according to the number of the seven stars, assigning each of these dwellings to a [wise] man.⁷ The Shrine of Mercury he assigned to *Hermes*, the Shrine of Jupiter to *Tinkalūs*, and the Shrine of Mars to *Tinqarūs*."⁸

We return to the words of Abū Sahl:

The people obeyed them [the seven wise men] and were submissive to their command, so that they managed their affairs. They [the people] appreciated their superiority over them in different forms of learning and modes of living, until a prophet was sent during that period. Because of his appearance and what reached them about his mission, they refused the wisdom [of the seven wise men]. Many of their ideas became confused, their cause was broken up, and there were differences regarding their aims and coming together. So each of the wise men sought a city in which to dwell, so as to become a leader of its people.

⁶ Al-Sawād here signifies ancient Chaldea. The city was Babylon; see Yāqūt, *Geog.*, I, 448 l. 12, 449 l. 14.

⁷ The seven shrines of Babylon were almost certainly seven small temples inside a sacred enclosure, consecrated to the sun, the moon, and the five known planets. They very likely formed a semicircle facing the ziggurat. Cf. the 12 shrines in the sacred enclosure at Harrān as described in Chap. IX, sect. 1, n. 50, and the 12 shrines at Sumatar as described by Segal, *Anatolian Studies*, III (1953), 97-103, 107.

⁸ *Hermes* is evidently Trismegistus. Nakosteen, p. 218, spells the next two wise men "Tingrous" and "Tuklous." For these two, see Chap. VII, sect. 2, n. 30.

Among them there was a wise man named *Hermes*. He was the most thoroughly intelligent, the most strikingly wise, and the most refined in discernment among them. He went to the land of Egypt, where he ruled over the inhabitants, making the land prosperous, improving the conditions of the people, and manifesting his wisdom among them.

This situation lasted, in Babylon in particular, until *Alexander*, the king of the Greeks, set forth from a city of the Greeks named Macedonia to invade Persia. Then when he [*Darius III*] refused to pay the tribute still imposed upon the people of Babylon and the kingdom of Persia, he [*Alexander*] killed him, *Dārā* ibn *Dārā* the king [*Darius III*], taking possession of his kingdom, destroying his cities, and razing the ramparts built by devils and giants.⁹ His destruction [ruined] whatever there was in the different buildings of scientific material, whether inscribed on stone or wood, and with this demolition there were conflagrations, with scattering of the books. Such of these things, however, as were gathered in collections and libraries in the city of *Iṣṭakhr*¹⁰ he had transcribed and translated into the Greek and Coptic tongues. Then, after he had finished copying what he had need of, he burned the material written in Persian. But there was a book called *Al-Kushtaj*¹¹ from which he took what he needed of the science of the stars, as well as of medicine and the natural sciences. This book and the scientific material, riches, and treasures which he hit upon, together with the scholars, he sent to the land of Egypt.

In the regions of India and China there were left some things which the kings of Persia had copied at the time of their prophet *Zoroaster* and the wise man *Jāmāsb*. They cared for them in those places, as their prophet *Zoroaster* and *Jāmāsh* had warned them of the actions of *Alexander*, with his conquest of their land and destruction of as many of their books and scientific materials as possible, and of his transferring them to his own country.

After that, learning was wiped out and torn to pieces in al-'Irāq, while the scholars disagreed and decreased in number and the people became the exponents of partisanship and division. For each of their sects there was a king. They called them [the kings] the Kings of the Tribes.¹²

⁹ This refers to *Alexander's* invasion of Persia and overcoming of *Darius III*. The translation is a free one, as the Arabic text is difficult to render literally.

¹⁰ This was ancient *Persepolis*; see Jackson, *Persia Past and Present*, pp. 294-95; *Yāqūt*, *Geog.*, I, 299.

¹¹ This may come from the Persian *kushtaj* ("palm fibers"). See Flügel edition of *Al-Fihrist*, p. 13 nn. 7, 10.

¹² For the Kings of the Tribes, see the Glossary.

After the division, disagreement and quarreling which they had before the time of King *Alexander*, the rule¹³ of the Greeks formed one kingdom. Thus they became one force, whereas the regime of Babylon continued to be broken, weakened, and corrupted. Her people continued to be oppressed and subjugated, unable to prevent lawlessness or to ward off injury, until the reign of *Ardashir* ibn *Bābak* of the lineage of *Sāsān*. He changed their disagreements into unity, joining together their divisions and conquering their enemies. He became master of their land, seizing for himself the rule over them. Thus he did away with their schisms, assuming for himself the sovereignty. Then he sent to India and China for the books in those directions, and also to the Greeks. He copied whatever was safeguarded with them, even seeking for the little that remained in al-'Irāq. Thus he collected what was scattered, gathering together the things dispersed.¹⁴

Shāpūr, his son, followed his example, so that there were transcribed into Persian all of those books, such as the ones of *Hermes* the Babylonian, who ruled Egypt; *Dorotheus* the Syrian; *Phaedrus* the Greek from the city of Athens, famous for learning; *Ptolemy* [*Ptolemaeus Alexandrinus*]; and *Farmāsib* the Indian.¹⁵ They explained them [the books], teaching the people about them in the same way that they learned from all of those books, which originated in Babylon.

Then after the time of these two [*Ardashir* and *Shāpūr*] there appeared *Chosroes Anūshirwān*, who collected, edited, and worked over them [the books] because of his interest in learning and his love for it. Thus for the people of every time and age there is new experience and a renewal of scholarship as foreordained by the stars of the zodiac, which is the master of time's destiny as commanded by Allāh, exalted be His majesty. Here ends the account of *Abū Sahl* [*al-Faḍl* ibn *Nawbakht*].

¹³ Although the Flügel version has the plural form "kings" (*mulūk*), MS 1934 has the singular "rule" (*mulk*). The words translated "formed one kingdom" are literally "assembled to one kingdom."

¹⁴ For the disturbed period of history at the end of the Parthian period and the restoration by *Ardashir* the Sāsānian, see Sykes, *History of Persia*, I, 410-30.

¹⁵ Instead of *Farmāsib*, *Tabarī*, *Annales*, Part I, pp. 1052 n. b, 1053 l. 10, give *Farmīsha*. *Gutschmid*, *ZDMG*, XXXIV (1880), 746, sect. 371, suggests *Pulukēsia*. This name is not included in the *Biog. Index*, as the identification is uncertain. The name should also be compared with *Pulakesin I*, founder of the *Chalukya* Dynasty in India, A.D. 550 (see "Chalukya," *Enc. Brit.*, V, 812), and with *Vikramaditya* (see "India," *Enc. Brit.*, XIV, 399). As translation from Indian into Persian and then from Persian into Arabic involved difficulties of transliteration, the names were inevitably confused.

Iṣḥāq al-Rāhib relates in his history that when *Ptolemy Philadelphus*, who was one of the kings of Alexandria, reigned, he made a search for books of learning, placing a man named *Zamīrah*¹⁶ in charge. According to what is related, he collected fifty-four thousand one hundred and twenty books. Then he said, "Oh, King, there are still a great many more [books] in the world, in Sind, India, Persia, Georgia, Armenia, Babylon, al-Mawṣil, and among the Greeks."

Another Account

Abū Ma'shar [Ja'far ibn Muḥammad] said in his book about the variations of astronomical tables:¹⁷

Because of their care in preserving [the books about] the sciences, their eagerness to make them endure throughout the ages, and their guarding them from celestial happenings and earthly damages, the kings of Persia actually chose for them the writing material¹⁸ which was the most durable in case of accident, the longest lasting in time, and the least prone to decay or effacement. This [writing material] was the bark of the white poplar tree, the bark being called *tūz*. The peoples of India, China, and the neighboring countries imitated them. They also selected this [material] for their bows with which they shot, because of its hardness, smoothness, and durability in the bows during a long period of time.

Then, after they [the kings of Persia] had obtained the best writing materials in the world to preserve their sciences, they desired [to store the books about] them in the place which among all of the regions of the earth and the towns of the provinces had the cleanest soil and the least amount of decay, being also the furthest removed from earthquakes and eclipses, as well as possessing the most cohesive clay with the quality of construction, which would endure the longest throughout the ages. After they had made a complete survey of the lands and regions of their kingdom, they were unable to find under the vault of the heavens any place

¹⁶ This is probably a misspelling for Demetrius Phalerens. The erroneous spelling is in all of the versions of *Al-Fihrist*, so that the name was evidently copied from an older source. The Arabic *z m ī r* (*Zamīrah*) and *d m r r* (*Demetrius*) might easily be confused.

¹⁷ The great astronomer Abū Ma'shar wrote numerous books about the astronomical tables; see Chap. VII, sect. 2, near n. 87, and the titles of Qifī, pp. 152-54.

¹⁸ The Arabic word translated "writing material" is *makātīb*, a plural form. It usually means "schools." *Tūz shajar al-khadank* is the inner bark of the *khadang* or white poplar tree. As a rule it was used for wrapping bow strings.

possessing these advantages to a greater extent than did *Iṣbahān*.¹⁹ Then as they examined the districts of this locality, they did not find any spot in it that could excel *Rustāq Jayy*.²⁰ Furthermore, in *Rustāq Jayy* they did not find any place more completely like what they desired than the locality in which, later on, the city of *Jayy* was marked out during the time of *Dāhir*.

Then they went to the *quhunduz*,²¹ which is inside the city of *Jayy*, to make it the depository for their sciences. This [depository] was called *Sārwayh* (*Sārūyah*)²² and it has lasted until our own time. In regard to this building, the people knew²³ who the builder was, because many years before our time a side [of the building] became ruined. Then they found a vault in the cleft-off side, built without mortar, and in which they discovered many books of the ancients, written on white poplar bark (*tūz*) and containing all of the sciences of the forefathers written in the old Persian form of writing.

Some of these books came into the possession of a man interested in them. Upon reading them, he found among them a book related to the ancient kings of Persia. In it it was mentioned that *Ṭahmūrath*, the king who loved the sciences and scholars, was forewarned of an atmospheric phenomenon in the west, in the form of a series of rains which were to be excessive in both duration and abundance,²⁴ surpassing the [normal] limit.

From the first day of the years of his reign, to the first day when this phenomenon in the west began, was two hundred and thirty-one years and three hundred days. From the beginning of his reign the astrologers led him to fear that this occurrence might pass from the west to the eastern regions. So he ordered the engineers to reach an agreement for the selecting of the best place in the kingdom, with regards to soil and atmosphere. They chose for him the site of the building which is known as *Sārwayh* and still exists at the present time within the city of *Jayy*.²⁵ So he commanded the construction of this well-guarded building. When it was

¹⁹ Unlike the other versions, the Flügel edition has *Iṣfahān*.

²⁰ *Jayy* was an old town near *Iṣbahān*, also called *Shahrastān*. *Rustāq* signified a military encampment. See Yāqūt, *Geog.*, II, 181; III, 342 bottom; IV, 452, 1045 l. 9.

²¹ This was the Persian name for a fortress inside a city.

²² The fortress called by Zoroastrians *Jem-gird* and later *Sruwa*, famous as the building where early Persian records were discovered; see "*Iṣfahān*," *Enc. Brit.*, XIV, 869.

²³ The *Tonk* MS has a variation from *darā* ("knew").

²⁴ The manuscripts give *al-dawm*, whereas Flügel has *al-dāwām*; both forms mean "abundance." There are unimportant other variations.

²⁵ For the proper names, see nn. 20, 22.

completed there was moved to it from his libraries a great deal of scientific material of various sorts, copied for him on white poplar bark (*tūz*) and placed in a part of the building so that it might be preserved for mankind until after the phenomenon should come to an end.

There was in it [the building] a book which was related to some of the ancient sages and which contained [knowledge of] the years and known cycles for deriving the intermediate positions of the stars and the reasons for their motions. The people of the time of Ṭahmūrath and those who lived earlier than they did in Persia called these the cycles of thousands (*adwār al-hazārāt*). The wise men, the kings of India who were on the face of the earth, the former kings of Persia,²⁶ and the ancient Chaldeans, who were tent dwellers belonging to the earliest Babylonian period, reckoned the intermediate positions of the seven stars from these years and cycles.²⁷ He [the king] gave special care to this [book] from among the astronomical tables of his time, because he and his contemporaries found upon examination that it was the best and briefest. The astrologers of the period, therefore, derived from it the astronomical tables, which they called the *Astronomical Tables of al-Shahriyār*.

This is the end of the statement of Abū Ma'shar.

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: A reliable authority once told me that during the year three hundred and fifty after the Hijrah [A.D. 961/62], another vaulted building cracked open. As it had appeared solid on the surface, the location [of the books] did not become known until after it had become a ruin. Many books were discovered in this place, but nobody found out how to read them.

A thing which I saw and witnessed myself was [the occurrence] when, some time after the year forty [A.D. 951/52],²⁸ Abū al-Faḍl ibn al-'Amīd sent here some torn books which he had found at Iṣbahān, in boxes in the wall of the city. As they were in Greek, suitable authorities like Yuhannā [al-Qass] and others deciphered their contents, [which dealt] with the names of the troops and the amounts of their wages. The books had the worst possible stench, as bad as though the skins had been freshly tanned. But after they

²⁶ The words "wise men" and "of Persia" are found only in the Flügel edition.

²⁷ The seven stars probably refer to the sun, moon, and five known planets.

²⁸ As al-Nadīm was young at this time, he probably saw the books somewhat later, after they had been brought to Baghdād for translation.

had been at Baghdād for a time they dried and changed, so that the smell left them. Even at the present time some of them are with our shaykh, Abū Sulaymān [Muḥammad ibn Bahrām]. It is said that the Sārwayh²⁹ is one of the solid ancient buildings, with such marvellous construction that it is compared in the East with the pyramids, which are in Egypt in the land of the West, both in magnificence and wonder of structure.

Another Account

In ancient times learning was forbidden, except for those who were scholars³⁰ or known to be able to receive it [learning] by natural genius. Philosophers examined the times of birth of those who sought learning and philosophy. If it was ascertained that a person when born was endowed with it [the genius for learning and philosophy] at birth, they enlisted his services, imparting to him learning, but if not, then no.

Philosophy appeared among the Greeks and Romans before the religious code of the Messiah, for whom be peace. When the Byzantines became Christians, they prohibited it. Some of the books about it they burned, but some they treasured. They, moreover, prevented people from speaking about anything in philosophy which was opposed to the prophetic doctrine. Then, later, the Byzantines returned to the schools of philosophical thought. This was due to the Byzantine king Julian,³¹ who used to stay at Antioch and whose minister was *Themistius*, the commentator on the books of Aristotle.³²

When Shāpūr dhū al-Aktāf [Shāpūr II] sought him [Julian] out, he was overcome by Julian. This was either in battle, or else it is

²⁹ See n. 22.

³⁰ Literally, "from its people."

³¹ In the Arabic it is Liyūliyanus, a corruption for Ayūliyanus, derived from the Greek name for the Emperor Julian.

³² The following story is evidently quoted from an old legend about Shāpūr II. In the legend, Shāpūr II traveled into the Byzantine Empire in disguise, was recognized and imprisoned, but freed by a girl. He returned to the city Jundī-Shāpūr in time to defeat the invading Byzantine emperor, Julian. For this story, see Firdawsī, *Shahnama*, VI, 337 ff.; Sykes, *History of Persia*, I, 444 ff.; "Shāpūr," *Enc. Islam*, IV, 314-15.

said because Shāpūr was recognized and caught when he went to the Byzantine country to seize its rule. The accounts about this are confused. Julian invaded Persia, coming to Jundī-Shāpūr,³³ where until our own day there is a breach known as the Breach of the Byzantines. When the chiefs of the Persians, the cavalry leaders, and the rest of the king's guard arrived, the attack against it [Jundī-Shāpūr] became prolonged. Entering it was difficult.

Shāpūr had been imprisoned in the Byzantine country, in the palace of Julian, whose girl (daughter) fell in love with him and released him. He secretly crossed the land until, reaching Jundī-Shāpūr, he entered it. Then the spirits of his companions who were there were so revived that they immediately set forth to attack the Byzantines, regarding the rescue of Shāpūr as a good omen. They took Julian prisoner and killed him, so that the Byzantines were disrupted.

Constantine the Great³⁴ was in the host of the army, but the Byzantines differed as to whom they should make their ruler, being weak from their lack of support for him. As Shāpūr was solicitous for Constantine [Jovian] and his succession [to rule] over the Byzantines, for his sake he was kind to them, arranging for them a means of withdrawing from his [Shāpūr's] country. This, however, was on condition that Constantine [Jovian] would make an

³³ Jundī-Shāpūr (Jundaysābūr) became a center of learning when, in A.D. 489, the Emperor Zeno closed the school at Edessa and King Kobad of Persia gave some of the professors refuge. Then, when the Neo-Platonist school at Athens was closed, A.D. 529, King Chosroes Anūshirwān gave a number of the philosophers his patronage in Persia. As Jundī-Shāpūr was the center of these émigrés, it became a point of exchange for the learning of Persia, India, Greece, Rome, and Syria. Scholars from there contributed a knowledge of science to the 'Abbāsid caliphs, as accounts in this chapter of *Al-Fihrist* explain. The city fell into ruin, but before he died in 1963, Dr. Allen O. Whipple identified its site in Southern Persia. For the history of this city, see Campbell, *Arabian Medicine and Its Influence in the Middle Ages*, I, 46; Sarton, I, 435; Yāqūt, *Geog.*, II, 130; Whipple, *Annals of Medical History*, New Ser., 8 (July 1936), pp. 313-23; "Djundai-Sābūr," *Enc. Islam*, I, 1064.

³⁴ This is an obvious mistake. The king referred to was of course not Constantine but Jovian, who was with the Byzantine army in Persia when Julian was killed. Because of the collapse of morale caused by Julian's death, Jovian was obliged to make an ignominious peace. See Smith, *GRBM*, II, 615. It was Jovian who re-established Christianity as the state religion in the Byzantine Empire, after the pagan regime of Julian the Apostate.

olive tree to grow in the place of each palm tree cut down in al-Sawād³⁵ and in his domains and, also, that he would send him Byzantines to build up what Julian had destroyed when he moved the war equipment from the Byzantine country.³⁶ He kept his pledge with him. Christianity, moreover, returned to its [former] status, the prohibition of philosophical books and the treasuring of them being renewed in the form that it is in at the present time.

In ancient times the Persians translated portions of books about logic and medicine into Persian. Then, later, 'Abd Allāh ibn al-Muqaffa' and others translated this material into Arabic.

Another Account

Khālid ibn Yazīd ibn Mu'āwiyah was called the "Wise Man of the Family of Marwān." He was inherently virtuous, with an interest in and fondness for the sciences. As the Art [alchemy] attracted his attention, he ordered a group of Greek philosophers who were living in a city of Egypt to come to him. Because he was concerned with literary Arabic, he commanded them to translate the books about the Art from the Greek and Coptic languages into Arabic. This was the first translation in Islām from one language into another.

Then at the time of al-Ḥajjāj [ibn Yūsuf] the registers, which were in Persian, were translated into Arabic.³⁷ The person who translated them was Ṣāliḥ ibn 'Abd al-Rahmān, a protégé of the Banū Tamīm.³⁸ The father of Ṣāliḥ was one of the prisoners from Sijistān.³⁹ He [Ṣāliḥ] used to write for Zād Infarrūkh ibn Yabrā, the secretary of al-Ḥajjāj, doing his writing in Persian and Arabic under his supervision. As al-Ḥajjāj grew to like him, Ṣāliḥ said to Zād Infarrūkh, "You are my contact with the governor, who I notice has come to like me. I am not sure, but he may raise me

³⁵ This was similar to ancient Chaldaea.

³⁶ Probably this refers to moving stores and equipment into the enemy's territory, so that he could pillage for supplies and destroy obstacles to his military movements.

³⁷ This account should be compared with Balādhurī, *Origins*, p. 465 ff. When the Muslims first conquered the eastern provinces, they used Persian for the tax accounts and government records.

³⁸ See "Tamīm," *Enc. Islam*, IV, 643. Only the Hūgel edition includes "Banū."

³⁹ During the year A.D. 650/51 al-Rabi' ibn Ziyād invaded Sijistān, raking many prisoners; see Yāqūt, *Geog.*, IV, 728 l. 18.

above you, so that you will lose your position." He [Zād Infarrūkh] replied, "Do not imagine that, for he is more in need of me than I am of him. There is nobody except myself who is satisfactory for keeping his records." Then he [Šāliḥ] said, "By Allāh, if he wishes to change the accounts into Arabic, I will change them." So he [Zād Infarrūkh] said, "Change some lines for me to see." This he did. Then it was said to him, "Feign sick, feign sick."⁴⁰ When al-Ḥajjāj sent him his physician, Theodorus,⁴¹ he found that he had no illness. This reached Zād Infarrūkh, who ordered him to appear [back at work].

It happened, during the revolt of Ibn al-Ash'ath, that as Zād Infarrūkh was leaving some place to go to his house, he was killed. Then al-Ḥajjāj appointed Šāliḥ to be the secretary in his place. When he [Šāliḥ] told him about what had taken place between his associate and himself in connection with the translation of the records, al-Ḥajjāj decided upon the plan [to translate the records into Arabic], making Šāliḥ responsible for it.

Mardān Shāh ibn Zād Infarrūkh then said to him [Šāliḥ], "What will you do with *dahwiyah* and *shashwiyah*?" He replied, "I shall write *ushr* (ten) and *nusf ushr* (half of ten)." Then he [Mardān Shāh] said, "How will you deal with *al-wid*?" He answered, "I shall write *wa-ayḍān* (and likewise)." Then he went on to say, "*Al-wid*, *al-nayf*, and *al-ziyadah* signify 'something more (increase).'" He [Mardān Shāh] retorted to him, "May Allāh cut off your seed from the earth, as you have cut off the basis of Persian!"⁴²

The Persians offered him [Šāliḥ] one hundred thousand silver coins (s., *dirham*) on condition that he would appear to be incapable of translating the records. But refusing to give up the translation, he

⁴⁰ The Arabic text, as translated in Balādhurī, *Origins*, p. 465, indicates that Zād Infarrūkh said "feign sick." But it is more reasonable to believe that the friends of Šāliḥ told him to pretend illness so as to escape the anger and jealousy of Zād Infarrūkh.

⁴¹ This name seems to be a mistake. *Theodorus* was the name of al-Ḥajjāj's physician.

⁴² Cf. Balādhurī, *Origins*, p. 466. Mardān Shāh hoped to succeed his father as the secretary, using Persian. He was jealous when Šāliḥ persuaded the governor to use Arabic for the records and accounts, making his own knowledge of Persian unnecessary. For this and the next sentence, see Flügel edition, p. 242, nn. 7, 8.

actually did translate them. 'Abd al-Ḥamīd ibn Yahyā said, "What an excellent man Šāliḥ is! How great is his graciousness to the secretaries!" Al-Ḥajjāj, moreover, honored him greatly.

The records at Damascus were in Greek. The man who kept them in writing for Mu'āwiyah ibn Abī Sufyān was Sarjūn (Sergius) ibn Manṣūr; later it was Manṣūr ibn Sarjūn. The records were translated during the time of Hishām ibn 'Abd al-Malik.⁴³ Abū Thābit Sulaymān ibn Sa'd, a protégé of al-Ḥusayn, translated them. He was in charge of the correspondence during the days of 'Abd al-Malik. It has [also] been said that the records were translated during the time of 'Abd al-Malik. When he asked Sarjūn to do some of the work, he desisted from it. This angered 'Abd al-Malik, so that he consulted Sulaymān, who said to him, "I will translate the records (*diwān*) and be responsible for them."⁴⁴

Mention of the Reason Why Books on Philosophy and Other Ancient Sciences Became Plentiful in This Country⁴⁵

One of the reasons for this was that al-Ma'mūn saw in a dream the likeness of a man white in color, with a ruddy complexion, broad forehead, joined eyebrows, bald head, bloodshot eyes, and good qualities sitting on his bed. Al-Ma'mūn related, "It was as though I was in front of him, filled with fear of him. Then I said, 'Who are you?' He replied, 'I am *Aristotle*.' Then I was delighted with him and said, 'Oh sage, may I ask you a question?' He said, 'Ask it.' Then I asked, 'What is good?' He replied, 'What is good in the mind.' I said again, 'Then what is next?' He answered, 'What is good in the law.' I said, 'Then what next?' He replied, 'What is good with the public.' I said, 'Then what more?' He answered, 'More? There is no more.'" According to another quotation: "I [al-Ma'mūn] said, 'Give me something more!' He

⁴³ The Tonk MS omits part of the sentence. It is not certain who al-Ḥusayn was. Compare this account with Balādhurī, *Origins*, pp. 301 ff.

⁴⁴ Literally, "I will translate the records and undertake them."

⁴⁵ Compare this account with Qiftī, p. 29, which gives variations. The Arabic text uses "said" throughout, but to make the passage readable, other words are substituted. In the first sentence of the following paragraph, MS 1934 omits "color" and gives "eye" in the singular.

[Aristotle] replied, 'Whosoever gives you advice about gold, let him be for you like gold; and for you is oneness [of Allāh].'⁴⁶

This dream was one of the most definite reasons for the output of books. Between al-Ma'mūn and the Byzantine emperor there was correspondence, for al-Ma'mūn had sought aid opposing him.⁴⁷ Then he wrote to the Byzantine emperor⁴⁸ asking his permission to obtain a selection of old scientific [manuscripts], stored and treasured in the Byzantine country. After first refusing, he complied with this. Accordingly, al-Ma'mūn sent forth a group of men, among whom were al-*Hajjāj* ibn Maṭar; Ibn al-*Baṭrīq*; *Salmān*, the director of the Bayt al-*Ḥikmah*; and others besides them. They brought the books selected from what they had found. Upon bringing them to him [al-Ma'mūn], he ordered them to translate [the manuscripts], so that they made the translation.

It was said that Yūḥannā ibn *Māsawayh* was one of those who went to the Byzantine country. Thus saith Muḥammad ibn Ishāq [al-*Nadīm*]: Among those who were concerned with the bringing of books from the Byzantine country there were Muḥammad, *Aḥmad*, and al-*Ḥasan*, the grandsons of Shākir al-Munajjim.⁴⁹ There will follow an account about them and their liberality with gifts, sending *Hunayn* ibn Ishāq and others to the Byzantine country to bring them rare books and unusual compositions about philosophy, geometry, music, arithmetic, and medicine. *Qusṭā* ibn Lūqā al-Ba'labakkī also brought some material with him, which he translated, it also being

⁴⁶ This whole conversation between al-Ma'mūn and Aristotle endorses the idea that reason (good in the mind) and revelation (good in the law) can be combined for the good of the public. As al-Ma'mūn shocked the orthodox authorities by upholding Greek science and the rationalistic tenets of the Mu'tazilah, he needed endorsement of this kind. In the final sentence of this paragraph, there is a play on the word *dhahab*, which means "gold," but also gives the connotation of adopting a doctrine, such as that of the Mu'tazilah. The oneness of Allāh evidently refers to the Mu'tazilah, who were called the People of Justice and Oneness.

⁴⁷ "Had sought aid opposing him" (*istazhar 'alā*) is perhaps literally "had overcome him." But it was not until the end of his reign that al-Ma'mūn started a war which resulted in defeat for the Byzantines. Qifī, p. 29, gives the form "exalted himself over him."

⁴⁸ He was Leo the Armenian. See Nicholson, *Literary History of the Arabs*, p. 359; Hitti, *Arabs*, p. 310.

⁴⁹ See Muḥammad ibn Mūsā ibn Shākir, *Aḥmad* ibn Mūsā ibn Shākir, and al-*Ḥasan* ibn Mūsā ibn Shākir in the Biog. Index.

translated for him. Abū Sulaymān al-Manṭiqī al-Sijistānī [Muḥammad ibn Bahrām] said that the sons of al-Munajjim [Banū Mūsā] supported a group of translators, among whom there were *Hunayn* ibn Ishāq, *Ḥubaysh* ibn al-Ḥasan, *Thābit* ibn Qurrah, and others besides them. Each month the translation and maintenance amounted to about five hundred gold coins (s., *dīnār*).⁵⁰

Thus saith Muḥammad ibn Ishāq [al-*Nadīm*]: I heard Abū Ishāq ibn *Shahrām* tell in a general gathering that there is in the Byzantine country a temple of ancient construction.⁵¹ It has a portal larger than any other ever seen with both gates made of iron. In ancient times, when they worshipped heavenly bodies and idols, the Greeks exalted this [temple], praying and sacrificing in it. He [Ibn *Shahrām*] said, "I asked the emperor of the Byzantines to open it for me, but this was impossible, as it had been locked since the time that the Byzantines had become Christians. I continued, however, to be courteous to him, to correspond with him, and also to entreat him in conversation during my stay at his court."

He [Ibn *Shahrām*] said, "He agreed to open it and, behold, this building was made of marble and great colored stones, upon which there were many beautiful inscriptions and sculptures. I have never seen or heard of anything equaling its vastness and beauty. In this temple there were numerous camel loads of ancient books." He exaggerated to the extent of a thousand camel [loads]. "Some of these [books] were worn and some in normal condition. Others were eaten by insects." Then he said, "I saw there gold offering utensils and other rare things." He went on to say, "After my exit the door was locked, causing me to feel embarrassed because of the

⁵⁰ For the translators, see Hitti, *Arabs*, p. 310 ff; O'Leary, *How Greek Science Passed to the Arabs*, pp. 163-75.

⁵¹ According to Shujā' and Smith (below), Ibn *Shahrām* was sent as an envoy to Basil II, the emperor at Constantinople, by 'Aḍud al-Dawlah. As Basil II ruled A.D. 976-1025, and 'Aḍud al-Dawlah ruled A.D. 949-83, it seems this event must have taken place between 976 and 983. On the other hand, *Al-Fihrist* says, in the following paragraph, "That was during the days of Sayf al-Dawlah," who ruled at Aleppo as a member of the Ḥamdān Dynasty, A.D. 944-67. Either there is a mistake, or else Ibn *Shahrām* was sent to Constantinople on two occasions. For dates and further details, see Shujā', VI, 23 (29); Smith, *GRBM*, I, 469.

favor shown me." He said, "That was during the days of *Sayf al-Dawlah*." He believed that the building was a three-day journey from Constantinople. The people of the district were a group of Chaldean Šābians, whom the Byzantines left alone in connection with their doctrines, but they collected tribute from them.⁵²

The Names of the Translators from [Foreign] Languages into the Arabic Tongue⁵³

Stephen al-Qaḍīm, who translated books on the Art [alchemy] and other subjects for *Khālīd* ibn Yazīd ibn Mu'āwiyah.

Al-Baṭrīq, who was contemporary with *al-Manṣūr*, who ordered him to translate some of the ancient books.

His son, *Abū Zakarīyā* 'Yahyā ibn *al-Baṭrīq*, who belonged to the group of *al-Ḥasan* ibn *Sahl*.

Al-Ḥajjāj [ibn Yūsuf] ibn Maṭar, who interpreted for *al-Ma'mūn* and was the person who translated the *Almagest* and *Euclid*.

⁵² It is probable that Ibn Shahrām journeyed by sea. In that case the building was very likely three days by boat from Constantinople, near Ephesus or Miletus. By the tenth century, the great temple of Apollo Didymaeus at Branchidae near Miletus and the famous library at Pergamum were almost certainly in ruins. It is likely, therefore, that this library was a second-century building at Ephesus with the famous temple of Diana nearby. The library at least may have been in fairly good condition. Magic, *Roman Rule in Asia Minor*, I, 584 and II, 1583, describes this library: "The most famous of all the gifts to Ephesus during this period was perhaps the great library dedicated to the memory of Tiberius Julius Celsus Polemaeanus, a native of the city, who after having held various administrative posts, had been proconsul of Asia [about A.D. 106]. The building was erected and endowed in the early second century by Polemaeanus' son and completed by the latter's heirs. Contemporary with it was another large structure, fronting on one of the streets leading to the harbor and consisting of a great hall with a room at either end, which has been regarded as either the Mouseion . . . or a sort of bazaar."

For the Chaldean Šābians, see "Šābians" in Glossary. This term may refer to a group of persons from Ḥarrān or southern 'Irāq who belonged to one of the sects of Šābians in those regions, residing in Asia Minor for trade. It also may simply refer to a group of pagans, permitted to live in Asia Minor and called Chaldean Šābians by the Arabs because they were accustomed to think of the undisturbed pagans in their territories as Šābians. One school of thought believes that the name "Šābian" comes from the word to "baptize," so that they see a connection between John the Baptist and the Šābian of ancient Chaldea. People holding such views might connect the Šābians mentioned here with the disciples of John at Ephesus; see Acts 19:3. This relationship with John, however, seems very farfetched.

⁵³ See Hitri, *Arabs*, pp. 311-16; Leclerc; "Syriac Literature," *Enc. Brit.* (9th ed.), XXII, 824-56.

Ibn Nā'imah, whose name was 'Abd al-Masīḥ ibn 'Abd Allāh al-Ḥimṣī al-Nā'imī.

Salām al-Abrash, who was one of the early translators at the time of the Barinak family, and among whose translations there is the *Natural Hearing* [*Physica auscultatio*], according to the statement of our lord *Abū al-Qāsim* 'Isā ibn 'Alī ibn 'Isā, may Allāh strengthen him.

Ḥabīb ibn Bahrij, the metropolitan bishop of al-Mawṣil, who interpreted a number of books for *al-Ma'mūn*.

Zadwīyā ibn Mā Ḥawah al-Nā'imī al-Ḥimṣī.⁵⁴

Ḥilāl ibn Abī Ḥilāl al-Ḥimṣī.

Tadhārī.

Photios.⁵⁵

Abū Naṣr ibn Mārī ibn Ayyūb.

Basil, the metropolitan bishop.⁵⁶

Abū Nūḥ [*Ibrāhīm*] ibn al-Ṣalt.

Eustathius.

Heron.⁵⁷

Stephen, son of *Basil*.

Ibn Rābiṭah.

Tūfīl (*Theophilus*).

Shamlī.

'*Isā* ibn Nūḥ.

Quwayrī, whose name was *Ibrāhīm*, surnamed *Abū Ishāq*.

Tadhruṣ al-Sinḡal.

Dārī al-Rāhib.

Hayyā.⁵⁸

Pethiōn.

Ṣalībā.

Ayyūb al-Ruhāwī.

Thābit ibn Qumā'.

Ayyūb and *Sam'ān*, who translated Ptolemy's astronomical tables and other ancient books for *Muḥammad* ibn *Khālīd* ibn *Yahyā* ibn *Barmak*.

⁵⁴ This name is taken from MS 1934; the Arabic is perhaps a transliteration of the Syriac name *Zadōi* ibn Mār Ḥawah. Flügel has *Zarūbā* ibn *Marjāwah*.

⁵⁵ MS 1934 inserts *Photios* (*Futhyūn*) with *Abū Naṣr*, but these two names undoubtedly refer to different persons.

⁵⁶ This name is garbled. *Basil* is a guess.

⁵⁷ The way in which *Heron* and *Eustathius* are written in MS 1934 suggests that *Abū Nūḥ* translated their works. See Smith, *GRBM*, II, 119, 437.

⁵⁸ Unlike the Flügel edition, MS 1934 separates this name from the one which follows.

Basil, who served [*Ṭāhir* ibn al-Ḥusayn] dhū al-Yamīnayn.⁵⁹

Ibn *Sahdā* al-Karkhī, who translated badly from Syriac into Arabic.

Among the works which he translated there was *Hippocrates'* book on embryos.⁶⁰

Abū 'Amr *Yūhannā* ibn Yūsuf al-Kātib, who was one of the translators.

He translated Plato's book on the training of boys.⁶¹

Ayyūb ibn al-Qāsim al-Raqqī, who translated from Syriac into Arabic.

Among his translations was the book *Isagoge*.⁶²

Midlājī (Marlāhī), who during our own time has a good knowledge of Syriac, but stammers in pronouncing Arabic. He has translated from Syriac into Arabic, and served 'Alī ibn Ibrāhīm al-Dahakī. Ibn al-Dahakī improved his translation.⁶³

Dādisho' (Dādishū'), who interpreted from Syriac into Arabic for *Ishāq* ibn Sulaymān ibn 'Alī al-Hāshimī.

Qusṭā ibn Lūqā al-Ba'labakkī, who was skilled in translating and had a good literary style in Greek, Syriac, and Arabic. He translated some things and corrected many [other] translations. Mention of him will be made in the proper place among the scholars who were authors.⁶⁴

Ḥunayn [ibn *Ishāq*].

Ishāq [ibn *Ḥunayn* ibn *Ishāq*].

Thābit [ibn *Qurrah*].

Ḥubaysh [ibn al-Ḥasan al-A'sam].

'Isā ibn Yaḥyā.

Al-*Dimashqī* (Dimishqī).

Ibrāhīm ibn al-Ṣalt [Abū Nūḥ].

Ibrāhīm ibn 'Abd Allāh.

Yaḥyā ibn 'Adī al-Nafīsī.⁶⁵

If Allāh Almighty so wills, we shall deal thoroughly with these men later on, for they were composers of books.

⁵⁹ This means "ambidextrous" and refers to Ṭāhir ibn Ḥusayn, who was appointed as governor in Khurāsān A.D. 820.

⁶⁰ Probably *De resectione foetus*.

⁶¹ Although this might refer to the second and third sections of the *Republic*, about the education of guardians and rulers, it more likely refers to the dialogue *Laches*.

⁶² Almost certainly the well-known book of Porphyry.

⁶³ At this point there is a space in MS 1934, evidently left for other names to be filled in.

⁶⁴ In MS 1934, written perpendicularly over Lūqā, the following phrase is found: "From the handwriting of Ibn al-Kalbī: 'He was surnamed Abū Sa'īd.'"

⁶⁵ Only the Tonk MS gives this name clearly as al-Nafīsī.

The Names of the Translators from Persian into Arabic

Ibn al-*Muqaffa'*, who has already been mentioned in the proper place.

The family of *Nawbakht*, most of them.⁶⁶ Mention of them has already been made and [more] will follow if Allāh so wills.

Mūsā and *Yūsuf*, the sons of Khālid, who served *Dā'ūd* ibn 'Abd Allāh ibn

Ḥumayd ibn *Qaṭṭabah*, translating for him from Persian into Arabic.

Al-*Tamīmī*, whose name was 'Alī ibn *Ziyād*, surnamed Abū al-Ḥasan.

He translated from Persian into Arabic. Among the works which he translated, there were the *Astronomical Tables of al-Shahriyār*.

Al-*Ḥasan* ibn *Sahl* [ibn *Nawbakht*], mention of whom will be made in the proper place with accounts of the astrologers.

Al-*Balādhuri*, *Aḥmad* ibn *Yaḥyā* ibn *Jābir*, who has already been mentioned and who translated from the Persian tongue into Arabic.

Jabalāh ibn *Sālim*, the secretary of *Hishām*,⁶⁷ who has already been mentioned. He translated from Persian into Arabic.

Ishāq ibn *Yazīd* translated from Persian into Arabic. Among the works which he translated there was a book about the record of Persia, known as *The Book of Choice* (*Ikhtiyār Nāmah*).⁶⁸

Among the Translators of Persia

Muḥammad ibn al-Jahm al-Barmakī.

Hishām ibn al-Qāsim.

Mūsā ibn 'Isā al-Kisrāwī.

Zādwayh ibn *Shāhwayh* al-Iṣbahānī.

Muḥammad ibn *Bahrām* ibn *Miṭyār* al-Iṣbahānī.

Bahrām ibn *Mardān Shāh*, the priest of the city of *Nisābūr*, which was one of the cities of Persia.

'*Umar* ibn al-Farrukhān, whom we shall mention in more detail among the authors.

Translators of India and the Nabataeans

Mankah [*Kankah*] al-Hindī, who was one of a group [employed by] *Ishāq* ibn *Sulaymān* ibn 'Alī al-Hāshimī. He translated from the Indian language into Arabic.⁶⁹

⁶⁶ This probably means that most of them translated Persian books. The Tonk MS has a variation.

⁶⁷ This was probably *Hishām* ibn al-Qāsim.

⁶⁸ The title is corrected on the margin of MS 1934. See "choices" in Glossary.

⁶⁹ Qifī, p. 265, calls him *Kankah*, and devotes two pages to him.

Ibn *Dahn*, al-Hindī, who administered the Bīmāristān (Hospital) of the Barmak family. He translated from the Indian language into Arabic. Ibn *Waḥshīyah*, who translated from Nabataean into Arabic. He translated many books, as is recorded. Mention of him will follow, if Allāh so wills.

The First to Speak about Philosophy⁷⁰

Abū al-Khayr ibn al-Khammār [al-Ḥasan ibn Suwār] told me in the presence of Abū al-Qāsim 'Isā ibn 'Alī, when I asked him who the first person was to speak about philosophy, that *Porphyrus* of Tyre asserted in his book, *History*, which was in Syriac, that the first of the seven philosophers was *Thales* ibn Mālis al-Amlisī.⁷¹ Two chapters of this book were translated into Arabic. Abū al-Qāsim said, "So it was," not denying it.

Others have said that the first person to speak about philosophy was *Pythagorus*, who was *Pythagorus* son of Mnesarchus, one of the people of Samos. *Plutarch* said that *Pythagorus* was the first person to call philosophy by that name. He wrote epistles known as *The Golden*, which were called by this name because *Galen* wrote them with gold so as to glorify and ennoble them.

The books of *Pythagorus* which we have seen are the following: His epistle to the tyrant (rebel) of Sicily; his epistle to Sifānus,⁷² The Derivation of Meaning; his epistle, Rational Politics.

These epistles have come down with the commentary of *Malchus*.

He said that after that *Socrates*, the son of *Socrates*⁷³ of Athens, a city of scholars and wise men, spoke about philosophy with statements about which not a great deal is known. What has come from his writings are *Discourse about Politics* and his epistle, *The Beautiful Life*, which is said to be authentic as his own.

⁷⁰ In the following accounts of Greek and Latin philosophy and science, the references have been limited to a few standard works, available in modern libraries.

⁷¹ MS 1934 gives Mālis, Flügel gives Māllis. Mālis and Amlisī may both be corrupted forms for "Milesian," as *Thales*' father lived at Miletus. His parents were named Examyus and Cleobuline.

⁷² The Arabic name suggests Staphanus, but cannot be identified.

⁷³ His father was really Sophroniscus.

Another Account

"Socrates" means "holding health (truth) (*māsik al-ṣaḥḥah*)."⁷⁴ He was an Athenian, ascetic, eloquent, and wise. The Greeks killed him because he disagreed with them. Information about him is well known. The king in charge of his death was Artakhasht.⁷⁴ *Plato* was one of the associates of *Socrates*.

From what is written in the handwriting of *Ishāq* ibn Ḥunayn: "Socrates lived nearly as long as *Plato* lived." Also from the handwriting of *Ishāq*: "Plato lived for eighty years."

Plato

From the book of *Plutarch*: "*Plato* was the son of *Ariston*." The meaning [of his name] is "breadth."⁷⁵ *Theon* states that his father was called *Astūn* [*Ariston*] and that he was one of the aristocrats of the Greeks. In his early life he [*Plato*] became interested in poetry, from which he derived a large share [of good fortune]. Then, when he attended the sessions of *Socrates*, he saw that he [*Socrates*] did not approve of poetry, but from him also he derived a large share [of good fortune].⁷⁶ After that he went over to the doctrine of *Pythagoras* about rational phenomena. According to what has been said, he lived for eighty-one years. *Aristotle* learned from him and succeeded him after his death. *Ishāq* [ibn Ḥunayn] states that he learned from *Hippocrates*.

Plato died during the year in which *Alexander* was born, which was the thirteenth year of the reign of *Lawkhus*.⁷⁷ *Aristotle* followed him. In those days the king of Macedonia was *Philip*, the father of *Alexander*.

⁷⁴ Perhaps Artakhasht is meant to be Artaxerxes. In that case, some early writer probably said that *Socrates*' death occurred during the reign of Artaxerxes II in Persia and then a later writer inferred that Artaxerxes was responsible for *Socrates*' death. Actually, the principal accusers of *Socrates* were Meletus and Anytus. Polyeuctus pronounced the sentence.

⁷⁵ This name refers to the breadth of his shoulders or his forehead, or possibly to the breadth of his style; see "*Plato*," *Enc. Brit.*, XXI, 808. For the name of his father in the sentence which follows, see *Diogenes Laërtius*, p. 113; *Smith*, *GRBM*, III, 392.

⁷⁶ The translation is taken from MS 1934 and the Tonk MS. Flügel and MS 1135 do not repeat "he derived a large share." Instead they give "he left it."

⁷⁷ *Plato* died 347 B.C., whereas *Alexander* was born 356 B.C. *Diogenes Laërtius*, p. 127, says that *Alexander* was born during the 13th year of the reign of *Philip* of

From what is written in the handwriting of Ishāq [ibn Hunayn]: "Plato lived eighty years."

The Books He Composed according to What Theon Recorded and Arranged in Sequence⁷⁸

The Republic (Al-Siyāsah), which Hunayn ibn Ishāq explained; The Laws (Al-Nawāmīs), which Hunayn translated, as did also Yahyā ibn 'Adī.

Theon said, "Plato wrote his books as dialogues in which were discourses with people, and he named each book with the name of the person with whom the composition was related." Among these there were:

A dialogue which he called Theages, about philosophy; a dialogue which he called Laches, about courage; a dialogue which he called Erastae, about philosophy; a dialogue which he called Charmides, about temperance; two dialogues which he called Alcibiades, about the beautiful; a dialogue which he called Euthydemus; a dialogue which he called Gorgias; two dialogues which he called Hippias; a dialogue which he called Ion; a dialogue which he called Protagoras; a dialogue which he called Euthyphro; a dialogue which he called Crito; a dialogue which he called Phaedo; a dialogue which he called Theaetetus; a dialogue which he called Clitophon; a dialogue which he called Cratylus; a dialogue which he called Sophistes.

Macedon; perhaps Lawkhos has been confused with Philip. Or perhaps it is meant to be Lagus, the father of Ptolemy and the husband of one of Philip's concubines; see Smith, *GRBM*, II, 712. Another possibility is that, as the *kh* in the name is not designated in MS 1934, the form may be a corruption of Loüs, the month in which Alexander was born. See Plutarch, *Lives*, IV, 242; Qisfī, p. 18.

⁷⁸ These titles, although many are spelled incorrectly, check remarkably well with the modern list of Plato's works; see "Plato," *Enc. Brit.*, XXI, 811 ff.; Plato, *The Dialogues of Plato* (Jowett); Plato, *The Republic of Plato* (Jowett). Some titles have been attributed erroneously to Plato, and several of his works are omitted, including numerous dialogues; cf. Plato, *The Dialogues of Plato* (Jowett). *Critias* is probably omitted because it was regarded as part of *Timaeus*. *Lysis*, *Philebus*, the *Apology*, and *Symposium* are also omitted. As Theon ends his list with the *Politicus*, it seems reasonable to suppose that the first title which he gives, *Al-Siyāsah*, refers to the *Republic* rather than to the *Politicus*. Most authorities question the authenticity of *Alcibiades*, *Hippias*, *Theages*, *Erastae*, *Clitophon*, *Minos*, *Hipparchus*, and *Menexenus*, although Jowett includes *Alcibiades I*, the *Lesser Hippias*, and *Menexenus* with Plato's works. The lists of Plato's works in *Al-Fihrist* should be compared with Qisfī, pp. 17 ff.

I read what was written in the handwriting of Yahyā ibn 'Adī, "*Ishāq* [ibn Hunayn] translated the *Sophistes*, with the commentary of *Olympiodorus*."

A dialogue which he called *Timaeus*, which Yahyā ibn 'Adī corrected; a dialogue which he called *Parmenides*, the compilation of which was made by *Galen*; a dialogue which he called *Phaedrus*; a dialogue which he called *Meno*; a dialogue which he called *Minos*; a dialogue which he called *Hipparchus*; a book which he called *Menexenus*; a book which he called *Politicus*.

From Other Than the Statement of Theon

From what I myself have seen and from the information of a reliable person about what he has seen:

Timaeus; three dialogues which Ibn al-Batṭīq translated, and which Hunayn ibn Ishāq either translated or else Hunayn corrected what Ibn al-Batṭīq had translated;⁷⁹ Relationship,⁸⁰ [taken from] the handwriting of Yahyā ibn 'Adī; book of Plato to the Cretan about the laws, [taken from] the handwriting of Yahyā ibn 'Adī; Oneness (Al-Tawḥīd), with his dialogue about the soul (al-nafs), the intelligence (al-'aql), the elemental substance (al-jawhar), and the dependent properties (al-'ard);⁸¹ Sense Perception and Pleasure, a dialogue;⁸² *Timaeus*, about which Plutarch spoke, according to [what is written in] the handwriting of Yahyā [ibn 'Adī]; *Theaetetus*,⁸³ which *Olympiodorus* translated, according to the handwriting of Yahyā; Education of Young Men (Ta'dīb al-Aḥdāth).⁸⁴

He also wrote epistles, which are extant. Theon said, "Plato arranged his writings for reading. Each group, consisting of four

⁷⁹ The three dialogues were the *Timaeus*, the *Critias*, and the unfinished *Hermocrates*.

⁸⁰ Flügel is probably correct in suggesting that this is the *Cratylus*, with its references to the relationships in language.

⁸¹ Although Qisfī, p. 18, gives the title as simply *Oneness*, the manuscripts and Flügel are probably correct in connecting it with the phrase of explanation which follows. This book seems to refer to the *Timaeus*, which deals with the four emanations mentioned in the title, and ends with the words, "the only begotten universe." See Plato, *Dialogues*, III, 614, 617, 676. For *al-'ard*, see Lane, *Lexicon*, I, Part 5, 2008.

⁸² This is probably *al-ḥass* ("sense perception"), although it would fit Plato's dialogue more accurately if it was *al-ḥusn* ("beauty" or "goodness"). "Pleasure" is *al-ladhdhah*. This dialogue is almost certainly *Philebus*.

⁸³ The texts are unclear. This title might be, instead, *Sophistus*.

⁸⁴ This is most likely the *Laches*.

books, he called a tetralogy."⁸⁵ *Ishāq* the Monk said, "Plato became known and his work became famous during the days of *Artaxerxes* [I] known as 'the Long Hand.'" Thus saith Muḥammad ibn Ishāq [al-Nadīm]: This king [Artaxerxes] belonged to Persia, so that there was no connection between him and Plato. It [probably] was Hystaspes, the king to whom Zoroaster presented himself; it is Allāh who knows.⁸⁶ Book of Plato: *The Roots of Geometry*, which *Qusfā* translated.⁸⁷

Account of Aristotle

The meaning [of his name] is "lover of wisdom," or, it is said, "the excelling, the complete," there also being given "the perfect, the excelling."

He was *Aristotle*, the son of *Nicomachus* son of *Machaon*, one of the descendants of *Aesculapius*, who invented medicine for the Greeks. *Ptolemy* the Foreign (al-Gharīb) recorded and said: "His mother's name was *Phaestias* and she traced [her lineage] to *Aesculapius*. He came from a city of the Greeks named *Stageira*. His father, *Nicomachus*, served as a physician to *Philip*, the father of *Alexander*. He himself was one of the pupils of *Plato*."⁸⁸ *Ptolemy* also said, "His submission to *Plato* was because of a revelation from the god in the *Pythian* temple." He went on to say, "He continued to teach⁸⁹ for twenty years, and when *Plato* was absent in *Sicily*, *Aristotle* took his place in the court of instruction."⁹⁰

⁸⁵ Although *Aristophanes* of *Byzantium* arranged some of *Plato*'s works in trilogies, *Thrasyllus* formed tetralogies. *Theon* evidently accepted this latter arrangement; see *Smith, GRBM*, III, 395.

⁸⁶ *Zoroaster*'s date is uncertain, but the best authorities think that he lived about 660–583 B.C. The King *Hystaspes* converted by *Zoroaster* was probably a provincial prince; see *Brown, Literary History of Persia*, I, 95–96. *Al-Nadīm* is obviously wrong also.

⁸⁷ This book was probably not written by *Plato*. The name of the translator is garbled. *Flügel* suggests that it is meant to be *Qusfā* ibn *Lūqā*.

⁸⁸ *Aristotle*'s mother's family lived at *Stageira* (*Stagira*) where *Aristotle* was born, 384 B.C. After spending twenty years with *Plato*, 367–347 B.C., he served as tutor to *Alexander*, 343–335 B.C. Then he spent 12 years in the *Lyceum* before he died, 322 B.C.

⁸⁹ This might be, instead, "He continued with instruction."

⁹⁰ For *Plato* in *Sicily*, see *Smith, GRBM*, III, 393. The story of the oracle at *Delphi* is probably a legend.

It is said that he studied philosophy after he had lived for thirty years. He was the master of eloquent style among the Greeks and among their excellent writers. After *Plato*, he was the most honored of their scholars, holding the highest rank in philosophy among the ancients.⁹¹ He also had an exalted position among the kings. Matters used to be administered in accordance with his opinion by *Alexander*, to whom he addressed a quantity of letters and communications about politics and other subjects.

Among these there was an epistle on politics which began,⁹² "As for wondering about your good qualities, the evidences for them have become dissipated, they are out-of-date, forgotten, no longer new or causing astonishment. What the populace says about you is true: 'He who praises you is not a teller of falsehood.'" There is in the same epistle: "When people are saddened by misfortunes, they are moved [to turn] to whatsoever is for their benefit. But if they attain security, they turn to evil, stripping off the bridle of caution. Thus, during a time of safety and calm, people are in the greatest need of the law."

There is also in it: "Treat enemies with injury;⁹³ those who have absolution with forgiveness; confessors with compassion; those who assault with opposition; troublemakers with social amenity;⁹⁴ the envious with anger; the insolent with magnanimity; assailants with dignity; the seditious with disdain; those who vex (sting) with caution; ambiguous matters with postponement; things that are clear with firmness; affairs that are confused with investigation; and association with kings with confidential secrecy, guidance about affairs, praise and assiduity, for what they desire for themselves is praise, while demanding servitude from the people." This is a saying of utmost wisdom, eloquence, and fullness of meaning, in

⁹¹ This is a free translation of an idiom.

⁹² This quotation may come from one of *Aristotle*'s short prose works, which he learned to write during his association with *Plato*, and some of which are well known. See "Aristotle," *Enc. Brit.*, I, 503; *Smith, GRBM*, I, 332.

⁹³ The manuscripts have *bi-al-adhā* ("with injury"), whereas *Flügel* gives *bi-al-idhn* ("with permitting").

⁹⁴ MS 1934 has *bi-al-mudākhashah* ("with social amenity"). *Flügel* has *bi-al-munāqadah* ("with contention" or "with disputation").

spite of being translated from one language to another. How great it must have been in the language of its utterance!

It is said that when Philip died and when, upon becoming king, Alexander turned his attention to wars against the nations, Aristotle withdrew, becoming ascetic. He went to Athens and established a place for teaching, the place with which the Peripatetics are associated. He turned his attention to the interests of the people, the aiding of the weak, and restoration of the buildings of the city of Stageira. The accounts about him are many; we have given only a few of them.⁹⁵

Aristotle died at the age of sixty-six, during the end of the period of Alexander, or it is said at the beginning of the reign of *Ptolemy Lagus*. His sister's son, *Theophrastus*, followed him in his teaching.⁹⁶

The Will of Aristotle

Al-Gharib⁹⁷ said, "When death attended him, he [Aristotle] stated: I have made Antipater my executor permanently over all that I have left behind. Until *Nicanor* arrives, let *Aristomedes*, *Timarchus*, *Hiapparchus*, and *Dioteles* be responsible for seeking whatever there is need to seek for, and for handling whatever there may be need to take care of, on behalf of the people of my house and *Herpyllis*, my servant, as well as for the rest of my slave girls and slaves and those whom I have left behind.

If it is easy and feasible for *Theophrastus* to join them in this affair, he should also be one of their number. When my daughter gains maturity, let *Nicanor* have charge of her. In case she should happen to die before she marries, or afterwards before having a child, the responsibility for my son, *Nicomachus*, falls to *Nicanor*. My charge to him in this case is that he shall manage the affairs which he handles in a way both desirable and seemly.

⁹⁵ The Tonk MS adds the words "for information."

⁹⁶ *Aristotle* died 322 B.C., a year after *Alexander* died, at the time when *Ptolemy I Soter*, son of *Lagus*, founded his dynasty in Egypt.

⁹⁷ Al-Gharib was *Ptolemy Chennus*, see *Ptolemy the Foreign* in the Biog. Index. As most of the names mentioned in the will have nothing to do with the cultural topics of *Al-Fihrist*, only *Nicanor*, *Nicomachus*, and *Theophrastus* are included in the Biog. Index. The version of the will given in Arabic should be compared with *Diogenes Laërtius*, p. 185, as there are numerous variations. Most of the Greek names are greatly garbled in *Al-Fihrist*. The translation gives the proper spelling of these names and on the whole follows MS 1934, which differs from the Flügel text only in minor ways.

In case *Nicanor* dies before he marries my daughter, or after her marriage but before she has a child, I charge that whatever *Nicanor* bequests in a will shall be valid and authoritative. In case *Nicanor* dies without a will and if it is convenient for *Theophrastus*, I should like to have him serve as his substitute in caring for my children and others whom I have left behind. But in case this is not agreeable to him, then let the executors whom I have named return to *Antipater*, so as to ask for his advice about what they should do with all that I have left. Then let them manage the affair in accordance with what they agree upon.⁹⁸

Let the executors and *Nicanor* take care of *Herpyllis*⁹⁹ for me. She deserves that from me, because of what I have seen of her solicitude in my service and her diligence in connection with what fulfilled my desires. Let them give her all she needs and, if she desires to marry, let her take only a man who is virtuous. Let there be given her in addition to what she possesses a talent of silver, which is one hundred and twenty-five rattles, as well as three female slaves whom she shall choose in addition to the handmaid she already has and her servant boy. If she desires to reside at *Chalcis*, she may live in my house, the guest house on the edge of the garden. Or if she chooses to live in the city of *Stageira*, let her dwell in the house of my fathers. Whichever one of the houses she may select, let the executors provide there for her what she records that she needs.¹⁰⁰

With regards to my family and children, I do not need to give a charge for their protection and the care of their affairs. Let *Nicanor* look after *Myrnex*, the slave boy, until he sends him with all his possessions to his town, in the way that he longs for. Let him set free my handmaid *Anbracis*. In the event that, after being emancipated, she offers to serve my daughter until she marries, give her five hundred drachmae and her slave girl.

Let there be given to the girl *Tales*, whom we have recently acquired, a young man from among our slaves and one thousand drachmae. Let the price of a slave boy be paid to *Timon* so that he can purchase for

⁹⁸ Evidently *Antipater* was an important man who was permanent executor of the will, with the other local persons mentioned to handle the practical details for him, but it is not certain that he was the regent of Macedonia who was living at the time.

⁹⁹ She was a slave, the mother of Aristotle's son *Nicomachus*, so that she had a place of special importance in his household.

¹⁰⁰ Aristotle was born at *Stageira*. When he retired from the Lyceum, he went to *Chalcis*, where he died. *Stageira* (*Stagira*) was in the *Chalcidice Peninsula* of Macedonia, whereas *Chalcis* was on the west coast of the island of *Euboea*.

himself someone in addition to the boy whose price has already been paid to him. Let there also be given to him whatever the executors may see fit.

When my daughter marries, let there be set free my slave boys Tychon, Philon, and Olympins. Let not the son of Herpyllis be sold, let none of the boys who have served me be sold, but let them be continued in service until they reach the maturity of manhood. Then when this stage is reached, let them be enfranchised, with arrangements made to give them what they deserve, if God Almighty so desires.

From what is written in the handwriting of *Ishāq* [ibn Ḥunayn], and in his own words, "Aristotle lived for sixty-seven years."

The Order of His Books on Logic, the Physical Sciences, Metaphysics, and Ethics¹⁰¹

Statement about His Books on Logic: Eight Books

Categoriae, which means "definitions"; *De interpretatione*, which means "expressions";¹⁰² *Analytica*, which means "analysis of the syllogism";¹⁰³ *Apodeiktikos*, which is the second *Analytica* and means "proof"; *Topica*, which means "argument"; *Sophistici*, which means "those in error"; *Rhetorica*, which means "oratory"; *Abūfiqā*, which is called *Poetica* and which means "poetry."¹⁰⁴

Account of the *Categoriae* with the Translation of Ḥunayn ibn Ishāq

Among those who explained it and wrote commentaries about it there were *Porphry*, *Stephanus* the Alexandrian, *Aelianos*, *Yahyā al-Nahwī*, *Ammonius*, *Themistius*, *Theophrastus*, and *Simplicius*. A man known as *Theon* has made both Syriac and Arabic [translations]. From the commentary of *Simplicius* there is an addition to the supplement. Among the odd¹⁰⁵ commentaries, there is a fragment

¹⁰¹ The word translated "metaphysics" is often used for "theology." In the original manuscript, some of the titles by Greek authors, such as those below, are Arabic transliterations of the Greek. Unless there is no Latin equivalent, these titles are given in the more familiar Latin.

¹⁰² In Greek transliteration this is *Peri Hermēneias*.

¹⁰³ This title and the one which follows were the *Analytica priora* and the *Analytica posteriora*.

¹⁰⁴ As there is no letter *p* in Arabic, the name *Abūfiqā* was evidently used as a corrupt way of writing *Poetica*.

¹⁰⁵ The Arabic, *gharīb*, might refer to Ptolemy al-Gharīb (the Foreign), but since the article is omitted, "odd" is probably the meaning.

ascribed to *Iamblichus*. Shaykh Abū Zakariyā¹⁰⁶ said, "It is likely that this was falsely ascribed to *Iamblichus*, as I saw among the supplementary words, 'Alexander says.'" Shaykh Abū Sulaymān said that Abū Zakariyā worked over the translation of this book with the commentary of *Alexander of Aphrodisias*; [it amounted to] about three hundred leaves.

Among those who explained this book there were Abū Naṣr al-Fārābī and Abū Bishr Mattā. The book has the abridgments and compilations, both tabulated and not tabulated,¹⁰⁷ of a group including Ibn al-Muqaffa', Ibn Bahrīz, Al-Kindī, *Ishāq* ibn Ḥunayn,¹⁰⁸ *Aḥmad* ibn al-Ṭayyib, and al-Rāzī.

Account of the *De interpretatione*

Ḥunayn [ibn Ishāq] translated it into Syriac and *Ishāq* [ibn Ḥunayn] into Arabic, the distinctive part.¹⁰⁹

The Commentators

Alexander [of Aphrodisias]: not extant. *Yahyā al-Nahwī*; *Iamblichus*; *Porphry*, a compilation;¹¹⁰ *Stephanus*; *Galen*, a commentary which is rare and not to be found; *Quwayrī*; *Mattā*, Abū Bishr; al-Fārābī; *Theophrastus*.

Among the Abridgments

[Those of] *Ḥunayn*, *Ishāq*, Ibn al-Muqaffa', al-Kindī, Ibn Bahrīz, Thābit ibn Qurrah, *Aḥmad* ibn al-Ṭayyib, al-Rāzī.

Account of the *Analytica priora*

Theodore [the Commentator] translated it into Arabic. It is said that he showed it to Ḥunayn, who corrected it. Ḥunayn translated a portion into Syriac and *Ishāq* translated also into Syriac what was left.

¹⁰⁶ See Qifṭī, p. 363 l. 18, where Yahyā ibn 'Adī is called Shaykh Abū Zakariyā'. In the following sentence, Abū Sulaymān was probably *Muḥammad* ibn Bahrām al-Sijistānī, and MSS 1934 and 1135 have different forms for "worked over."

¹⁰⁷ The Arabic word refers to diagrams arranged like family trees. For simplification it is translated "tabulated."

¹⁰⁸ The Tonk MS has *Ḥunayn* ibn Ishāq and also contains other errors due to careless copying.

¹⁰⁹ MS 1934 has *al-faṣṣ* ("distinctive part"). Flügel has *al-naṣṣ* ("text"), with a note to question its accuracy.

¹¹⁰ Flügel places "compilation" with *Stephanus*, probably wrongly. The manuscript suggests that it goes with *Porphry*.

The Commentators

Alexander made two commentaries as far as *al-ashkāl al-jumliyah*, one of them more complete than the other. Themistius wrote a commentary on the two sections together. Yahyā al-Nahwī made a commentary as far as *al-ashkāl al-jumliyah* and Quwayrī wrote a commentary as far as *al-thalathah al-ashkāl*. Abū Bishr Mattā made a commentary on the two sections together and al-Kindī also wrote a commentary on this book.¹¹¹

Account of the *Apodeiktikós*, which is the *Analytica posteriora*, in two sections

Hunayn translated part of it into Syriac and Ishāq translated it in complete form into Syriac. Mattā translated the version of Ishāq into Arabic.

The Commentators

Themistius made a complete exposition of this book. Alexander also explained it, but his work is not extant. Yahyā al-Nahwī commented upon it. Abū Yahyā al-Marwazī, with whom Mattā studied, had a statement about it, while Abū Bishr Mattā, al-Fārābī, and al-Kindī wrote explanations of it.

Account of the *Topica*

Ishāq [ibn Hunayn] translated this book into Syriac, while Yahyā ibn 'Adī translated into Arabic what Ishāq had rendered. Al-Dimashqī translated seven of its sections, the eighth being translated by Ibrāhīm ibn 'Abd Allāh.¹¹² There also existed an ancient translation.

¹¹¹ The expression *al-ashkāl al-jumliyah* is probably either "universal syllogisms" or "composite syllogisms"; see Aristotle, *Prior and Posterior Analytics*, pp. 369, 414. The term *al-thalathah al-ashkāl* probably refers to syllogisms in the third figure; *ibid.*, p. 362. These two terms are subjects dealt with in the *Analytica priora*. Themistius' commentary was evidently about the two books which compose the *Analytica priora*.

¹¹² In the Greek edition there are eight sections and in the Latin edition eight books. See Aristotle, *Opera omnia*, I, 172.

The Commentators

Yahyā ibn 'Adī said at the beginning of the commentary on this book, "I find no commentary on this book by any predecessor except for Alexander's commentary on part of the first section, and also the fifth, sixth, seventh, and eighth sections. There is also the commentary of Ammonius on the first, second, third, and fourth sections. For what I sought in my commentary, I relied upon what I understood in the commentaries of Alexander and Ammonius. I also improved the diction of the translators of those two commentaries." The book, with the commentary of Yahyā, has nearly one thousand leaves.

From an account other than that of Yahyā: Ammonius explained the first four sections and Alexander the last four, as far as the twelfth topic in the eighth section.¹¹³ Themistius explained the topics in it, while al-Fārābī also wrote a commentary on this book, with an abridgment of it. Mattā made a commentary on the first section, Ishāq translated what Ammonius and Alexander commented upon in the book, and Abū 'Uthmān al-Dimashqī translated this book.

Account of the *Sophistici*

It means "falsified wisdom." Ibn Nā'imah and Abū Bishr Mattā translated it into Syriac, while Yahyā ibn 'Adī translated it into Arabic from [the version of] Theophrastus.¹¹⁴

The Commentators

Quwayrī wrote a commentary on this book and Ibrāhīm ibn Bakīs al-'Usharī translated into Arabic what Ibn Nā'imah rendered, with corrections. Al-Kindī also wrote a commentary on this book, and it is said that a commentary on the book by Alexander was found at al-Mawṣil.¹¹⁵

Account of the *Rhetorica*

It means "oratory." There has come down an ancient translation. It is said that Ishāq translated it into Arabic and that Ibrāhīm ibn 'Abd Allāh also made a translation.

¹¹³ There were fourteen topics. For the twelfth, see Aristotle, *Categoriae et topica*, p. 196.

¹¹⁴ This was probably Tūfīl ibn Thūmā.

¹¹⁵ The reference to Mawṣil is omitted in MS 1135.

Al-Fārābī, Abū Naṣr, wrote a commentary on it, and I saw, written in the handwriting of Aḥmad ibn al-Ṭayyib, "In an ancient translation this book had about one hundred leaves."

Account of *Poetica*, Which Means Poetry

Abū Bishr Mattā translated it from Syriac into Arabic, and Yahyā ibn 'Adī also translated it. It is said that in it there was a statement by Themistius, but it is also said that this was falsely claimed to be his. Al-Kindī wrote an abridgment of this book.

Account of the *Natural Hearing* [*Physica Auscultatio*],¹¹⁶ with the Commentary of Alexander: Eight Sections

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: The portion of the commentary of Alexander of Aphrodisias which is extant is the first section, which was [taken] from the text of Aristotle's statement and is given in two parts, one of which with a portion of the other still exists. Abū Rawḥ al-Ṣābī translated it and the translation was then corrected by Yahyā ibn 'Adī. The second section from the text of Aristotle's statement is given in one section, which Hunayn translated from Greek into Syriac, and Yahyā ibn 'Adī translated from Syriac into Arabic. The third section has no exposition of the text of Aristotle's treatise.

The fourth section has been commented upon in three divisions. The first part, the second, and a portion of the third, as far as the statement about time, are extant.¹¹⁷ Although Qusṭā [ibn Lūqā] translated this, what is actually known is the translation of al-Dimashqī. The fifth section from the treatise of Aristotle is in one unit, which Qusṭā ibn Lūqā translated. The sixth section is also one unit, a little over half of which is extant. The seventh section is one unit, which Qusṭā translated. The eighth section is one unit, only a few leaves of which exist.¹¹⁸

¹¹⁶ In Arabic this is *Al-Samā' al-Ṭabī'i*. See Aristotle, *Opera omnia*, II, 248. In Latin this book is sometimes also called *Naturalis auscultationis*.

¹¹⁷ This is very likely as far as the tenth topic of the fourth section; see Aristotle, *Opera omnia*, II, 298.

¹¹⁸ This passage is very confused, because the word *al-maqālāh* is used both to refer to the original eight sections in Aristotle's own work and also to the parts or chapters into which the translations and commentaries were divided by the medieval scholars. The English translation is an attempt to make the meaning clear. The word *al-kalām* is also used in a confusing way. It is translated as "treatise" and "statement."

Account of the *Natural Hearing* [*Physica auscultatio*], with the Commentary of Yahyā al-Naḥwī of Alexandria

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: The part of this book which Qusṭā [ibn Lūqā] translated is in the form of precepts, but the part which 'Abd al-Masīḥ ibn Nā'imah translated is not in this form of precepts.¹¹⁹ Qusṭā translated the first half, which is in four sections, and Ibn Nā'imah the last half, also four sections.

Account of the *Natural Hearing* [*Physica auscultatio*], with the Commentaries of a Varied Group of Philosophers

Porphyry's commentary on the first, second, third, and fourth sections is extant. Basil translated it. Abū Bishr Mattā wrote an explanation in Syriac of Themistius' commentary on this book. Part of the first section in Syriac is extant. Abū Aḥmad ibn Karnīb wrote a commentary on part of the first section and part of the fourth section, as far as the statement on time.¹²⁰ Thābit ibn Qurrah made a commentary on part of the first section, while [Abū Nūḥ] Ibrāhīm ibn Ṣālt translated the first section of this book. I saw it written in the handwriting of Yahyā ibn 'Adī. Abū al-Faraj Qudāmah ibn Ja'far ibn Qudāmah also wrote a commentary on part of the first section of the *Physica auscultatio*.

Account of the Book *Heaven and Earth* [*De coelo*]¹²¹

It has four sections. Ibn al-Baṭrīq translated this book, while Hunayn [ibn Ishāq] corrected it. Abū Bishr Mattā translated part of the first section and Alexander of Aphrodisias made an exposition of part of the first section of this book. Themistius wrote an exposition of the entire book. Yahyā ibn 'Adī either translated or corrected it and Hunayn wrote something about it [entitled] *The Sixteen Questions*. Abū Zayd al-Balkhī explained the first part of this book for Abū Ja'far al-Khāzin.¹²²

¹¹⁹ The Arabic word translated "precepts" is *ta'ālīm*, which may signify "concepts" or, more specialized, "mathematical propositions."

¹²⁰ See n. 117.

¹²¹ In Arabic, *Kitāb al-Samā' wa-al-'Ālām*. See Aristotle, *Opera omnia*, II, 367.

¹²² Cf. Qiftī, p. 40 ll. 4, 5.

Account of the Book *Being and Corruption* [*De generatione et corruptione*]¹²³

Hunayn translated it into Syriac and *Ishāq* into Arabic, as did also al-*Dimashqī*. It is recorded that Ibn Bakūs [*Ibrāhīm*] translated it, too. Alexander wrote an exposition of the entire book, Mattā translated it, and Qusṭā [ibn Lūqā] translated the first section. *Olympiodorus* wrote an exposition of *Eustathius'* translation. Mattā Abū Bishr translated this and, after examining it, Abū Zakariyā¹²⁴ corrected it, that is, the translation of Mattā.

A commentary by Themistius on *De generatione et corruptione* has recently been found. It consists of two expositions, one large and one small. *Yahyā* al-Nahwī wrote a complete exposition of *De generatione et corruptione*, but the Arabic is inferior in excellence to the Syriac.

Account of the Signs on High [*Meteorologica*]¹²⁵

Olympiodorus wrote a long exposition. Abū Bishr [Mattā and] al-*Ṭabarī* translated it.¹²⁶ There was an exposition by Alexander, which was translated into Arabic, but was not translated into Syriac. Later, *Yahyā* ibn 'Adī translated it¹²⁷ into Arabic from the Syriac.

Account of the Book *The Soul* [*De anima*]¹²⁸

It is in three sections. *Hunayn* [ibn *Ishāq*] translated all of it into Syriac. *Ishāq* [ibn *Hunayn*] translated all but a small part of it. Then

¹²³ In Arabic *Kitāb al-Kawn wa-al-Fasād*. See Aristotle, *Opera omnia*, II, 432.

¹²⁴ This was probably *Yahyā* ibn 'Adī, a translator of scientific books.

¹²⁵ In Arabic *Kitāb al-Āthār al-'Ulwiyyah*; see Aristotle, *Opera omnia*, III, 553; "Aristūṭālīs," *Enc. Islam*, I, 433, where the title is given as *Al-Āthār al-'Alawiyya*. In MS 1135 parts of these passages are misplaced.

¹²⁶ The name *Olympiodorus* can be questioned, as the Arabic original is not properly written. Here, it is given in MS 1934 as Alamfīdūrus, but the consonant mark on the letter written as *f* is omitted. In numerous passages which follow, this letter is clearly marked as *q*. Wenrich, p. 294, has Macidorus, but Pauly; Smith, *GRBM*; Sarton; Diogenes Laërtius; and the *Encyclopaedia Britannica* do not mention a man of this name. What is likely is that some scribe wrote what should have been *f* as *q*, placing two dots over the letter instead of one. It was easy for the Arabs to use *f* for *p*, as they did not have *p* in their alphabet. Usually *b* represents *p*, but not always. As *Olympiodorus* was well known and wrote a commentary on the *Meteorologica* (see Smith, *GRBM*, III, 25), it seems reasonable to identify this man as *Olympiodorus*.

¹²⁷ This probably refers to the *Meteorologica* rather than to the commentary.

¹²⁸ In Arabic, *Kitāb al-Nafs*. See Aristotle, *Opera omnia*, III, 431.

Ishāq translated it a second time in its entire form, with improvements. *Themistius* wrote an exposition of the whole book; two chapters on the first [section], two chapters on the second, and three chapters on the third. *Olympiodorus* wrote a commentary which I read written in Syriac in the handwriting of *Yahyā* ibn 'Adī. There has been found an excellent commentary in Syriac ascribed to *Simplicius*, which he wrote for Athāwālīs.¹²⁹ An Arabic edition has also been found.

The Alexandrians had an abstract of this book, about one hundred leaves in length, and Ibn al-*Baṭrīq* made compilations of the book. *Ishāq* said, "I translated this book into Arabic from a manuscript which was in poor condition. Then after thirty years, when I found a manuscript in the best possible condition, I compared it with the first translation, which was of the exposition of *Themistius*."¹³⁰

Account of the Book *Perception and the Perceived* [*De sensu et sensibili*]¹³¹

It is in two sections. No translation which can be relied upon is known or recorded. What is recorded is a small portion which al-*Ṭabarī* derived from Abū Bishr Mattā ibn Yūnus.

Account of the Book of Animals: Nineteen Sections¹³²

Ibn al-*Baṭrīq* translated it, and there was also an old Syriac translation, which was better than the Arabic one. From what I have read written in the handwriting of *Yahyā* ibn 'Adī, "In the catalogue of his books there was, moreover, an ancient compilation." Then according to what is written in the handwriting of *Yahyā* ibn 'Adī, "*Nicolaus* wrote an abridgment" of this book. Abū 'Alī ibn Zur'ālī commenced to translate it into Arabic, as well as to correct it.

¹²⁹ This is probably meant to be *Annonius* son of Hermeas, the master of *Simplicius*. See Smith, *GRBM*, I, 146. For *Olympiodorus*, see n. 126.

¹³⁰ This quotation should be compared with the rendering in Qisfī, p. 41.

¹³¹ In Arabic *Al-Hiss wa-al-Mahsūs*. See Aristotle, *Opera omnia*, III, 476, in which there are seven chapters instead of two sections.

¹³² The nineteen sections probably include *Historia animalium*, *De partibus animalium*, and *De animalium generatione*. These works total nineteen sections; see Aristotle, *Opera omnia*, III, 1-430, 517-26. The small treatises, *De animalium motione* and *De animalium incessu*, were probably not a part of this work.

Account of the Book of Letters known as the *Divine Things* [*Metaphysica*]¹³³

The arrangement of this book was according to the sequence of the Greek letters, the first of which was the lesser *A*. *Ishāq* [ibn Ḥunayn] translated it. The work is extant as far as the letter *M*, which letter [section] was translated by Abū Zakariyā' Yahyā ibn 'Adī. The letter *N* was extant in Greek in the commentary of *Alexander*. *Eustathius*, moreover, translated these letters [sections] for al-Kindī, who gives information about it.¹³⁴

Abū Bishr Mattā translated into Arabic the letter *L*, the eleventh letter, with a commentary by *Alexander*. *Hunayn* ibn *Ishāq* translated it into Syriac. *Themistius* wrote a commentary as far as the letter *L*, and Abū Bishr Mattā translated it with the commentary by *Themistius*. *Shamlī* also translated it. *Ishāq* ibn Ḥunayn translated a number of the letters and *Syrianus* wrote a commentary as far as the letter *B*. It appeared in Arabic and was catalogued in the handwriting of Yahyā ibn 'Adī in the catalogue of his books.

From among the Books of Aristotle as Copied from What Is Written in the Handwriting of Yahyā ibn 'Adī, from the Catalogue of His Books:

*Ethics*¹³⁵—*Porphyry* wrote a commentary on twelve sections which were translated by *Ishāq* ibn Ḥunayn. A number of the sections, together with the commentary of *Themistius*, were in the possession of Abū Zakariyā' [Yahyā ibn 'Adī] and written in the handwriting of *Ishāq* ibn Ḥunayn. It was written in Syriac. The Visage¹³⁶—al-Ḥajjāj ibn Maṭar translated it. *Theology* (*Theologia*),¹³⁷ about which al-Kindī wrote a commentary.

¹³³ In Arabic, *Kitāb al-Alahiyāt*. The thirteen sections are designated by letters *A* through *N*. The "lesser *A*" is the last part of the first section. See Aristotle, *Opera omnia*, II, 468; *Metaphysica*, I, 1-310; *Aristotle's Metaphysics*, Vols. I and II.

¹³⁴ Ḥajjī Khalīfah, V, 51, and Qifī, p. 42 l. 2, have variations. It is likely that *Eustathius Romanus* did provide al-Kindī with a translation.

¹³⁵ In Arabic *Al-Akhlāq*. As this included twelve sections, it probably consisted of the ten sections of the *Ethica Nicomacheia* and two sections of the *Magna moralia*. See Aristotle, *Opera omnia*, II, 1-183; *Ethics of Aristotle*, p. 6 ff.

¹³⁶ The Arabic word *al-mar'āh* indicates something envisaged. Ḥajjī Khalīfah, V, 149, calls this book *Liber de Speculo*, which probably signifies the Latin *De divinatione per somnium*. See Aristotle, *Opera omnia*, III, 507 ff.

¹³⁷ An abridged paraphrase of part of the *Enneads* of *Plotinus*, believed by al-Kindī and others to belong to *Aristotle*. See "Aristūṭālīs," *Enc. Islam*, I, 433 sect 5.

Theophrastus

He was one of the disciples of Aristotle, and his sister's son. He was also one of the executors whom Aristotle appointed. After his [Aristotle's] death, he succeeded him at the court of learning.¹³⁸ Among his books there were:

The Soul [De anima], one section;¹³⁹ Signs on High [De meteoris], one section;¹⁴⁰ Morals [Theophrasti de moribus], one section; Sense and Objects of Sense [Theophrasti de sensu et sensibili], four sections translated by *Ibrāhīm* ibn Bakūs; Metaphysics [De metaphysica], one section, which Abū Zakariyā' Yahyā ibn 'Adī translated; The Causes of Plants [De causis plantarum], which *Ibrāhīm* ibn Bakūs translated—the part of it which is extant is a commentary of part of the first section;¹⁴¹ a work attributed to him, which is a commentary on the book "Categoriae."

Diadochus Proclus from the People of Attaleia,¹⁴² the Platonist

Definitions of the Origins of Natural Phenomena [Elementa physica];¹⁴³ The Eighteen Questions [Dodeviginti quaestiones sive argumenta Christianos], which Yahyā al-Nahwī refuted; Exposition of Plato's Statement that the Soul Is Not Essence [Commentarius in Platonis dialogum de anima immortalitate]; Theology [Institutio theologica],

¹³⁸ It was an Arab tradition that he was Aristotle's nephew. The court of learning was of course the Lyceum. For a list of books of Theophrastus, see *Diogenes Laërtius*, p. 197.

¹³⁹ See Smith, *GRBM*, III, 1088-90, for the first, second, fourth, and fifth titles.

¹⁴⁰ For this title, see *Diogenes Laërtius*, p. 197; for the following, *ibid.*, p. 199.

¹⁴¹ See Theophrastus, I, 331; II, 201.

¹⁴² *Al-Fihrist* gives this place name as Aṭṭariyah, although Qifī, p. 89, gives Aṭṭūlah. As Proclus was brought up at Xanthus, this may be the large city nearby called Attaleia, near Biblical Perga, modern Antalya.

The following note is written sideways on the margin of MS 1934, but incorporated into the text in MS 1135 and Flügel: "Yahyā al-Nahwī mentioned in the first section of his refutation of his, [Proclus', work] that he [Proclus] lived during the Coptic period of Diocletian, at the beginning of the third century after his reign. This is true." This statement is wrong, as Diocletian reigned A.D. 284-305, and Proclus lived 412-85. See Flügel, p. 255 l. 3; "Chronology," *Enc. Brit.*, VI, 316. For a modern book about Proclus, see Rosān, *The Philosophy of Proclus*.

MS 1135 becomes regular at this point, after omissions and confusion, with the exception that the passage omitted in the account of Aristotle's *De generatione et corruptione* is erroneously inserted into the account of Proclus.

¹⁴³ This list of books should be compared with Wenrich, p. 288. In the third title, the Arabic word translated "essence" is *al-ma'iyah*. Qifī, p. 369 n. c, substitutes a better-known form, *mahiyah*, which is like the Greek οὐσία; see Sprenger, p. 131 ff.

which pertains to God;¹⁴⁴ Commentary on the Golden Testaments of *Pythagoras* [In Pythagorae aurea carmina commentarius]—it is about one hundred leaves and extant in Syriac. He wrote it for his daughter. *Thābit* [ibn Qurrah] translated three of its leaves, but [then] died, so that he did not complete it.¹⁴⁵

The Sublime Elements;¹⁴⁶ book of *Proclus* called Diadochus, that is, “the follower of Plato,” about the Ten Questions [De decem quaestionibus, sive dubitationibus circa providentiam]; The First Good;¹⁴⁷ The Ten Difficult Questions [Decem dubitationes circa providentiam]; The Atom Which Cannot Be Divided;¹⁴⁸ The Illustration Which Plato Gave in His Book Entitled “Gorgias” [De parabola, quam Plato in dialogo, qui Gorgias inscribitur, protulit], in Syriac; Commentary on the Tenth Section about Happening, appearing in Syriac;¹⁴⁹ book of *Proclus*, the Platonist, entitled the Smaller Stoicheiosis;¹⁵⁰ book of *Proclus* on a commentary on the “Phaedo,” about the soul—*Abū ‘Alī* [‘*Isa ibn Ishāq*] *ibn Zur‘ah* translated a small part of it into Arabic.

Alexander of Aphrodisias

He lived during the days of the Kings of the Tribes, after *Alexander* [the Great]. He learned from *Galen* and associated with him.¹⁵¹ He nicknamed *Galen* “Mule Head,” and between them there were differences and disputations. In our account of *Aristotle* we have mentioned his expositions of *Aristotle*’s books.

Abū Zakariyā’ Yahyā ibn ‘Adī said:

Alexander wrote an exposition on all of the *Hearing* [*Physica auscultatio*] and also of *The Proof* [*Analytica posteriora*], which I have seen among the things left by *Ibrāhīm ibn ‘Abd Allāh al-Nāqid*, the Christian. The two expositions were offered to me for sale for one hundred and twenty gold

¹⁴⁴ See Wenrich, p. 288, and Sarton, I, 404.

¹⁴⁵ This was a composition ascribed to *Pythagoras* and called “golden” because *Galen* was supposed to have copied it with gold ink; see text near n. 71.

¹⁴⁶ This was very likely *Procli Diadochi in Platonis Timaeum commentaria*.

¹⁴⁷ This book cannot be identified and is probably not known in modern times.

¹⁴⁸ This book cannot be identified.

¹⁴⁹ This may be *De providentia et fato*.

¹⁵⁰ This was very likely an abridgment of *Institutio theologica*.

¹⁵¹ For the Kings of the Tribes, see the Glossary. In the following two sentences, the man referred to is *Galen*, the great medical authority, who died A.D. 199, about the time *Alexander of Aphrodisias* became director of the Lyceum. For “Mule Head,” see Smith, *GRBM*, II, 217.

coins (s., *dīnār*). I went to fetch the coins and upon returning found that the people had sold the two expositions along with other books to a man from *Khurāsān* for three thousand gold coins.

Another person whom I can trust said to me, “These books used to be carried in the sleeve.”

Abū Zakariyā’ [*Yahyā ibn ‘Adī*] said that he offered fifty gold coins (s., *dīnār*) to *Ibrāhīm ibn ‘Abd Allāh* for a copy of the *Sophistici*, a copy of the *Oratory* [*Rhetorica*], and a copy of the *Poetry* [*Poetica*], as translated by *Ishāq*, but he would not sell them. At the time of his death he burned them.

Among *Alexander*’s books there were:

The Soul [De anima], one section; Refutation of *Galen* about Possibility [*Alexandri Aphrodisiensis contra Galenum de possibili dissertatio*], one section¹⁵²—also one section refuting him about time and place; Vision (Sights) [Visum], one section; The Sources of Providence [De providentia], one section; Contradiction of Premises [De praemissorum inversione], one section; The Origins of the Whole according to the Opinion of *Aristotle* [De universalibus];¹⁵³ What Exists Is Not Homogeneous with the Ten Categories;¹⁵⁴ Providence [De fato], one section; The Difference between Primordial Matter and Genus [De materiae a genere differentia]; Refutation of Whoever Says that Nothing Exists Except from Something Else [Refutatio illorum, qui adserunt nihil ex nihilo fieri]; That Visual Perceptions Do Not Exist Except by Rays Traced from the Eye and a Refutation of Whoever Speaks of Diffusion of the Rays [Refutatio illorum, qui contendunt, visum nonnisi ope radiorum ex oculis emanantium effici], one section; Color [De coloribus], one section;¹⁵⁵ Differentiation according to *Aristotle* [De differentia ex Aristotelis sententia], one section; Theology [De theologia], one section.

¹⁵² The word for “possibility” is not given correctly in the Arabic. It is not entirely certain that the Latin title applies in the book which follows.

¹⁵³ The Latin title seems to fit the Arabic one, but the identification is not certain.

¹⁵⁴ *Alexander* wrote numerous commentaries on *Aristotle*’s works. The Latin for this commentary is not identified.

¹⁵⁵ *Qifī*, p. 55 top, and MS 1135 have *al-kawn* (“existence”). *Alexander* wrote a book with this title which is called *De generatione*. Flügel and MS 1934 have *al-lawn* (“color”), as given in the translation. These titles should be compared with Wenrich, p. 273 ff.

Porphyry

He came after *Alexander* [of Aphrodisias], but before *Ammonius*,¹⁵⁶ and was one of the people of the city of Tyre. Coming after the time of *Galen*, he expounded the books of *Aristotle*, as we have mentioned in the place where we have given an account of *Aristotle*. His additional books were:

Isagoge [Porphyrii isagoge], an introduction to books on logic;¹⁵⁷ Introduction to the Categorical Syllogisms [Introductio in syllogismos categoricos], translated by Abū 'Uthmān al-*Dimashqī*; Intelligence and the Intelligible [De intellectu atque intelligibili], in an old translation; two books addressed to *Anebo* [Ad Anebonem];¹⁵⁸ refutation of *Longinus* in connection with "Intelligence and the Intelligible" [De intellectu atque intelligibili], seven sections in Syriac; Seeking an Explanation, one section in Syriac;¹⁵⁹ Accounts of the Philosophers [Philosophorum historia]—I have seen its fourth section in Syriac; Abridgment of *Aristotle's* Philosophy [Philosophiae Aristoteleae compendium].

*Ammonius*¹⁶⁰

In his history *Ishāq* ibn Hunayn said that he [Ammonius] was one of the philosophers who lived after the time of *Galen*. He wrote commentaries on the books of *Aristotle*. We have already mentioned the ones among them which are extant when we were recording the books of *Aristotle*. Among his other books there were:

Exposition of *Aristotle's* Doctrines About the Creator; *Aristotle's* Aims in His Books; *Aristotle's* Proof of Oneness.

Themistius

He served as secretary to *Julian*, the apostate from Christianity who [supported] the doctrine of the philosophers, later than the time of

¹⁵⁶ Alexander of Aphrodisias lived during the late second and early third century A.D.; Ammonius lived three centuries later.

¹⁵⁷ For the *Isagoge*, see Sarton, I, 335; Wenrich, pp. 280–81; "Isāghūdjī," *Enc. Islam*, II, 527; Porphyry, *Isagūjī*.

¹⁵⁸ See Anebo in the Biog. Index. Cf. Chap. VII, sect. 3, n. 173.

¹⁵⁹ MS 1934 has *istafsār* ("seeking an explanation"). The other versions omit or confuse the title. Another possibility is that the word is meant to be *ikhtisār* ("abridgment") and is an unfinished title; the title *Abridgment of Aristotle's Philosophy* ("Ikhtisār Falsafah Aristū'alīs") is given as the last entry in the list in MS 1135. It is omitted in Flügel and MS 1934.

¹⁶⁰ For Ammonius and Themistius, see Wenrich, pp. 286, 289.

Galen. We have already mentioned the commentaries which he [Themistius] wrote about the books of *Aristotle* in the proper place. Among his [other] books there were:

Book to *Julian*, Administration; The Soul [De anima], two sections; Epistle to *Julian* the Emperor.

Nicolaus

He was a commentator on the books of *Aristotle*.¹⁶¹ We have already mentioned his commentaries in their proper place. In addition to these there were among his books:

On the Beauty of *Aristotle's* Philosophy about the Soul [Summa philosophiae Aristoteleae], one section; Plants [De plantis]—a number of its sections have appeared; Refutation of Whoever Makes Action and the Enacted the Same Thing [Refutatio illorum, qui intellectum et intelligibile unum esse statunt]; Abridgment of *Aristotle's* Philosophy [Compendium philosophiae Aristoteleae].

Plutarch

Opinions of Nature [De placitis philosophorum physici],¹⁶² which includes the opinions of the philosophers about natural phenomena, in five sections—*Qusṣā* ibn Lūqā al-Ba'labakkī translated it; Morals [Moralia], about what he pointed out in connection with the treatment of an enemy and the way to benefit by him;¹⁶³ Anger [De ira]; Self-Training [De virtutis exercitio], one section in Syriac; The Soul [De anima], one section.¹⁶⁴

*Olympiodorus*¹⁶⁵

He was a commentator on the books of *Aristotle*. Mention has already been made of the commentaries which he wrote, in the passage giving an account of *Aristotle*. Nothing particular from his works has fallen into our hands.

¹⁶¹ MS 1934 has "comentary" instead of "commentator," evidently a mistake. These titles should be compared with Wenrich, p. 294.

¹⁶² This passage should be compared with Wenrich, p. 255.

¹⁶³ This is probably *De Capienda ex inimicis utilitate*, bound with other treatises to form *Moralia*. See Plutarch, *Moralia*, I, xxxii–xxxiv.

¹⁶⁴ This may be confused with the treatise on *Aristotle's* *De anima* which was not written by the famous Plutarch, but by the Athenian; see Biog. Index., *Plutarch* son of Nestorius.

¹⁶⁵ For this name see n. 126.

Hippocrates

From [what is written in] the handwriting of *Yahyā ibn 'Adī*: [He wrote] *Epistle to Democritus about Proofs of the Creator*.¹⁶⁶

Epaphroditus

From what I read written in the handwriting of *Yahyā ibn 'Adī*, there was among his books *Commentary on Aristotle's Account of the Halo of the Moon and the Rainbow*. *Thābit ibn Qurrah* translated it.

*Plutarch, Another One*¹⁶⁷

Among his books there was *Rivers, Their Peculiarities, the Wonderful Things in Them, Mountains, and Other Things*.¹⁶⁸

Account of *Yahyā al-Nahwī*

Yahyā was a pupil of *Sāwārī*¹⁶⁹ and a bishop over some of the churches of Egypt, upholding the Christian sect of the Jacobites. Then he renounced what the Christians believe about the Trinity, so that the bishops assembled and debated with him. As he got the better of them, they conciliated him, treating him courteously and asking him to relinquish his point of view and to abandon his declarations.¹⁷⁰ As, however, he maintained his position, refusing

¹⁶⁶ In the Arabic the name is *Dyocrates*, but it is probably meant to be *Hippocrates*. Both *Hippocrates* of Cos and *Hippocrates* of Chios were contemporary with *Democritus* and one of them was a personal friend; see *Diogenes Laërtius*, p. 393. The name which follows is probable though not certain.

¹⁶⁷ This may have been the son of the famous *Plutarch*, but was more likely *Plutarch* son of *Nestorius* of Athens.

¹⁶⁸ After this short statement about the other *Plutarch*, the *Tonk MS* terminates with the following inscription: "The second section of the book *Al-Fihrist* has ended, with the help of Allāh, the Almighty, and with His kindness. If Allāh Almighty so wills, there will follow it in the third section an account of *Yahyā al-Nahwī*. *Ḥumayn ibn 'Abd Allāh*, the nephew of *Yahyā al-Jawharī*, has written it, thanks be to the Lord of the Knowing." The sections mentioned do not coincide with those of the more authentic manuscripts. The name mentioned is undoubtedly that of the copyist. As this *Ḥumayn ibn 'Abd Allāh* and his uncle, *Yahyā al-Jawharī*, must have lived some time after *Al-Fihrist* was first written, their names are not included in the *Biog. Index*.

¹⁶⁹ *Qiftī*, p. 354, gives the teacher's name as *Shāwārī*.

¹⁷⁰ *Qiftī*, p. 354 ff, gives an account of the legend about the apostasy of *Yahyā*. What is very likely is that he refused to accept the Monothelite doctrine of the Trinity, which the Emperor *Heracius* was trying to force upon the Coptic Church, using persecution. The Bishop of Alexandria welcomed the Muslim invasion as a means of avoiding this persecution; see *Hitti, Arabs*, p. 165; *Smith, GRBM*, III, 321.

to back down, they deposed him. He lived until Egypt was invaded by *'Amr ibn al-Āṣ*, who, when he went to him, honored him and found a position for him.

He wrote commentaries on the books of *Aristotle*. I have mentioned the commentaries which he wrote in their proper place. His additional books were:

Refutation of *Proclus*, eighteen sections; That Every Body Is Finite, So That Its Force¹⁷¹ Is Also Finite, one section; Refutation of *Aristotle*, six sections; Commentary on What Occurred to *Aristotle*, the Ten;¹⁷² a dissertation in which he refuted *Nestorius*; book in which he refuted people who do not profess [their beliefs], two sections; another treatise in which he refuted another group.

He also had some explanations of some of *Galen's* books on medicine, which we shall mention when we give an account of *Galen*. In the fourth section of his commentary on *Natural Hearing* [*Physica auscultatio*],¹⁷³ in the statement about time, *Yahyā al-Nahwī* mentioned a comparison, saying, "Like this year of ours, which is the three hundred and forty-third Coptic year of *Diocletian*." This indicates that between us and *Yahyā al-Nahwī* there are more than three hundred years. It is reasonable to suppose that the writing of the commentary on this book was at the beginning of his life, because he lived during the days of *'Amr ibn al-Āṣ*.¹⁷⁴

The Names of the Philosophers of Natural Science

Their periods and order of sequence are not known. They are:

Ariston

Among his books there was *The Soul* [*De anima*].

¹⁷¹ *Qiftī*, p. 356, has "death" instead of "force."

¹⁷² See *Qiftī*, p. 356, where the word translated "the ten" is omitted. "The ten" may be instead "the tenth" (*al-āshir*), in which case it might refer to the last section of the *Categoriae*, or to the last of ten books. *Hajji Khalifah*, III, 620, says that the commentary of *Yahyā* was in ten volumes. On the other hand, "the ten" may refer to the ten categories themselves.

¹⁷³ Already mentioned in the passage on *Aristotle's Physica auscultatio*.

¹⁷⁴ The Coptic year of *Diocletian* dates from the accession of the emperor, A.D. 284, so that 343 years later would be A.D. 627. *'Amr ibn al-Āṣ* invaded Egypt A.D. 640, at which time he befriended *Yahyā*. For the Coptic year of *Diocletian*, see "Egypt," *Enc. Brit.*, IX, 89.

Pantileius¹⁷⁵

Among his books there was *Secrets of Nature*, one section.

Turius

Among his books there was *The Dream*, one section.

Artemidorus

He was the author of *The Dream*. He also wrote *Interpretation of a Dream*, in five sections, translated by Hunayn ibn Ishāq.

Gregorius

He was the Bishop of Nyssa. Among his books there was *The Disposition of Man*.

Ptolemy the Foreign (al-Gharīb)

He admired Aristotle and divulged his good qualities. Among his books there was *Account of Aristotle, His Death, and the Sequence of His Books*.

Theon

He was a zealous partisan of Plato. Among his books there was *Sequence of Reading Plato's Books and the Titles of His Compositions*.

On the back of a piece [of manuscript] I found written in an ancient handwriting the names of persons whose names have come down to us from among [those of] the commentators on the books of the philosopher [Aristotle] in connection with logic and other branches of philosophy. They are Theophrastus, Eudennus, Herminius, Jovian,¹⁷⁶ Iamblichus, Alexander, Themistius, Porphyry, Simplicius, Syrianus, Maximus, Aedesius, Lycus, Nicostratus, Plotinus.

¹⁷⁵ This name fits the Arabic letters better than any other name that can be found, but no philosopher of this name is recorded, so that the Arabic may be garbled.

¹⁷⁶ In Arabic this is Yūānūs. This may be the Emperor Jovian, or some philosopher of minor importance. Compare Mas'ūdī, II, 324, for identification of the name. It is impossible to be sure of the scholars indicated by the Arabic names in this list, but see the Biog. Index for the persons probably referred to.

Account of al-Kindī

He was Abū Yūsuf Ya'qūb ibn Ishāq ibn Šabbāḥ ibn 'Amrān ibn Ismā'īl ibn Muḥammad ibn al-Ash'ath ibn Qays al-Kindī ibn Ma'dī Karib¹⁷⁷ ibn Mu'āwiyah ibn Jabalah ibn 'Adī ibn Rabī'ah ibn Mu'āwiyah ibn al-Ḥārith ibn Mu'āwiyah ibn Kindah, who was Thawr ibn Marta¹⁷⁸ ibn 'Adī ibn al-Ḥārith ibn Murrāh ibn Adad¹⁷⁹ ibn Zayd ibn al-Humaysa' ibn Zayd ibn Kahlān ibn Sabā ibn Yashjub ibn Ya'rub.¹⁸⁰

He was the distinguished man of his time and unique during his period because of his knowledge of the ancient sciences as a whole. He was called "the Philosopher of the Arabs." His books were about a variety of sciences, such as logic, philosophy, geometry, calculation, arithmetic, music, astronomy, and other things. He was miserly.¹⁸¹

We are mentioning him with the natural philosophers so as to indicate his preeminent position in science. We shall mention everything that he compiled about all of the sciences if Allāh Almighty so wills.¹⁸²

Names of His Philosophical Books¹⁸³

Elementary (First) Philosophy, introductory to natural phenomena and unity;¹⁸⁴ Intrinsic (Inner) Philosophy, Logical and Difficult Questions,

¹⁷⁷ See Durayd, *Geneal.*, p. 219 bottom, for this element of the name.

¹⁷⁸ This name is very likely incorrect. Flügel spells it with a double *t*. Compare variations in Qifṭī, p. 366 l. 16; Durayd, *Geneal.*, p. 212 l. 2; "Al-Kindī," *Enc. Islam*, II, 1018-19.

¹⁷⁹ See "Al-Kindī," *Enc. Islam*, II, 1018, where this name is written "Udad."

¹⁸⁰ See Durayd, *Geneal.*, p. 217.

¹⁸¹ For an amusing description of the miserly traits of al-Kindī, see Jāḥiẓ, *Le Livre des avares*, pp. 115-33.

¹⁸² Compare this account of al-Kindī with Qifṭī, pp. 366-78; Tūqān, *Turāth al-'Arab*, p. 175; Miel, *Science arabe*, pp. 80, 81; Ḥajar, *Lisān al-Mizān*, Part 6, p. 305; Khallikāu, I, 351, 355. Compare the lists of al-Kindī's works which follow with McCarthy, *Al-Tasānif*, p. 81 ff; Turayḥī, *Al-Kindī*, p. 64 ff.

¹⁸³ It is probable that the epistles written by al-Kindī were similar to modern essays. The word *fī* ("about" or "on") is often placed after "his epistle" in the Arabic; it is omitted in the translation. Compare the following list of philosophical books with Kindī, *Rasā'il al-Kindī al-Falsafiyah*.

¹⁸⁴ Islām did not regard spirit and matter as two existences, but insisted upon the oneness of creation. This was a difficult subject for the philosophers, influenced by Greek thought, to discuss.

and Metaphysics (the Supernatural); his epistle on the subject that philosophy cannot be acquired except with a knowledge of mathematics; Encouragement for the Learning of Philosophy; Arrangement of the Books of Aristotle; about the intention of Aristotle in the "Categories," what they [the categories] aim at, and their subject matter; The Essence of Science and Its Divisions; The Divisions of Human Learning; his long epistle, Scientific Evaluation; his epistle epitomizing scientific evaluation; That the Works of the Creator, May His Name Be Glorified, Are All Just, There Being No Injustice in Them; about the Essence of the Phenomenon¹⁸⁵ Which Has No Termination, and in What Way It Is Said That It Has No Termination.

His epistle, Evidence that the Firmament of the World Cannot Be without Termination and That This Is [Known] by Power [of Intellect]; about Agents and the Things Acted upon among the First Natural Phenomena; about Explanations of the Combinations of Thought (al-Jawāmi' al-Fikrīyah); Questions Asked about the Benefit of Mathematics; about investigating the statement of one claiming that natural objects produce uniform action due to the inevitability of their creation; about the Origins of Perceptible Phenomena; epistle, Benevolence in the Arts;¹⁸⁶ epistle about the procedure for letters to the caliphs and viziers; epistle, Division of the Law;¹⁸⁷ epistle, The Essence of the Mind,¹⁸⁸ with an explanation of it.

His Books about Logic

His epistle on an introduction to logic, with a full discussion of it; his epistle on an introduction to logic, with abridgment and summary; his epistle, The Ten Categories;¹⁸⁹ his epistle about the clarification of Ptolemy's statement at the beginning of his book "Almagest"¹⁹⁰ in connection with what Aristotle said in the "Analytica"; his epistle about choosing of the four books;¹⁹¹ his epistle, Guarding against the Deceits of the

¹⁸⁵ This may refer to the spiritual force active in matter; see "al-Kindī," *Enc. Islam*, II, 1020.

¹⁸⁶ All of the texts have *taraffaḡ* ("benevolence").

¹⁸⁷ *Division of the Law* ("Qismat al-Qānūn") does not seem appropriate in a list of philosophical books. Perhaps the title is meant to be a reference to the Canon of Euclid, or to musical divisions of the dulcimer (*qānūn*).

¹⁸⁸ For the word translated "essence," see n. 143.

¹⁸⁹ This must refer to the *Categoriae* of Aristotle, dealing with the ten highest and most comprehensive generic ideas.

¹⁹⁰ See Chap. VII, sect. 2, n. 20.

¹⁹¹ This title appears only in MS 1934.

Sophists; his epistle with summary and abridgment about the logical proof (proof of logic); his epistle on the five sounds;¹⁹² his epistle on "Hearing of Existences" [*Physica auscultatio*];¹⁹³ his epistle on the action of a [sense] organ for the derivation of a union of premises.¹⁹⁴

His Arithmetical Books

His epistle, An Introduction to Arithmetic, five sections; his epistle, The Use of Indian Arithmetic, four sections; his epistle, Clarification of the Numbers, which Plato mentioned in his book "The Republic"; his epistle, The Composition of Numbers; his epistle, Oneness, from the point of view of numbers; his epistle, The Derivation of the Concealed and Conceived; his epistle, Divination and Augury, from the point of view of numbers; his epistle, Redaction¹⁹⁵ and Multiplication by Sha'ir Countings;¹⁹⁶ his epistle, Added Quantity; his epistle, Relativities of Time; his epistle, Numerical Artifices and Knowledge of Them.¹⁹⁷

His Books on Spherics¹⁹⁸

His epistle, That the World and All the Things In It Are Spherical in Shape;¹⁹⁹ his epistle explaining, That None of the Original [Heavenly] Bodies or Remote Firmaments Are Other than Spherical; his epistle, That the Sphere Is the Largest of Bodily Forms and that the Circle Is the Greatest of All Plane Shapes; his epistle, That the Surface of the Water of the Sea Is Spherical; his epistle, Spreading Out the Sphere to a Plane Surface; his epistle, Spherics; his epistle, Calculating the Azimuth on a Sphere; his epistle, Formation of the Six Zones and Their Functions.²⁰⁰

¹⁹² This may refer to the five vowel sounds, as it is not included with the books on music.

¹⁹³ Here the Arabic is *Sanī' al-Kiyān*, whereas the *Physica auscultatio* of Aristotle is as a rule entitled *Al-Samā' al-Ṭabī'ī* ("Natural Hearing").

¹⁹⁴ For "organ" see Goichon, *Vocabulaires comparés d'Aristote et d'Ibn Sīnā*, p. 2 no. 31. For "union of premises," see Rescher, *Studies in the History of Arabic Logic*, pp. 35 n. 18, 36.

¹⁹⁵ Both Qifṭī, p. 370, and Flügel have *khufūṣ* ("lines"), but the manuscripts do not give a consonant sign over the first letter, and the word makes more sense as *hufūṣ* ("redaction of a fraction").

¹⁹⁶ *Al-sha'ir* is defined as a measure of weight equal to a barley grain, or of length equal to six mule hairs, side by side. See Lane, *Lexicon*, Book I, Part 4, p. 1561.

¹⁹⁷ MS 1934 adds an extra title which is too badly written to be sure of its meaning.

¹⁹⁸ Flügel gives *al-karīyāb*, which is not a usual form and does not make sense. Qifṭī, p. 370, and the manuscripts have *al-kurīyāt*, which in modern times is used for spherules, but formerly may have been used in a more general way for spheres.

¹⁹⁹ Qifṭī, p. 370, omits the word "shape."

²⁰⁰ This title probably refers to the spaces between the seven heavenly bodies.

His Musical Books

His long (great) epistle, Composition; his epistle, The Ordering of Melody according to the Heavenly Bodies, and the Similarity of Their Composition;²⁰¹ his epistle, An Introduction to the Art of Music; his epistle, Information about the Art of Composition;²⁰² his epistle, Making Melody; his epistle, The Arts (Works) of the Poets; his epistle, Accounts of the Art of Music.²⁰³

His Astronomical Books

His epistle, That Visibility of the New Moon Cannot Be Determined Accurately, a Statement about It Being Approximate; his epistle, Questions Which Are Asked about the States of the Stars; his epistle, The Answers to Questions of Physics about Astronomical Procedures; his epistle, Projection of the Rays; his epistle, The Two Divisions;²⁰⁴ his epistle, How Each One of the Countries Is Related to One of the Signs of the Zodiac and to One of the Stars; his epistle, What Has Been Asked as an Elucidation Regarding How Variation Has Taken Place in Connection with the Forms of the Newly Born; his epistle, What Is Said about the Age of People in Ancient Times and the Difference in Our Time; his epistle, Verifying the Operation [of Calculations] for Nativities, Labor, and the Star Predominant at Birth;²⁰⁵ his epistle, An Explanation of the Cause of the Retrogression of the Stars.

His epistle, The Speed Appearing with the Movement of the Stars, When on the Horizon, and Their Slowness after They Have Risen; his epistle, A Clarification of the Diversity Existing among the Heavenly Bodies; his epistle, The Rays; his epistle, The Difference between *al-Tasyīr*²⁰⁶ and the Operation for [the Projection of] the Rays; his epistle, The Causes for the Positions (Settings) of the Stars; his epistle related to the heavenly bodies designated as beneficial and inauspicious; his epistle,

²⁰¹ Farmer, in *Annual of Leeds University Oriental Society*, II (1959-61), p. 46, translates this title as *The Arrangement of Pleasing Melody according to the Sublime Corporeal Natures*.

²⁰² The word translated "information" is probably *khavar* or *khubr*, but is not clearly written. Qifī, p. 370, has *akhbār*, the plural form.

²⁰³ For *al-Kindī's* articles about music, see Kindī, *Mu'allafāt al-Kindī al-Mūsīqīyah*, pp. 8, 9 ff.

²⁰⁴ This may refer to the seasons; see Sprenger, p. 1139 top.

²⁰⁵ See the Glossary for "calculations for nativities" and "labor and the star predominant at birth."

²⁰⁶ *Al-tasyīr* is also spoken of as "directic" and "theoria planetarium." For an understanding of this term as applied to astrology, see "Al-Tasyīr," *Enc. Islam*, IV, 694; "Astrology," *Enc. Islam*, I, 496; and Sprenger, p. 663.

The Causes of Forces Related to the Heavenly Bodies Which Indicate Rain; his epistle, The Causes of Accidents in the Heavens; his epistle, The Reason Why Rain Rarely Falls in Certain Places.

His Geometrical Books

His epistle, Explanations of the Book of *Euclid*;²⁰⁷ his epistle, Correction of the Book of Euclid; his epistle, Reversal of Observations; his epistle, How the Ancients Related Each of the Five Polyhedra to the Elements; his epistle, Approximating *Archimedes'* Statement about the Measuring of the Diameter of a Circle from Its Circumference; his epistle, Establishing the Form of the Medians; his epistle, Approximating the Chord of a Circle; his epistle, Approximating the Chord of a Ninth;²⁰⁸ his epistle, Arcs of Vaulted Chambers; his epistle, Division of the Triangle and the Square and Calculating Both of Them; his epistle, How to Form a Circle Equal to the Surface of a Designated Cylinder; his epistle, The Risings and Settings of the Stars by Means of Geometry.

His epistle, Dividing the Circle into Three Parts; his epistle, Correction of the Fourteenth and Fifteenth Propositions of the Book of *Euclid*; his epistle, The Proofs from Surface Measurements of What Is Shown by Astronomical Calculations; his epistle, Correction of the Statement of *Anaxilaus*²⁰⁹ about Risings [of Heavenly Bodies]; his epistle, Reversal of Observations in a Mirror;²¹⁰ his epistle, Laying Out an Astrolabe by Means of Geometry; his epistle, Determination of the Meridian and the Direction of the Qiblah by Means of Geometry; his epistle, Making a Sundial by Means of Geometry; his epistle, Determination of the Hours on a Hemisphere by Means of Geometry;²¹¹ his epistle, Determination of the Hours by a Sundial Which Is Set on a Plane Parallel to the Horizon, and Is Better than Any Other Method; his epistle, Auspicious Auguries.²¹²

²⁰⁷ Both Flügel and Qifī, p. 371, have *aghrād* ("purposes"), whereas the manuscripts give *a'rād* ("explanations"). Two titles following, *Reversal of Observations* should be compared with the fifth title in the following paragraph, about reversed reflections in a mirror.

²⁰⁸ A chord is a line between two points on the circumference of a circle. Here it probably refers to the line marking a segment equal to a ninth of the circumference. The word "areas" in the title which follows is uncertain.

²⁰⁹ The manuscripts do not have the letter *n* in this name. Qifī, p. 71, gives an account of *Anaxilaus*. This scholar was very likely *Anaxilaus* of Larissa.

²¹⁰ A written page, for instance, held before a mirror reads backwards.

²¹¹ This probably refers to a hemispherical sundial.

²¹² Qifī, p. 71, and Flügel have *sawānīh*, which means "auspicious auguries." It may also mean "accidents," or it may imply "obliqueness," such as that of a solid having an axis which is not perpendicular, or the obliqueness of an obtuse angle.

His Cosmological Books

About the Impossibility of Measuring the Surface of the Farthest Sphere, Which Governs the [Other] Spheres; his epistle, The Nature of the Celestial Sphere Is Different from the Natures of the Four Elements, Being a Fifth Nature;²¹³ his epistle, Manifestations of the Celestial Sphere; his epistle, The Most Remote World (Extreme Universe); his epistle, Worship of the Most Remote Sphere of Its Creator; his epistle, Refutation of the Manichaeans in Connection with the Ten Questions about Subjects Related to the Cosmos;²¹⁴ his epistle, Forms;²¹⁵ his epistle, It Is Impossible that the Sphere of the Cosmos Should Be without Termination; his epistle, Celestial Objects of Observation;²¹⁶ his epistle, The Impossibility for the Most Remote Sphere to Change; his epistle, Ptolemy's Art of Cosmology;²¹⁷ his epistle, Termination of the Sphere of the Cosmos; his epistle, The Essence of the Celestial Sphere and the Inherent Azure Color Perceived in the Direction of the Heavens; his epistle, The Essence of the Celestial Sphere, Bearing in Its Nature the Characteristics of the Four Elements;²¹⁸ his epistle, Proof of the Moving Body²¹⁹ and the Essential Quality of Lights and Darkness; his epistle, The Concealed.²²⁰

His Medical Books

His epistle, Hippocratic Medicine; his epistle, Nutrition and Deadly Medicine; his epistle, Vapors Which Cleanse the Atmosphere from

²¹³ The four elements are earth, air, fire, and water. The fifth is ether. See Sarton, I, 87, 93 bottom.

²¹⁴ Cf. nn. 146, 189.

²¹⁵ "Forms" is *ṣuwar*, which might also mean "inclination." Another possibility is *ṣawar*, which might signify "constellations."

²¹⁶ "Objects of observation" is *manāẓir*, which can also mean "equals" or "things similar."

²¹⁷ In this title the word "art" might also indicate "work." For the cosmology of Ptolemy, see Smith, *GRBM*, III, 575-77.

²¹⁸ The word translated "characteristics" is *alwān*, which as a rule means "colors," but here more likely refers to the characteristics of earth, air, fire, and water.

²¹⁹ MS 1135 has a different form. The translation follows MS 1934 and Qifī, p. 372.

²²⁰ The translation follows MS 1135, which gives *al-maghṣiyāt* ("things concealed"). Flügel and MS 1934 give *al-muṣṭiyāt* ("things given"). The translation follows MSS 1934 and 1135 in placement of the title; Flügel places it elsewhere in the list. Qifī omits the title. "Things concealed" probably refers to the invisibility of certain heavenly bodies at certain times.

Pestilences; his epistle, Medicines Which Give Healing (Protection) from Harmful Odors; his epistle, How to Facilitate (Lubricate) Medicines and Compound the Humors;²²¹ his epistle, The Cause (Disease) of Spitting Blood; his epistle, Remedies for Poisons; his epistle, The Regime of the Healthy; his epistle, The Cause of Vertigo with Acute Diseases;²²² his epistle, The Soul, the Principal Part of Man, with an Explanation of Man;²²³ his epistle, The Procedure of the Brain (How the Brain Works).

His epistle, The Cause (Disease) of Leprosy and Its Remedies; his epistle, The Bite of a Mad Dog; his epistle, The Secretion Which Occurs Due to Catarrh, and the Cause of Sudden Death; his epistle, Pain in the Stomach and Gout; his epistle to a man concerning a disease (cause) about which he complained to him; his epistle, Types of Fevers; his epistle, Remedy for a Spleen Hardened by Black (Bilious) Secretion; his epistle, The Bodies of Animals, When Decomposed; his epistle, Determining the Usefulness of the Art of Medicine; his epistle, Making Foods from [Other than] Their Elements; his epistle, Regulating of Foods.²²⁴

His Astrological Books²²⁵

His epistle, Offering Knowledge about Questions by Indication of the Heavenly Bodies; his first, second, and third epistles about forming [astrological] judgments by division;²²⁶ his epistle about an introduction to astrology in accordance with questions; his epistle, Questions;²²⁷ his epistle, Indications of the Two Maleficent [Planets] in the Sign of

²²¹ "Compound the humors" is *injidhāb al-akhlāt*. It probably means drawing together of the four bodily humors—blood, phlegm, yellow bile (choler), and black bile (melancholy).

²²² *Ḥlat bahārīn* is translated the "cause of vertigo." In this connection "cause" makes better sense than the alternative translation, "disease." Dozy, *Supplément*, I, 53, suggests "fainting" for *bahārīn*, while Richardson, *Dictionary*, p. 244, gives "turns of distemper."

²²³ Qifī, p. 372, gives *nafs* ("soul") without the article and with part of the remaining title in parenthesis. *Nafs* evidently refers to the soul as the principal existence in the body. Flügel gives the last word of this title as *al-albāb* ("quint-essences"). This seems to be an error and MS 1934 is apparently correct in giving *al-insān* ("man" or "individual").

²²⁴ MS 1135 has *tadbīr* ("regulating"). *Taghayyar* ("changing") is given by Qifī, p. 372, and Flügel. MS 1934 is incomplete.

²²⁵ Cf. Khaldūn, *Muqaddimah* (Rosenthal), III, 133-37.

²²⁶ The word for "division" is *al-taqāsīm*, which in this connection evidently has a more technical astrological meaning.

²²⁷ See Glossary; MS 1135 omits this title.

Cancer;²²⁸ his epistle, Determining the Usefulness of Choices;²²⁹ his epistle, Determining the Usefulness of the Art of Astrology, and Who the Man Is Who Is Deservedly Called an Astrologer; his abridged epistle, The Ordinances of Nativities; his epistle, Revolution (Transfer) of the Years of Nativities;²³⁰ his epistle, Obtaining Indications about Happenings from Eclipses.

His Books of Disputations²³¹

His epistle, Refutation of the Manichaeans; his epistle, Refutation of the Dualists; his epistle, Guarding against the Deceit of the Sophists; his epistle, Confuting the Questions of the Heretics; his epistle, Confirmation of the Apostle, for whom May There Be Peace; his epistle, That the First Agent Is Perfect and the Second Agent Figurative;²³² his epistle, Iṣṭi'āh and the Period of Its Existence; his epistle, Refutation of Whoever Thinks that There Is Arresting of Motion for Bodies in Their Descent in the Sky; his epistle, The Falsehood of the Statement of Whoever Thinks that There Is Rest between Natural and Accidental Motion; his epistle, It Is a False Conception that, When First Originated, a Body Is Neither at Rest Nor in Motion; his epistle, Oneness, with explanations; his epistle, Falsity of the Statement of Whoever Thinks that an Atom Is Indivisible; his epistle, Essences of Bodies (Substances); his epistle, Beginnings (Origins) of a Body (Substance); his epistle, The Difference between the Sects about Oneness and [the Fact that] although They Are All for Oneness, Each Has Disagreed with Its Associate; his epistle, Glorifying [God]; his epistle, Proof.

His Books about the Souls²³³

His epistle, The Soul Is an Uncombined Essence, Imperishable, Affecting Bodies (Substances); his epistle, The Essence of Man and His Principal Part; his epistle, Information about the Agreement of the Philosophers Regarding the Signs of Passionate Love; his epistle, That of Which the

²²⁸ These planets are Saturn and Mars; see Dozy, *Supplément*, II, 645.

²²⁹ See Glossary for "choices."

²³⁰ See Glossary for this subject.

²³¹ "Disputations" (*al-jadaliyāt*) evidently refers to the argumentative compositions of al-Kindī.

²³² To understand this title, see "al-Kindī," *Enc. Islam*, II, 1020. The first agent, the intelligence, was the first emanation, called in Arabic *al-'aql*. The second one, the world-soul or *nafs*, was not clearly distinguished by al-Kindī from the first. Qifṭī, p. 373, has a somewhat different rendering of this title.

²³³ Here, "souls" is *nafsiyāt*, a rare form.

Soul Was Mindful, When in the Realm of Intellect, before Its Existence in the Realm of Sense; his epistle, The Cause of Sleep, Dreams, and What the Soul Manifests.

His Books about Politics (Government)

His long (great) epistle, Politics (Government); his epistle, Facilitating the Ways of the Virtues; his epistle, Averting the Making of Grief; his epistle, The Government (Politics) of the Common People; his epistle, Ethics; his epistle, Calling Attention to (Admonition regarding) the Virtues; his epistle, Information about the Virtue of Socrates;²³⁴ his epistle, The Words of Socrates; his epistle, A Dialogue Taking Place between Socrates and Aeschines;²³⁵ his epistle, Information about the Death of Socrates; his epistle, What Passed between Socrates and His Guards;²³⁶ his epistle, Goodness of the Intellect.²³⁷

His Books on Ontological Occurrences²³⁸

His epistle, An Explanation of the Creative Cause Related to Being and Corruption, about corruptible phenomena (*al-ka'ināt al-fāsidāt*); his epistle, The Reason Why It Is Said that Fire, Air, Water, and Earth Are the Elements of All Corruptible Phenomena and Why These and Other Things Are Transmuted, One to the Other; his epistle, The Diversity of the Times in Which the Potency of the Four Original Principles Appears; his epistle, The Relativity of Time; his epistle, The Reason for the Diversity of the Seasons of the Year;²³⁹ his epistle, The Essential Nature of Time (*al-Zamān*), Limited Time (*al-Hīn*), and Eternity (*al-Dahr*).

His epistle, The Reason Why the Highest Part of the Sky Is Cold, While the Part Near the Earth Is Warm; his epistle, The Happenings in the Sky; his epistle, The Object (Sign) Which Appears in the Sky and Is called a

²³⁴ In this paragraph there is a word which can be either *khabr* ("information") or *khayr* ("goodness") mentioned three times. In the title about the death of Socrates the consonant is indicated, so that it is "information," but in the other cases there are no consonant signs to mark which of the two meanings is indicated.

²³⁵ Although the Arabic texts have an *r* in this name, it is almost certainly "Aeschines," who was one of those taking part in the dialogue *Phaedo*.

²³⁶ The manuscripts have *al-hurrās* ("guards"). Qifṭī, p. 374, and Flügel have "the Harrāniyīn," which must be a mistake.

²³⁷ Although Flügel has *khabr* ("information"), the unmarked form found in the manuscripts, *khayr* ("goodness"), is probably correct.

²³⁸ The word translated "ontological" is *ahdāthiyāt*. Sprenger, p. 278, gives *ahdāth*, the noun form, as synonymous with "being."

²³⁹ The word translated as "seasons" usually means "species." It is omitted in MS 1135.

Star;²⁴⁰ his epistle, The Intensely Hot Star;²⁴¹ his epistle, The Star Which Appeared and Was Observed for Some Days, until It Disappeared; his epistle, The Cause of Coldness, Which Is Called the Cold of al-'Ajūz;²⁴² his epistle, The Reason for the Forming of Clouds and the Causes Altering This [Formation] during Its Periods; his epistle, What Was Observed about the Great Object (Sign) during the Year Two Hundred and Twenty-Two of the Hijrah.²⁴³

His Books about Distances

His epistle, The Distances of Journeys in the Regions [of the Earth];²⁴⁴ his epistle, Habitations; his longer (greater) epistle, The Inhabited Quarter;²⁴⁵ his epistle, Information about the Distances of [Heavenly] Bodies; his epistle, Calculation of the Distance of the Station (Center) of the Moon from the Earth; his epistle, Calculation and Making an Instrument²⁴⁶ with Which to Calculate the Distances of the [Heavenly] Bodies; his epistle, The Making of an Instrument with Which to Ascertain the Distance of Objects of Observation (Things Apparent); his epistle, Ascertain the Distance of Mountain Summits.

His Books about Premonitions²⁴⁷

His epistle, The Secrets of Anticipating Knowledge; his epistle, Anticipating Knowledge about Happenings;²⁴⁸ his epistle, Anticipating News; his epistle, Anticipating Items of News; his epistle, Anticipating Knowledge by Indication of the Heavenly Bodies.

²⁴⁰ This title and the two which follow evidently refer to comets.

²⁴¹ Instead of *dhuwābah* ("intensely hot"), the Arabic may refer to Abū Dhawā'ib, the name of a comet; see Dozy, *Supplément*, I, 483. Qifī, p. 374, omits the word.

²⁴² *Al-'ajūz* means "feebleness," but here probably refers to part of the winter. For particulars, see Lane, *Lexicon*, Book I, Part 5, p. 1961 bottom.

²⁴³ This was between December 14, A.D. 836, and December 2, A.D. 837. The object was almost certainly Halley's Comet. The comet appears approximately every 76 years; it was seen in 1066, and figuring from that date brings it to late 837 or early 838. See "Comet," *Enc. Brit.*, VI, 762.

²⁴⁴ For "regions" (*al-aqālīm*), see Yāqūt, *Geog.*, I, 25 ff.

²⁴⁵ Qifī, p. 375, gives *al-kawn* ("existence") instead of *al-kubrā* ("longer," "greater"), which would make the phrase "his epistle, *Existence in the Inhabited Quarter*."

²⁴⁶ The word translated "instrument" may refer to some small astronomical instrument, or perhaps to a large construction for observation such as those still preserved in several places of India.

²⁴⁷ The word translated as "premonitions" is *al-taqdīmīyāt*, which implies "things going before" and here seems to refer to things known before they happen.

²⁴⁸ *Tagdīmah* is translated as "anticipating." It may indicate offering knowledge before events occur.

His Miscellaneous Books²⁴⁹

His epistle, The Kinds of Jewels, Precious Ones and Others; his epistle, The Kinds of Stones; his epistle, The Shining of Glass; his epistle, That Which Dyes and Gives Color; his epistle, Kinds of Swords and Iron; his epistle, That with Which Swords and Iron Are Treated So That the Edges Are Not Blunted and They Are Not Dulled;²⁵⁰ his epistle, Domestic Birds; his epistle, Crossbreeding the Dove;²⁵¹ his epistle, Setting on Eggs; his epistle, Species of the Bee and Its Nobles;²⁵² his epistle, The Making of a Vessel for Mixing;²⁵³ his epistle, Perfume and Its Varieties; his epistle, The Alchemy of Perfume; his epistle, The Making of Foods from Other than Their Elements; his epistle, Names That Are Obscure (of Obscure Places); his epistle, Warning of the Deceit of Alchemists; his epistle, The Principles of Mechanics; his long (large) epistle, Bodies Plunged in Water; his epistle, The Two Traces Perceived in Water; his epistle, The Flow and the Ebb; his epistle, Falling (Descending) Bodies; his epistle, Making Mirrors Which Produce Flame.²⁵⁴

His epistle, The Heat of (Produced by) a Mirror;²⁵⁵ his epistle, Pronunciation (Dialects), in three sections: first, second, and third; his epistle, *Al-Hasharāt Muṣawwir 'Uṭāridī*;²⁵⁶ his epistle, The Science of the Winds in the Bowels of the Earth, Which Produce Many Earthquakes and Terrors;²⁵⁷ his epistle about an answer to fourteen questions of natural science about which some of his brothers asked him; his epistle about an answer to three questions about which he was asked; his epistle, The

²⁴⁹ The word translated "miscellaneous" is *al-anwā'īyāt*, which usually means "species." MS 1135 shows variations in this paragraph, but they are unimportant.

²⁵⁰ MS 1934 omits *ḥatta*, evidently an error. It is translated "so that."

²⁵¹ MS 1934 gives a form which appears to be *tanzīj* and probably means in this connection "crossbreeding." Qifī, p. 375, has *tanzīj* ("trembling"), while Flügel has *tanzīkh* ("calming"). MS 1934 is probably correct, as the other forms are not included in the dictionaries.

²⁵² The word translated "the bee" is *al-naḥl*, a generic noun for bees. It is possible that the various versions have omitted the sign over the third letter and that it is meant to be *al-nakhl* ("palm tree"). In that case the title would be *Species of the Palm and Its Noble Qualities*.

²⁵³ The word translated "vessel" is *qumqum*. Instead of *al-nabbāj* ("mixing"), Qifī, p. 375, has another word, which is probably an error.

²⁵⁴ For this title, see Sarton, I, 170, 183, 427.

²⁵⁵ Flügel gives *al-su'ār* ("heat"), which is probably correct, although MS 1934 gives a word which might be *al-shuffār* ("subtleties").

²⁵⁶ The meaning of this title is not clear. *Al-ḥasharāt* ("reptiles," "small creeping things") may be instead *al-ḥashwāt* ("quiltings"). *Muṣawwar* means "formed" or "painted," and *'uṭāridī* means "ingenious."

²⁵⁷ MS 1934 and Flügel have *'ilm* ("science"). Qifī, p. 376, gives *'aml* ("action").

Story²⁵⁸ of the Man Pretending to be a Philosopher by Silence; his epistle, The Cause of Thunder, Lightning, Snow, Cold, Thunderbolts, and Rain; his epistle, The Falsity of the Contention of Those Who Claim to Make Gold and Silver, and Their Deceit; his epistle, Completion (Al-Wafā');²⁵⁹ his epistle, Explanation that the Diversity Existing among the Heavenly Bodies Is Not Responsible²⁶⁰ for the Primordial Reactions, as It Is for What Is Subject to Generation and Corruption.

The Disciples of al-Kindī and His Scribes

Hasanuwayh, *Naftuwayh*, *Salmuwayh*, and others with this [name] formation.²⁶¹ Among his disciples there was *Aḥmad* ibn al-Ṭayyib, whom we shall mention in what follows. Abū Ma'shar [Ja'far ibn Muḥammad] also derived knowledge from him.

Aḥmad ibn al-Ṭayyib

He was Abū al-'Abbās *Aḥmad* ibn Muḥammad ibn Marwān al-Sarakhsī. He was, moreover, one of those who traced a start in life to al-Kindī, with whom he studied and from whom he learned. We mention him in this place because of his relationship to him [al-Kindī].

He was learned in many of the sciences of both the ancients and the Arabs, with an excellent knowledge, fine genius, eloquent speech, and an ability for compilation and composition. At first he was the teacher of al-Mu'taḍid.²⁶² Then he became his intimate companion, devoting himself to his service. He [al-Mu'taḍid] used to tell him about his confidential matters and consult him about the affairs of the kingdom. The preeminence of *Aḥmad* ibn al-Ṭayyib, however, was due to his learning rather than to his intelligence.

The reason why al-Mu'taḍid executed him was because of his intimacy with him, for he confided to him a secret which had to do

²⁵⁸ Instead of *qissāh* ("story"), Qifṣī, p. 376, has *faḍl* ("excellence").

²⁵⁹ MS 1135 and Qifṣī, p. 376, omit this title. It may refer to completing a contract, to the termination of life, or to success in alchemy.

²⁶⁰ The words rendered as "responsible" and "reactions" are questionable.

²⁶¹ These were evidently young slaves or apprentices to whom al-Kindī gave Arabic names with Persian ending *-wayh*. Very often the apprentices of a great scholar became scholars, too.

²⁶² He evidently was tutor to al-Mu'taḍid before that prince became the caliph, A.D. 892.

with al-Qāsim ibn 'Ubayd Allāh and with *Badr*. This *Badr* was a young man attached to al-Mu'taḍid. Its [the secret's] divulgence and becoming known was because of a famous trick played on him [Aḥmad] by al-Qāsim. Then al-Mu'taḍid turned him over to these two men, who chose the best of his possessions and then committed him to the grain cellars.

At the time when al-Mu'taḍid set forth to invade Āmid and to fight with *Aḥmad* ibn 'Isā ibn Shaykh,²⁶³ there escaped from the cellars a group of the Khawārij and others, whom *Mu'nis* al-Faḥl happened upon. He [Mu'nis] was chief of the guard and deputy of al-Mu'taḍid at the court. Aḥmad stayed in his place, hoping that he would be safe, but his remaining there was the cause of his death.

Al-Mu'taḍid ordered al-Qāsim to confirm [the names of] a group of persons whom it was necessary to execute so that he could relax from anxiety in his heart about them. When he confirmed [the names], al-Mu'taḍid signed [an order] for their execution. Since al-Qāsim entered the name of Aḥmad along with the others, he was executed. When al-Mu'taḍid inquired about him, al-Qāsim recorded his death, producing the confirmation, so that he [the caliph] did not question it.

So this man passed away during the year ———, after he had reached the sky in rank.²⁶⁴ Among his books there were:

Abridgment of the Book "Categoriae"; Abridgment of the Book "De interpretatione"; Abridgment of the First Book of "Analytica"; Abridgment of the Second Book of "Analytica";²⁶⁵ the large book, Gathering Together and the Operation of Calculating;²⁶⁶ the small book, Gathering Together of the Operations and Calculating; Pleasure of Souls, which did not appear in its complete form; Amusement, Instruments for

²⁶³ He was the chief of the regions of Āmid and Diyār Bakr, and revolted against al-Mu'taḍid. For Āmid on the Upper Tigris, see Yāqūt, *Geog.*, I, 66; for Diyār Bakr, see "Diyār Bakr," *Enc. Islam*, I, 928.

²⁶⁴ Aḥmad ibn al-Ṭayyib was director of weights and measures, so that he may have been corrupt and have amassed an unreasonably large fortune. Perhaps for that reason the caliph allowed his officers to confiscate his estate and execute him. See Mas'ūdī, VIII, 179; Qifṣī, p. 77.

²⁶⁵ These of course were works of Aristotle's. The last two were the *Analytica priora* and *Analytica posteriora*.

²⁶⁶ In this title the term "gathering together" comes from the Arabic *'ashsh*, which refers to building a bird's nest.

Singing, Singers, Court Companions, Sittings Together, and Varieties of Stories and Anecdotes; the large book, Government (Politics); the small book, Government (Politics); Introduction to the Art of Astrology; the large book, Music, two sections which have not been equaled for excellence and greatness; the small book, Music; Arithmetic, about numbers, algebra, and equation.

Roads and Kingdoms; Animals of Prey and Hunting Them; Introduction to the Art of Medicine, in which he refuted *Ḥunayn* ibn Ishāq; The Questions; The Virtues of Baghdād and Historical Traditions about It; Cooking, which he composed according to months and days for *al-Mu'taḍid*; Provision for Travelers and the Service of Kings, a delightful book in two sections; Introduction to the Science of Music; Training of Kings; Companions and [Social] Sessions; his epistle about the reply of *Thābit* ibn Qurrah to the question addressed to him; his treatise about spots on the skin²⁶⁷ and moles; The Poor and the Manner of Belief of the Populace;²⁶⁸ The Benefit of the Mountains; his epistle describing the doctrines of the Ṣābians (Ṣābiyūn);²⁶⁹ about [the Subject that] in the Process of Creation, Created Bodies Are Neither Moving Nor at Rest.

Quwayrī

His name was Ibrāhīm and he was surnamed Abū Ishāq. He was one of those by means of whom the study of logic was learned, and he was also a commentator. *Mattā* ibn Yūnus²⁷⁰ studied with him. Among the books of Quwayrī there were:

Commentary on the "Categoriae," tabulated [with designs]; De interpretatione, tabulated; Analytica priora, tabulated; Analytica posteriora, tabulated.²⁷¹

His books are unpopular and rejected, as his style lacks fluency and is hard to understand.

²⁶⁷ For "spots on the skin" this translation follows MS 1934 and Flügel; MS 1135 has instead *al-bahaj* ("leprosy").

²⁶⁸ The translation follows MS 1934, which gives *ṭarīf i'ṭiqād al-'ammah* ("manner of belief of the populace"). Flügel gives *ṭarīf i'ṭiqād al-'ammah*, which might mean either "new belief of the populace" or possibly "new acquisition of an estate of the populace."

²⁶⁹ See "Ṣābians" in Glossary.

²⁷⁰ MS 1934 and MS 1135 have Yūnān, which is a form of Yūnus.

²⁷¹ The proper names in these titles are transliterations from the Greek. It is possible that the word "commentary" is meant to be understood before the Greek titles. For these books, see the account of Aristotle's works.

Ibn Karnīb

He was Abū Aḥmad al-Ḥusayn ibn Abū al-Ḥusayn Ishāq ibn Ibrāhīm ibn Yazīd, al-Kātib, who was known as Ibn Karnīb. He was one of the most eminent of the theologians, upholding the doctrines of the natural philosophers. His brother, Abū al-'Alā', was interested in the science of geometry. We are mentioning him in his proper place. Abū Aḥmad was extremely virtuous, learned, and skilled in the natural sciences of the ancients. He died ———. Among his books there were:

Refutation of Abū al-Ḥasan *Thābit* ibn Qurrah's Denial of the Necessity for the Existence of Two States of Rest between Two Contradictory Movements;²⁷² Treatise about Types and Species, concerning matters of a general nature.

Al-Fārābī

He was Abū Naṣr Muḥammad ibn Muḥammad ibn Muḥammad ibn Ṭarkhān. His origin was in al-Fāriyāb in the land of Khurāsān.²⁷³ He was one of the leaders in the field of logic and the ancient sciences. Among his books there were:

Grades of the Sciences; Commentary on a Portion of Aristotle's Book of Ethics [Ethicorum Nicomacheorum].

Al-Fārābī wrote commentaries on Aristotle's books, which are extant and in circulation among the people. They are:

Analogy—Categoriae; The Proof—Analytica posteriora; Oratory—Rhetorica; Those in Error—Sophistici.

They were in the form of compilations. He also wrote discerning compilations on the books of logic.

Abū Yahyā al-Marwazī

Abū Bishr *Mattā* ibn Yūnus studied under him. Although an excellent man, he was a Syrian, so that everything he wrote about logic and other things was in the Syriac tongue. He was also a well-known physician in the City of Peace [Baghdād].

²⁷² MS 1135 and Qifṭī, p. 169, have a variation for "two contradictory movements"; the translation follows MS 1934 and Flügel.

²⁷³ *Al-Fihrist* traces al-Fārābī to al-Fāriyāb in Khurāsān, whereas Qifṭī, p. 277; Khallikān, III, 310; Hitti, *Arabs*, p. 371 n. 2, and other works connect him with Fārāb in Turkeṣtān. For these two towns, see Yāqūt, *Geog.*, III, 833, 840.

Abū Yahyā al-Marwazī

He was another man whom I have mentioned, as this point [in the book] requires his inclusion. He was a physician who was also learned in geometry.

Various Books of a Number of Miscellaneous People

The Obscure Way (Mind), about the secret of the Creator; *Bryson* on the Management of the Home, by *Apollonius*.²⁷⁴

Mattā ibn Yūnus

Abū Bishr Mattā ibn Yūnus was a Greek and one of the people of Dayr Qunnā, one of those who matured in the School of Mar Mārī.²⁷⁵ He studied under *Quwayrī*, *Theophilus*, *Benjamin*,²⁷⁶ and Abū Aḥmad ibn *Karnīb*.

He translated from Syriac into Arabic. The leadership of the logicians of his period culminated with him. Among his commentaries there were:

Commentary on the Three Last Sections of the Commentary of *Themistius*; translation of the book "The Proof" [*Analytica posteriora*], the main text; translation of "Sophistici," the main text; translation of the book "Being and Corruption" [*De generatione et corruptione*], with the commentary of *Alexander* [of *Aphrodisias*]; translation of the book "Poetry" [*Poetica*], the main text; translation of "Respect for the Sciences and Inquiring about the Subjects,"²⁷⁷ by *Themistius*; translation of the book which is the commentary of *Alexander* about the book "Heaven" [*De coelo*].—Abū Zakariyā' Yahyā ibn 'Adī corrected it.

²⁷⁴ In the manuscripts this second title is garbled. Rūfus is the first name, and the last is not clear, but they are probably intended to be *Bryson* and *Apollonius*, as translated. See Plessner, pp. 4-5, 8, 144 ff.

²⁷⁵ For Dayr Qunnā and Dayr Mar Mārī, see Yāqūt, *Geog.*, II, 687, 700. *Dayr* means "monastery." *Mar* is probably meant for the Syriac *mār* ("saint").

²⁷⁶ This name, written *Banyāmīn*, may refer to *Benjamin* Nahawāndī, the well-known scholar who lived in Persia during the late 8th and early 9th century. No other man of this name has been identified.

²⁷⁷ Instead of "sciences" (*al-ḥikam*), perhaps this should be "authority" (*al-ḥukm*). This book does not seem to be known in modern times.

Mattā also wrote commentaries on all of the four books of logic, upon which people rely for their reading. Among his books there were [also]:

A section on the introductions preliminary to the book "Analytica"; Conditional Analogies of Estimation.

Yahyā ibn 'Adī

He was Abū Zakariyā' Yahyā ibn 'Adī ibn Ḥumayd ibn Zakariyā' the logician, who became the foremost of his group in our time. He studied under Abū Bishr Mattā [ibn Yūnus], Abū Naṣr al-Fārābī and a group of scholars. He was unique during his period. He belonged to the Jacobite Christian sect.

One day when I spoke earnestly with him about the great amount of material which he had transcribed, he spoke to me with regards to those who are copyists (*warrāqiyūn*), saying: "Wherefore now do you wonder at my patience? In my own handwriting I have transcribed two copies of the *Commentary* of al-Ṭabarī,²⁷⁸ which I have taken to the kings of distant regions. I have transcribed so many books of the theologians that they cannot be counted. It is my agreement with myself that I should copy a hundred leaves every day and night, which I feel to be too little."

He also said to me, "My birth was during the year ———." He died in the year ———. Among his books, commentaries, and translations there were:

A commentary on *Aristotle's* book "Topica"; his treatise about the four investigations;²⁷⁹ his epistle refuting the arguments which someone²⁸⁰ set forth in support of the statement of those who say that actions are the creation²⁸¹ of Allāh Almighty and an acquisition for his servant [man].

²⁷⁸ See Ṭabarī, *Tafsīr*.

²⁷⁹ Cf. Qifī, p. 363 l. 11. Flügel does not separate this phrase from the one preceding it, as is done by the manuscripts.

²⁸⁰ The word translated "someone" is not clear in the manuscripts. Flügel has *al-ra'īs* ("headman"); it may be a proper name.

²⁸¹ "The creation" is given by the manuscripts but not by Flügel. "Almighty" is omitted by the manuscripts but included by Flügel.

Abū Sulaymān al-Sijistānī

He was Abū Sulaymān *Muḥammad* ibn Ṭāhir ibn Bahrām al-Sijistānī, whose birth was during the year ———. Among his books there was a treatise about the degrees of man's ability and how warnings inform the soul of what takes place in the world of phenomena.

Ibn Zur'ah

He is Abū 'Alī 'Isā ibn Ishāq ibn Zur'ah ibn Murqus ibn Zur'ah ibn Yuḥannā. He is contemporary with our time, and one of the leaders in the science of logic as well as in the philosophical studies. He is also one of the accurate translators. His birth was at Baghdād during Dhū al-Ḥijjah [the twelfth Muslim month] in the year three hundred and thirty-one [A.D. 942/43]. Among his books there were:

An abridgment of Aristotle's book about the inhabited parts of the earth, one section;²⁸² The Aims of Aristotle's Books about Logic, one section; The Meaning of the "Isagoge," one section;²⁸³ The Meaning of a Portion of the Third Section of the Book "Heaven" (De coelo), one section; about the mind, a treatise which did not become known; The Amulet, a treatise which he translated;²⁸⁴ what he translated from the Syriac; "Historia animalium" of Aristotle; "Uses of the Parts of the Animal," according to a commentary of *Yahyā* al-Naḥwī;²⁸⁵ a discourse about ethics, which is not extant; five chapters from the book of *Nicolaus* [of Laodiceia] about the philosophy of Aristotle;²⁸⁶ "Sophistici" of Aristotle, the main text.

Ibn Khammār

He is Abū al-Khayr al-Ḥasan ibn Suwār ibn Bābā ibn Bahrām, and is living in our own time. He is one of the best of the logicians who studied under *Yahyā* ibn 'Adī, having the greatest intelligence, comprehension, and ability for the sciences of his associates. His

²⁸² This may have been falsely assigned to Aristotle.

²⁸³ See n. 157.

²⁸⁴ Qifṭī, p. 246 top, has *al-tamimah* ("amulet"), whereas Flügel gives *al-nanimah* ("calumny"). The manuscripts lack consonant signs.

²⁸⁵ This probably refers to *De partibus animalium*; see Aristotle, *Opera omnia*, III, 218.

²⁸⁶ *De summa philosophiae Aristotelicae*; see Smith, *GRBM*, II, 1192 bottom.

birth was in the month of Rabi' al-Awwal [third Muslim month], during the year three hundred and thirty-one [A.D. 942/43].

Among his books there were:

Formless Matter, one section; Agreement between the Opinions of the Philosophers and the Christians, three sections; a commentary on the "Isagoge," explained;²⁸⁷ a commentary on the "Isagoge," abridged; The Friend and Friendship; Biography of the Philosopher [Aristotle], one section; Pregnant Women, a treatise about medicine; about diabetes, which means emission, drop by drop, one section; Apparitions Imaged in the Sky as a Result of Water Vapor—they are the halo of the moon, the rainbow, and the mists, one section; his translations from Syriac into Arabic; The Heavenly Signs, which he translated;²⁸⁸ The Confused in the Four Books of Logic;²⁸⁹ the "Questions" of *Theophrastus*, which he translated; Discourse on Ethics, which he translated.

Al-'Awwāqī [al-'Ūqī]

He is one of the people of al-Baṣrah and is living in our own time. His name is ———, and his books are: ———.

²⁸⁷ See n. 157.

²⁸⁸ Very likely the *Meteorologia* of Aristotle.

²⁸⁹ The word "confused" is taken from Flügel, as the manuscripts are not clear. The words "the found from that" are added at the end of the title. This probably signifies the logic in four of the books of Aristotle's *Organon*.

In the name of Allāh, the Merciful, the Compassionate

The Second Section of the Seventh Chapter

of the book *Al-Fihrist*, with accounts of the scholars and the names of the books which they composed, including accounts of the men of learning who were geometricians, arithmeticians, musicians, calculators, astrologers, makers of instruments, and persons interested in mechanics and dynamics.¹

Euclid, Master of *Jūmatriyā*, Which Means Geometry²

He was *Euclid*, son of Naucrates son of Berenicus,³ and he was the discloser and proclaimer of geometry, preceding Archimedes and others. He was one of the mathematical philosophers.

Account of His Book on the Elements of Geometry

Its name was *Al-Isṭrūshīyā*,⁴ which means "the elements of geometry." *Al-Ḥajjāj* ibn Yūsuf ibn Maṭar made two translations. One of them, his first, was called *Al-Ḥarūnī*, whereas the second translation was *Al-Ma'mūnī*. It was known as *Al-Ma'mūnī* and relied upon.⁵

Ishāq ibn Ḥunayn translated it and *Thābit* ibn Qurrah al-Ḥarrānī corrected it. *Abū 'Uthmān al-Dimashqī* translated some of its

¹ The title follows MS 1934. For this section on mathematics, see Suter (1892) and Suter (1900).

² This account should be compared with Qifṭī, p. 62.

³ Heath, *Thirteen Books of Euclid's Elements*, I, 1-6, gives an account of Euclid, calling him the son of Naucrates and grandson of Zenarchus.

⁴ This is probably meant to be *στοιχεῖα* ("Elements"); see Qifṭī, p. 62 n.

⁵ These translations were evidently made for Ḥārūn al-Rashīd and his son al-Ma'mūn.

sections. I saw the tenth of these [sections] in the library of 'Alī ibn Aḥmad al-'Inrānī at al-Mawṣil. One of his young men, *Abū al-Ṣaqr* [*Abd al-'Azīz* ibn 'Uthmān] al-Qabīṣī, studied the *Almagest* under his supervision during our own time.⁶

Heron explained this book [Euclid's *Elements*], solving its uncertainties. *Al-Nayrizī* expounded upon it, and there was also an explanation of it made by a man known as al-*Karābīsī*, who will be mentioned in what follows. *Al-Jawharī* explained the book from beginning to end. An account of al-Jawharī will come later on. *Al-Māhānī* explained the fifth section of the volume and *Naṣīf* the physician, may Allāh ennoble him, told me that he saw the tenth section of Euclid in Greek. It had forty more figures (propositions) than those have, which are in the hands of the people, for there are only one hundred and nine figures in the hands of the people.⁷ He intended to issue it in Arabic.

Yūḥannā al-Qass has recalled that he saw the figure which *Thābit* [ibn Qurrah] laid claim to in the first section, and he supposed that it was in Greek. *Naṣīf* stated that he also saw it. *Abū Ja'far al-Khāzin* al-Khurāsānī, mention of whom will follow, expounded upon the book of Euclid.

Abū al-Wafā' [Muḥammad al-Būzjānī] wrote a [partial] exposition of this book, but did not complete it. A man known as *Ibn Rāhawīyah* al-Arrajānī explained the tenth section. *Abū al-Qāsim al-Anṭākī* expounded upon the volume as a whole and, moreover, he issued (publicized) it. *Sanad* ibn 'Alī commented on it and *Abū 'Alī*⁸ saw nine of the sections and part of the tenth. *Abū Yūsuf al-Rāzī* [Ya'qūb ibn Muḥammad] also explained the tenth section for *Ibn al-'Amīd* [the vizier], making it accurate.

Al-Kindī mentioned in his epistle about the aims of the book of Euclid that a man named *Ablīnus* al-Najjār composed the book, forming it into fifteen propositions. Then when that book became old and neglected, one of the kings of the Alexandrians was moved

⁶ For the *Almagest*, see n. 20. Qifṭī, p. 64 l. 8, gives "our own time" as A.H. 370 (A.D. 980/81).

⁷ Heath, *Thirteen Books of Euclid's Elements*, III, 254, gives 115 propositions.

⁸ Probably *Ṭsā* ibn *Ishāq* ibn *Zur'ah*, who was very likely an acquaintance of the author of *Al-Fihrist*.

to study the science of geometry. As Euclid was living during his time, he [the king] ordered him to correct and explain that book. Because he did this, it became connected with him. Then, after that, *Hypsicles*, a pupil of Euclid, found two books, the fourteenth and fifteenth. He presented them to the king and they were joined to the book [Euclid's *Elements*]. All this happened at Alexandria.⁹

Among the books of Euclid there were:¹⁰

The Manifest [Euclid's *Phaenomena*]; Inversion of Visions [Inversione optica]; Things Given [Euclid's *data*]; Singing, Known as Music [Isagoge harmonica, vulgo Musica], spurious; Divisions [De divisionibus], with corrections of *Thābit* [ibn Qurrah]; Benefits [De utilitate], spurious; The Canon [De canone musico]; Weight and Lightness [De gravi et levi]; The Composition [De compositione], spurious; Analysis [De analysi], spurious.

Archimedes

A reliable person has told me that the Romans burned fifteen loads of Archimedes' books, but that is a story which it takes a long time to explain. His books which are extant are:¹¹

The Sphere and the Cylinder [Archimedis de sphaera et cylindro], two sections; Squaring the Circle [De circuli quadratura], one section; Dividing the Circle into Seven Parts [De septangulo in circulo], one section; Contiguous Circles [De circulis sese invicem tangentibus], one section; Triangles [De triangulis], one section; Parallel Lines [De lineis parallelis]; Opinions about the Elements of Geometry [Archimedis lemmata]; Things Determined [Definitorum], one section; The Characteristics of Right-Angle Triangles [De triangulorum rectangulorum proprietatibus], one section; The Water Clock Which Drops Round Weights [De clepsydris, de instrumentis hydraulicis uti de cochleis ad aquas exhauriendas idoneis], one section.

⁹ See Heath, *Thirteen Books of Euclid's Elements*, I, 5-6.

¹⁰ This list of books should be compared with the titles given by Smith, *GRBM*, II, 70; Wenrich, pp. 180-84; Heath, *Thirteen Books of Euclid's Elements*, I, 7; Heath, *History of Greek Mathematics*, I, 431; Suter (1892), 1 ff; and Pauly, *Real-Encyclopädie*, I, Part 2, 1449.

¹¹ See Qiftī, p. 67; Heath, *Manual of Greek Mathematics*, pp. 283, 285 bottom; Wenrich, p. 189; Archimedes, *Oeuvres*; "Archimedes," *Enc. Brit.*, II, 369.

Hypsicles

Bodies and Distances [Aristarchi de solis et lunae magnitudinibus et distantis], one section; Ascensions [De ascensionibus signorum coelestium], that is rising and setting, one section;¹² he also corrected the fourth and fifth books of *Euclid*.¹³

Apollonius [of Perga], Author of the Book of *Conics*

In the first part (introduction) of the book of *Conics*, the Banū Mūsā mentioned that Apollonius was from the people of Alexandria. They also recalled that his book on conics had deteriorated for various reasons. Among these there was the difficulty in transcribing it, abbreviations being left in the correction. Then, in the second place, after the book had been studied, it was lost track of, scattered in the hands of the people, until a man known as *Eutocius* appeared at Askalon and made a thorough study of the science of geometry. The Banū Mūsā said that this man wrote excellent books about geometry, but none of them have come down to us. After he had collected as much of the volume [*Conics*] as he could, he corrected four of its sections. The Banū Mūsā, however, said that the volume had eight sections, the part of it now extant being seven with a part of the eighth. *Hilāl* ibn Abī Hilāl al-Ḥimṣī translated the first four sections, with the guidance of *Aḥmad* ibn Mūsā,¹⁴ and *Thābit* ibn Qurrah al-Ḥarrānī the last three. The part of the eighth section which has come down to us contains four figures (propositions).

Apollonius [wrote]:¹⁵

Conics [Sectionum conicarum], seven sections and parts of the eighth; Cutting Lines in Ratio [Apollonii de rationis sive proportionis sectione]; The Determined Ratio [De proportione determinata], two sections—*Thābit* [ibn Qurrah] corrected the first, the second is translated into Arabic, but not clearly understood; Cutting Surfaces in Ratio [De locorum

¹² See Qiftī, p. 72; Heath, *Manual of Greek Mathematics*, p. 384.

¹³ For Hypsicles and the account of Apollonius which follows, see the translation in Suter (1892), p. 51 ff.

¹⁴ See Banū Mūsā in the Biog. Index. Aḥmad was the second son of Mūsā ibn Shākir and one of the great patrons of science at Baghdad during the middle of the 9th century.

¹⁵ See Wenrich, p. 198 ff.

planorum sectione proportionata], one section; Tangencies [De circulis sese invicem tangentibus]. Thābit ibn Qurrah recorded that he wrote a treatise on the subject that, if two lines go other than parallel from two right angles, they meet [Quod duae lineae, si vel minimum a duobus angulis rectis deflectant, inter se concurrant].

Hermes

Mention of him has already been made. His books about the stars were:¹⁶

The first, Latitude of the Key of the Stars; the second, Longitude of the Key of the Stars; Motions of the Stars; Division of Revolution (Transfer) of the Years of Nativities, Degree by Degree; What Is Hidden in the Secret of the Stars, also called The Rod of Gold.

Eutocius

Exposition of the first section of *Archimedes' Book*, "The Sphere and the Cylinder" [Archimedis de sphaera et cylindro]; The Two Lines [De duabus lineis]—he explained all of this from the statements of the philosophers who were geometricians, and Thābit [ibn Qurrah] translated it into Arabic and improved it; Commentary on the First Section of the Book of Ptolemy, "Foreordaining by the Stars" [De Ptolemaei iudicii tractatus].¹⁷

Menelaus

He lived before the time of *Ptolemy*, who mentioned him in the book *Almagest*. Among his books there were:

Forms of Spherics [Menelai Alexandrini sphaericorum];¹⁸ Knowledge of Quantity in Distinguishing Mixed Bodies [De cogitione quantatis discretarum corporum permixtorum]—He wrote it for Emperor *Domitian*; The Elements of Geometry [Elementa geometricae], which Thābit ibn Qurrah rendered in three sections; Triangles [De triangulis], a small part of which appeared in Arabic.

¹⁶ Hermes Trismegistus is a somewhat legendary character. For other books attributed to him, see Smith, *GRBM*, II, 414–15. For the fourth title, see the Glossary.

¹⁷ See Wenrich, pp. 197–98.

¹⁸ *Ibid.*, pp. 210 ff.

Ptolemy, Author of the Book *Almagest*

He lived during the days of *Hadrian* and *Antoninus*, in whose time he observed the stars and for one of whom he wrote the book *Almagest*. He was the first person to make the spherical astrolabe, astronomical instruments, measurements, and observations, but Allāh knows [the truth about this].

It is said that before his time, [astronomical] observations were made by a group of men among whom there was *Hipparchus*, who was said to have been his teacher, from whom he derived information. As an observation cannot be accomplished without an instrument, [evidently] the first man to observe the stars was the maker of the instrument.¹⁹

Account of the Book *Almagest*²⁰

This work comprises thirteen sections. The first person to become interested in translating it and issuing it in Arabic was *Yahyā ibn Khālid ibn Barmak*. A group of people explained it for him but, as they did not understand it perfectly, he was not satisfied with it, so he called upon *Abū Ḥassān* and *Salm*, the director of the Bayt al-Ḥikmah, for its explanation.²¹ They made sure [of its meaning] and persevered in making it accurate, after having summoned the best translators, testing their translation, and making sure of its good literary style and accuracy.

It is said that al-Ḥajjāj ibn Maṭar also translated it. Al-Nayrizī did also, and Thābit [ibn Qurrah] corrected the old translation of the entire book. *Ishāq* [ibn Hunayn] translated the book, with Thābit correcting his work, but it was an unsatisfactory translation; his first correction was more accurate.

¹⁹ Al-Nadīm has here collected traditions of which he himself questions the authenticity. Although Ptolemy learned much from Hipparchus, he lived long after the time of that scholar.

²⁰ See Pauly, *Real-Encyclopädie*, VI, 238 ff; Sarton, I, 273–74; Heath, *Manual of Greek Mathematics*, p. 403; Smith, *GRBM*, III, 570; "Almagest," *Enc. Islam*, I, 313; Qifāi, p. 95; O'Leary, *How Greek Science Passed to the Arabs*, p. 157; Wenrich, p. 226 ff.

²¹ It is not sure which *Abū Ḥassān* this man was; for possibilities, see Biog. Index, al-Ḥajjāj ibn Maṭar and *Abū Ḥassān al-Ḥasan ibn 'Uthmān*.

His additional books were:

The Four [Quadripartitum de apotelesmatibus et judiciis astrorum]. He wrote it for *Syrus*, his disciple. *Ibrāhīm* ibn al-Šalt [Abū Nūh] translated this book, *Ḥunayn* ibn Ishāq corrected it, *Eutocius* commented on the first section, which first section Thābit treated as a whole so as to bring out its meaning. 'Umar ibn al-Farrukhān, Ibrāhīm ibn al-Šalt, al-Nayrizī, and al-Battānī commented on it. Nativities [De natalitiis]; War and Combat [De bello et pugna]; Extracting Versed Sines [De sortilegio]; Revolution (Transfer) of the Years of the World [De annorum mundi conversione]; Revolution (Transfer) of the Years of Nativities [De annorum natalitiorum conversione]; Disease and Drinking of Medicine [De morbo et medicamentorum potione]; The Movement of the Seven [De septem planetarum motu].

Captives and the Imprisoned [De captivis et carcere detentis]; The Joy and Favor of Good Fortune;²² The Adversaries, Which One of Them Succeeds [De adversariis, iter eorum superior sit evasurus]; The Qualities of Liquids; book known as The Seventh; The Lot [De sorte liber], tabulated; Tracing the Locations of the Stars [Expositio statūs astrorum]; The Fruit [Ptolemaei librorum fructus ad Syrum]—It was commented on by *Aḥmad* ibn Yūsuf, the Egyptian geometrician;²³ Geography of the Inhabited Lands and a Description of the Earth [Ptolemaei opus geographicum]. This book was in eight sections. Al-Kindī made a bad translation of it and then Thābit [ibn Qurrah] made an excellent Arabic translation. It is also extant in Syriac.

Autolyceus

Among his books there were:

The Moving Sphere [Peri kinouménēs sphaíras]; Rising and Setting [Peri épitolōn kai dúscōn].

Simplicius al-Rūmī

Among his books there were:

Exposition of the Beginning of the Book of Euclid, which is an introduction to the art of geometry; Exposition of the Fourth Book of Aristotle's "Categoriae."

²² As the Latin titles of several of these books are not available, it is likely that the books are spurious or have been lost.

²³ See Wenrich, pp. 231–32; Sarton, I, 598.

Dorotheus

Among his books there was a large one embracing a number of sections. This book was entitled *The Book of Five* [Pentáteuxos]. It was arranged as I am about to mention. The first section was "Nativities" [De natalibus]. The second section was "Marriage and Children."²⁴ The third section was "Labor and the Star Predominant at Birth" [De geniturae dominis]. The fourth section was "Revolution (Transfer) of the Years of Nativities" [De annorum natalitiorum conversione]. The fifth section was "The Beginning of Actions" [De actionibus incipiendis]. The sixth section ———. The seventh section was "Questions and Nativities" [De quaesitis et natalitiis]. The sixteenth section was also "Revolution of the Years of Nativities" [De annorum natalitiorum conversione]. 'Umar ibn al-Farrukhān al-Ṭabarī explained these sections.

Theon of Alexandria

Among his books there were:

Operation with the Armillary Sphere [De usu sphaerae armillararis]; Ptolemy's Astronomical Tables [Fasti tabulae astronomicae Ptolemaei, quae vanous nomine insignitur], known as The Law of Motion; Operation with the Astrolabe [De astrolabii usu]; Introduction to "Almagest" [Introductio in Almagestum], with an ancient translation.

Valens al-Rūmī²⁵

An introduction to the science of astrology; Nativities [De natalitiis]; Questions [De quaesitis]; Al-Bizīdaj, which *Buzurjmihr* explained;²⁶ a large book about questions of all kinds; The Sultan;²⁷ Rains; Revolution (Transfer) of the Years of the World [De annorum mundi conversione]; The Kings.

²⁴ The original title given by Dorotheus is *Epochs and Periods*, in Latin, *De epochis et periodis*. For this title and the one which follows, see Wenrich, pp. 292–93.

²⁵ For his work, see Steinschneider, *ZDMG*, L (1896), 342–43.

²⁶ This was the old version of the Pahlavi source dealt with by Valens and called *Astrologica*; see Nallino in Arnold, pp. 351–56.

²⁷ Since the last title in the list dealt with the rulers, *The Sultan* was very likely about the idea of governmental authority rather than the man called the sultan.

*Theodosius*²⁸

Among his books there were:

Spherics [Sphaerica], three sections; Habitations [De habitatibus], one section; Night and Day [De nocti et die], one section.

Pappus the Greek

Among his books there were:

A commentary on *Ptolemy's* book about finding the plane—*Thābit* [ibn Qurrah] translated it into Arabic; a commentary on the tenth section of Euclid, in two sections.

Heron

Among his books there were:

Book about solving the uncertainties of Euclid; Work with the Astrolabe [De astrolabii usu]; Lifting Weights [De oneribus trahendis]; Power of Vapor [De viribus pneumaticis].

*Hipparchus of Bithynia*²⁹

Among his books there were:

The Process of Algebra [De fractionum ad integritatem reductione], known as Definitions—this book was translated, and Abū al-Wafā' Muḥammad ibn Muḥammad al-Ḥāsib corrected the book and also gave explanations and criticisms with geometrical proofs; Division of Numbers [De numerorum divisione].

Diophantus

He was a Greek of Alexandria. Among his books there was *The Process of Algebra* [Diophanti de reductione fractionum ad integritatem].

Thādhīnus

Among his books there were:

Floods; Comets.

²⁸ In *Al-Fihrist* the name is given as Theodorus, but it must be meant for *Theodosius*, who wrote the books listed in the paragraph. See Sarton, I, 211.

²⁹ MS 1934 has Ibarkhus al-Zafnī, but the name must be meant for *Hipparchus* of Bithynia.

Nicomachus of Gerasa

Among his books there were:

Arithmetic [De arithmetica], two sections; Music [De musica], a large book which has abridgments.

Bādrūghūghīyā

Among his books there was *Extraction of Water*, which has three sections. The first section contains thirty-nine statements, the second section thirty-six statements, the third section thirty statements.

Tīnkālūs of Babylon

He was one of the seven learned men referred to by al-Ḍaḥḥāk³⁰ in connection with the seven shrines, which were built in the names of the seven planets.³¹ Among his books there was *Aspects and Definitions*.

Tīnqarūs

He was one of the seven entrusted with serving the shrines. I believe that he was the keeper of the Shrine of Mars; so it has come down to us in some books. Among his books there was *Nativities*, according to aspects and definitions.

Mūrṭas

He was also called *Muristus*. Among his books there were:

About instruments of sound known as the flue pipe organ and the reed pipe organ; The Sound Instrument Heard Sixty Miles Away.

*Sakādas*³²

His book was *The Octave Chime*.

³⁰ Thādhīnus and Bādrūghūghīyā in the preceding paragraphs cannot be identified, but it is likely that al-Ḍaḥḥāk was al-Ḍaḥḥāk ibn Makhlid. Tīnkālūs and Tīnqarūs are mentioned previously; see Chap. VII, sect. 1, n. 8.

³¹ For the seven shrines of Babylon, see Chap. VII, sect. 1, n. 7.

³² *Al-Fihrist* gives the name as Sā'ātus, but there evidently should be a dot over the 'ayn, making it Sāghātus, which is a bad transliteration for Sakādas (Sacadas).

Heracles al-Najjār

His book was *Circles and Wheels*.³³

Qayṭawār of Babylon

He was one of the seven keepers [of the shrines]. Among his books there was *Starcraft*.

Aristoxenus

He was one of the authorities on music. Among his books there were:

Rhythm [De rythme], one section; Harmony [De harmoniā], one section.

Mazābā

I have read, written in the handwriting of Abū Ma'shar [Ja'far ibn Muḥammad], that this man was the astrologer of *Bukht-Naṣar*. I have not seen his book, but Abū Ma'shar records that it was *Kings, Dynasties, Conjunctions, and Revolutions (Transfers)*.³⁴

Aristarchus

He was a Greek of Alexandria. Among his books there was *The Sizes of the Sun and Moon* [*Aristarchi Samii de magnitudinibus et distantiiis solis et lunae*].³⁵

Abīyūn al-Baṭrīq

I believe that he lived a little before or a little after the advent of Islām. Among his books there was *Working with the Plane Astrolabe*.

Kankah the Indian

Among his books there were:

Calculations for Nativities, about periods of time; Secrets of Nativities; Conjunctions, a large book; Conjunctions, a small book.

³³ As Qifṭī, p. 351, says that this man was a keeper of one of the shrines at Babylon, this title may refer to astrology and the heavenly spheres.

³⁴ The conjunctions were probably between several planets, and the revolutions (transfers) referred to world years.

³⁵ See Smith, *GRBM*, I, 291, for the Greek rendering of the title.

Jadar the Indian

Among his books there was *Nativities*, in Arabic.

Sanjahil the Indian

Among his books there was *Secrets of the Questions*.

Naq (Nahaq) the Indian

Among his books there was *Nativities*, a large book.

Among the Scholars of India Whose Books about the Stars and Medicine Have Reached Us:

Bakihur (Bhāgahara), Rāḥah (Rājah), Ṣakah (Sāka), Dāhir (Dāhara), Ankū (Indu), Zinkal (Ranākāla), Araykal (Arikāla), Jabhar, Indā, and Jabārā (Jinār or Jitār).³⁶

Group: Recent Scholars among the Geometricians and Authorities on Mechanics, Arithmetic, and Other Things³⁷

Banū Mūsā (The Sons of Mūsā)

Muḥammad, Aḥmad, and al-Ḥasan were the sons of Mūsā ibn Shākir. The origin of Mūsā ibn Shākir was ———. These men were some of those who took extreme pains to study the ancient sciences, for the sake of which they gave generously what was required (desired), taxing themselves with fatigue. They dispatched to the Byzantine country those who sent back to them [scientific manuscripts].³⁸ They caused translators from the districts and localities to be in attendance for many years, so that they brought to light wonders of learning.

³⁶ The names given in parenthesis are suggestions. As these men cannot be identified with certainty, their names are not in the Biog. Index. For further suggestions about these authors, see the Flügel edition, p. 271 nn. 1–5; Datta, *History of Hindu Mathematics*, and Uṣaybi'ah, Part 2, p. 32; Cureton, *Journal of the Royal Asiatic Society*, VI (1841), 107.

³⁷ "Authorities on" (*aṣḥāb*) should perhaps be given as "persons interested in."

³⁸ Probably the Banū Mūsā, who were great patrons of learning, had their agents either translate Greek manuscripts in the Byzantine libraries or else obtain copies of the Greek originals, which were brought back to Baghdād and translated into Syriac and Arabic.

The sciences in which they were the most interested were geometry, mechanics, dynamics, music, and also astronomy, with which they were the least concerned. *Muḥammad* ibn Mūsā died during the year two hundred and fifty-nine [A.D. 872/73], in the month of Rabi' al-Awwal [the third Muslim month]. *Aḥmad* ibn Mūsā had a son named *Muṭahhar*, who was not greatly cultured, and entered among the court companions of [the Caliph] al-Mu'taḍid. Among the books of the Banū Mūsā there were:

Book of the Banū Mūsā about the *qarastūn*;³⁹ Mechanics, by *Aḥmad* ibn Mūsā; The Shape Which Is Round and Elongated, by al-Ḥasan ibn Mūsā; The First Motion of the Firmament, a treatise by *Muḥammad* [ibn Mūsā]; Conics, the book of *Apollonius*, by *Muḥammad*;⁴⁰ The Geometrical Figure Which Was Explained by *Galen*, by *Muḥammad*; The Atom, by *Muḥammad*; a book in which it was shown by an instructional method and geometric way of thought that there does not exist a ninth sphere external to the sphere of the fixed stars, by *Aḥmad* ibn Mūsā; about the origins (prime fundamentals) of the world, by *Muḥammad*; The Question which *Aḥmad* ibn Mūsā Propounded to *Sanad* ibn 'Alī; about the essence of speech, a treatise by *Muḥammad*;⁴¹ about questions which also passed between *Sanad* and *Aḥmad*; Measurement of the Sphere, Trisection of the Angle, and Determination of Two Mean Proportionals to Form a Single Division [between Two Given Quantities].

Al-Māhānī

He was Abū 'Abd Allāh *Muḥammad* ibn 'Īsā, one of the scholars who were authorities for calculation. He was also one of the geometricians. Among his books there were:

³⁹ MS 1934 gives *al-qarastūn*, which Dozy, *Supplément*, II, 327, describes as the *χαριτωλον*, or balance used by Archimedes. Later the word was used by the Arabs to mean scales to obtain standard measurements. See also the Flügel edition, p. 271 n. 8. For the titles which follow, see Sarton, I, 561; Tūqān, *Turāth al-'Arab*, p. 193.

⁴⁰ The texts are not clear in connection with this title. The most reasonable possibility is the title as given in Qifṭī, p. 316, though it should have a slightly different form: *Al-Makhrūtāt, kitāb Balinūs* ("Conics, the book of Balinūs"). Balinūs was an Arabic rendering for Apollonius of Perga, who wrote the famous book on conics.

⁴¹ Qifṭī, p. 316, and MS 1135 omit this title. For "essence," MS 1934 has *mā*, evidently a mistake. Flügel and Tūqān, *Turāth al-'Arab*, p. 193, give *mā'iyah*; see Chap. VII, sect. 1, n. 143.

His epistle about the latitudes of the stars;⁴² his epistle on proportion; about the twenty-six propositions in the first section of *Euclid*, nothing in which requires substitution.⁴³

Al-'Abbās ibn Sa'id al-Jawhari

He belonged to a group of [astronomical] observers and was also absorbed in the science of geometry. Among his books there were:

A commentary on the book of *Euclid*; the propositions, which he added to the first section of *Euclid*.⁴⁴

Thābit ibn Qurrah and His Son

He was Abū al-Ḥasan Thābit ibn Qurrah ibn Marwān ibn Thābit ibn Karāyā ibn Ibrāhīm ibn Karāyā ibn Mārīnūs ibn Sālāmūnūs.⁴⁵ His birth was during the year two hundred and twenty-one [A.D. 836] and he died in the year two hundred and eighty-eight [A.D. 901], when he was seventy-seven solar years old.⁴⁶ He was a money changer at Ḥarrān,⁴⁷ but when *Muḥammad* ibn Mūsā left the Byzantine country, he took him as an associate, realizing that he had a fine literary style. It is said that he studied with *Muḥammad* ibn Mūsā, receiving instruction at his house. He [Muḥammad] gave him his patronage, presenting him to al-Mu'taḍid and associating him with a group of astronomers. The source of the leadership of the Ṣābiāns in this country and their proximity to the caliphs was Thābit ibn Qurrah.⁴⁸ Their status, moreover, became established, their ranks

⁴² Although the manuscripts have *'urūsh* ("thrones"), Qifṭī, p. 284, is probably correct in giving *'arūd* ("latitudes"); see Sprenger, p. 983.

⁴³ "Substitution" (*al-khalṭ*) is probably correct, although Qifṭī, p. 284, has *al-khulṭ*, perhaps suggesting the idea of "contradiction." Flügel is undecided about the correct way to spell the word.

⁴⁴ Qifṭī, p. 219, omits "which he added."

⁴⁵ For these names, compare Khallikān, I, 288; Ziriklī, Part 2, p. 81; Qifṭī, p. 115. As Thābit's grandfather must have been a pagan, his name was probably not Marwān but some name such as Zahrūn or Hārūn.

⁴⁶ Flügel suggests that the year of birth was A.H. 211 (A.D. 826). But, as Khallikān, I, 288, confirms the dates in the manuscripts, the translation follows the latter, though the manuscripts are then mistaken in giving his age at death as 77 years.

⁴⁷ MS 1135 and Flügel give this phrase as translated; MS 1934 seems to be garbled.

⁴⁸ For an account of the Ṣābiāns, see Chap. IX, sect. 1, and Glossary.

became elevated, and they displayed superiority. Among Thābit's books there were:⁴⁹

Calculation of the New Moons;⁵⁰ his epistle about the solar year;⁵¹ his epistle about the solution of geometrical problems; his epistle about numbers; Conic Sections, one section; his epistle about the proof related to Socrates; Rendering Futile [the Idea of] Motion in the Sphere of the Zodiac, one section; his epistle about stones (calculi) formed in the bladder; Pain in the Joints and Gout, one section; his epistle about the cause on account of which the water of the seas is salty; his epistle about whiteness which appears on the body; his epistle to Rā'iq;⁵² his compilation of Galen's book on medical simples; his epistle about smallpox and measles.

Among His Pupils

'Isā ibn Asayyid al-Naṣrānī

Thābit advanced and favored him. 'Isā ibn Asayyid translated from Syriac into Arabic under the sponsorship of Thābit. [He wrote] *Thābit's Answers to the Questions of 'Isā ibn Asayyid*.

Sinān ibn Thābit

He died a Muslim. Mention of him will be made in connection with medicine. His son was Abū al-Ḥasan, who will also be mentioned in connection with medicine.

Abū al-Ḥasan, al-Ḥarrānī [Thābit ibn Ibrāhīm]

He will also be mentioned in connection with medicine.

Ibrāhīm ibn Sinān

He was surnamed Abū Ishāq ibn Thābit and, although he died at a youthful age, he excelled and was preeminent in the science of

⁴⁹ This list of titles should be compared with the longer list in Qisṭī, pp. 116-29.

⁵⁰ This has been published in folio form; see Kennedy in *Proceedings of the Mathematical and Physics Society of the United Arab Republic*, No. 24 (1960), pp. 71-74.

⁵¹ See Neugebauer, *American Philosophical Society, Proceedings*, CVI, No. 3 (June 29, 1962), pp. 264-99.

⁵² The Flügel edition suggests variations, but MS 1934 has Rā'iq, who was probably a young officer or page of al-Muktafi.

geometry. During his time no one appeared who was more brilliant than he was. He died during the year ———. Among his books there were:

What exists of his commentary on the first book of the "Conics" [of Apollonius of Perga]; an explanation of the book "Almagest" [of Ptolemy].

Abū al-Ḥusayn ibn Karnīb and His Son Abū al-'Alā'

Mention of him has been made in connection with the natural sciences, along with the mention of Abū Aḥmad ibn Abī al-Ḥusayn [ibn Karnīb]. Abū al-Ḥusayn and Abū al-'Alā' were masters of the arts of teaching and geometry. Among the books of Abū al-Ḥusayn there was *How to Determine How Many Hours of the Day Have Passed before the Prescribed Elevation (Rising)*.

Abū Muḥammad al-Ḥasan ibn 'Ubayd Allāh ibn Sulaymān ibn Wahb

Among his books there was an explanation of what is ambiguous in Euclid's book on proportion, one section.⁵³

Another Group Who Were Recent

Al-Fazārī

He was Abū Ishāq Ibrāhīm ibn Ḥabīb al-Fazārī, a descendant of Santurāh ibn Jundab.⁵⁴ He was the first person in Islām to make the astrolabe, which he made plane and planispheric. Among his books there were:

A poem about the science of the stars; A Gnomon for the Determination of Noon; Astronomical Tables for the Arab Years; Operation with the Ringed Astrolabe; Operation with the Plane Astrolabe.

'Umar ibn al-Farrukhān

He was Abū Ḥafṣ 'Umar ibn Ḥafṣ, the commentator on *The Four [Quadripartitum de apotelesmatibus et judiciis astrorum]* by Ptolemy,

⁵³ Probably the sixth book of Euclid's *Elements*.

⁵⁴ For this tribe, see Durayd, *Geneal.*, p. 172.

which al-Baṭrīq Abū Yaḥyā ibn al-Baṭrīq translated for him. Among his books there were:

Benefits; Agreements and Disagreements of the Philosophers about the Orbits of the Planets.

His Son Abū Bakr, *Muḥammad* ibn 'Umar ibn Ḥafṣ ibn al-Farrukhān al-Ṭabarī

He was one of the most distinguished of the astronomers. Among his books there were:

The Gnomon; Times of Nativities; Operation with the Astrolabe; Questions; The Introduction; Choices; Questions, the small book; Revolution (Transfer) of the Years of Nativities; Al-Tasyīrāt;⁵⁵ Similitudes;⁵⁶ Revolution (Transfer) of the Years of the World; Al-Tasyīrāt, about nativities.

Mā Shā' Allāh

Ibn Athrā, whose name *Mā Shā' Allāh*, was *Mishā*, which means *yithro*.⁵⁷ He was a Jew, and lived from the time of al-Manṣūr to the time of al-Ma'mūn. He was a man of distinction and during his period the leading person for the science of judgments of the stars. Among his books there were:

Nativities, a large book comprising fourteen sections; The Twenty-One, about conjunctions, religions, and sects;⁵⁸ The Projection of the [Astrological] Rays; The Meaning; Construction of Astrolabes and Operation with Them; The Armillary Sphere; Rains and Winds; The Two Arrows;⁵⁹ book known as The Twenty-Seven—The first chapter was The Beginning of Actions;⁶⁰ the second chapter, Averting What Is

⁵⁵ See Chap. VII, sect. 1, n. 206.

⁵⁶ See Flügel edition, p. 273 n. 9.

⁵⁷ This is probably the Hebrew name Jethro, from *yithrā* ("abundance").

⁵⁸ This was an astrological world history based on conjunctions of Jupiter and Saturn. A few fragments are still in existence.

⁵⁹ This may refer to two arrows used as lots for telling fortunes. At the Arab shrines the keepers shook arrows from a quiver and the numbers on the arrows indicated the fortune. Or it may refer to two constellations (see n. 69). See "al-Sahm," *Enc. Islām*, IV, 63; Sprenger, p. 698.

⁶⁰ The word *kitāb* ("book") comes before one of these six titles, but they are probably the names of chapters in *The Twenty-Seven*, only six out of the twenty-seven being listed.

Predestined;⁶¹ the third chapter, Questions; the fourth chapter, Testimonies of the Stars; the fifth chapter, Happenings; the sixth chapter, Movement of the Two Luminaries [sun and moon] and What Is Indicated by It. The Letters; The Sultan;⁶² The Journey;⁶³ Perceptions;⁶⁴ Nativities; Revolution (Transfer) of the Years of Nativities; Governments (Dynasties) and Sects; Prediction (Judgment) Based upon Conjunctions and Oppositions; The Sick; Constellations and Predictions (Judgments) Based upon Them.⁶⁵

Abū Sahl al-*Faḍl* ibn Nawbakht

His origin was Persian. I have recorded and thoroughly explained the genealogy of the family of Nawbakht in the chapter about theologians. He was in the Storehouse of Wisdom⁶⁶ of Hārūn al-Rashīd. This man translated from Persian into Arabic and was relied upon because of his knowledge of the books of Persia. Among his books there were:

Two Things Seized Upon, concerning nativities;⁶⁷ Augury of the Stars; Nativities, unique; Revolution (Transfer) of the Years of Nativities; The Introduction; Comparison and Analogy; What Is Taken from the Agreements of the Astrologers about Reports, Questions, Nativities, and Other Things.

Sahl ibn Bishr

He was Abū 'Uthmān Sahl ibn Bishr ibn Hānī, also called Hāyā al-Yahūdī. He served Ṭāhir ibn al-Ḥusayn, the one-eyed, and later

⁶¹ Flügel suggests a different title: *The Occurrence of the Predestined*.

⁶² This may refer either to the ruler or to the idea of authority.

⁶³ MS 1934 suggests that the word is *al-safr*, which is used for the glow of the moon before it rises, or it might be *al-safar*, as used for daybreak or the rising of Sirius; see Lane, *Lexicon*, p. 1371.

⁶⁴ The Arabic word is written as *al-as'ār* ("prices") but is probably meant to be *al-ash'ār* ("perceptions").

⁶⁵ *Šūr* ("constellations") usually means "pictures" or "forms."

⁶⁶ Qiftī, p. 255, gives "The Storehouse of the Books of Wisdom"; this was the royal library at Baghdad.

⁶⁷ In the Arabic text the word is given as *al-nahmuṣṣān*, which does not seem to be an Arabic word. It is very likely meant to be *al-tahammūṣān*, which gives the idea of "two things seized upon." Suter (1892), p. 28, suggests that the word is meant to be *numūdār*, for which see "calculation for nativities" in Glossary.

al-*Hasan* ibn Sahl,⁶⁸ being both learned and distinguished. Among his books there were:

The Keys of Judgment, which was the small book of questions;⁶⁹ The Two Arrows; the large book, Nativities; Revolution (Transfer) of the Years of the World; the small book, Introduction; the large book, Introduction; Astronomy and the Science of Arithmetic; Revolution (Transfer) of the Years of Nativities; the small book, Nativities; the large book, Questions; Choices; The Times (Periods); The Key; Rains and Winds; The Meaning; The Time of Labor and Marriage; Careful Considerations; Eclipses; Structure.

He also wrote a large book which comprised thirteen sections, in which he collected the essentials of his writings. He called it *The Tenth Book* and composed it in Khurāsān.⁷⁰

Al-Khwārizmī

His name was Muḥammad ibn Mūsā. His origin was in Khwārizm. He was attached to the Storehouse of Learning⁷¹ of al-*Ma'mūn*. He was one of the masters of the science of the stars. Both before and after [confirmation by] observation, people relied upon his first and second astronomical tables known as the *Sindhind*.⁷² Among his books there were:

Astronomical tables in two editions, the first and the second; The Sundial; Operation with the Astrolabe; Making the Astrolabe; History.

Sanad ibn 'Alī al-Yahūdī

He was surnamed Abū al-Ṭayyib. Starting as a Jew, he became a Muslim under the patronage (hand) of al-*Ma'mūn*, whom he served

⁶⁸ Ṭāhir was the governor of Khurāsān and al-*Hasan* was the vizier at Baghdād during the reign of al-*Ma'mūn*.

⁶⁹ The titles in this list evidently refer to astrology. *The Two Arrows* refers to two constellations called by the name "Arrow"—Sagittarius and the Arrow of the Archer. See Lane, *Lexicon*, p. 1454.

⁷⁰ On the margin of MS 1934 there is written, "I have been told that the Byzantines regarded his book *Algebra and Equations* as important and praised (described) it."

⁷¹ Qifī, p. 286, has "Storehouse of the Books of Learning," indicating the royal library of al-*Ma'mūn*, which came to form part of his Bayt al-Ḥikmah.

⁷² This was one of the *Siddhanta* works of the Indians identified in different ways by various scholars. See Bīrūnī, *Chronology*, pp. 11, 29, 31, 61, 266; Sarton, I, 530, 563, 601; O'Leary, *How Greek Science Passed to the Arabs*, pp. 105, 152; Smith, *Hindu-Arabic Numerals*, p. 97.

as an astrologer.⁷³ He was the man who built the observatory⁷⁴ which is behind Bāb Shammāsīyah, in the women's quarters of the palace of Mu'izz al-Dawlah.⁷⁵ Although he worked with one group of observers, he was in charge of all of the [astronomical] observations. Among his books there were:

Things Detached and in the Middle;⁷⁶ [Conic] Sections, two manuscripts; Indian Arithmetic; The Total and Division; Algebra and Equation.⁷⁷

Yahyā ibn Abī Maṣṣūr

I have made detailed mention of him in his proper place. He was one of the men who were interested in [astronomical] observation during the days of al-*Ma'mūn*. He died in the Byzantine country.⁷⁸ Among his books there were:

Verified Astronomical Tables, two manuscripts, the first and second; a treatise about the fixing of the sixth-hour elevation for the latitude of the City of Peace [Baghdād]; a book comprising his [own] observations and letters [addressed] to a group [of astronomers] about [astronomical] observations.

Ḥabash ibn 'Abd Allāh al-Marwazī al-Ḥāsib

He was one of the men interested in observation. He lived to be over one hundred years old. Among his books there were:

The Dimashqī Astronomical Table;⁷⁹ The Ma'mūnī Astronomical

⁷³ Some authorities spell the name Sind, but Sanad seems to be more correct. The manuscripts omit the word "Jew." Although the word "astrologer" is used in the translation, he was also a learned astronomer.

⁷⁴ The translation follows Sarton, I, 566, and Suter (1892), p. 29, here, which interprets the Arabic *al-kanisah* as applying to an observatory. It usually means "synagogue," so another possibility is that Sanad built a synagogue while still a Jew.

⁷⁵ For this gateway and quarter of the city, see Le Strange, *Baghdad*, pp. 170, 199 ff. Evidently Mu'izz al-Dawlah in the 10th century built his palace where the observatory had stood during the 9th century.

⁷⁶ See Sprenger, p. 1479. This may be the extreme and mean ratios, although it might refer to something other than mathematics.

⁷⁷ See Glossary.

⁷⁸ He probably died just across the Byzantine frontier, as his origin was at al-Mawṣil and he was buried at Aleppo. Khallikān, III, 605, and Qifī, pp. 357-58 tell more about him and his work.

⁷⁹ During A.D. 832/33, observations were made at Damascus. See Hitti, *Arabs*, p. 375; Sarton, I, 566 bottom. The next title of course refers to the Caliph al-*Ma'mūn*.

Table; Distances and Volumes; Making of the Astrolabe; Sundials and Computing Instruments; Circles with Three Tangents and the Manner of Contacts; Work with Surfaces: Flat, Upright, Inclined, and Oblique.

Ibn *Habash* (Hubaysh)

He was Abū Ja'far ibn Aḥmad ibn 'Abd Allāh ibn Ḥabash. Among his books there was *The Plane Astrolabe*.

Al-*Abahh*

His name was al-Ḥasan ibn Ibrāhīm, and he lived during the days of al-Ma'mūn. Among his books there were:

Choices, which he wrote for al-Ma'mūn; Rain; Times of Nativity.

A Statement Written in the Handwriting of Ibn al-Muktafi

He said:

I read in a book written in the handwriting of ['Alī] ibn al-Jahm this statement of his: "The book, *Introduction* by Sanad ibn 'Alī, being given by him to Abū Ma'shar,⁸⁰ was plagiarized by Abū Ma'shar. For as Abū Ma'shar learned about the stars in his old age, the intellect of Abū Ma'shar was not equal to the writing of this book, nor, moreover, of the nine treatises on times of birth, nor of the book on conjunctions, ascribed to Ibn al-Bāzyār. All of these were written by Sanad ibn 'Alī."

Al-Ḥasan ibn Sahl ibn Nawbakht

Among his books there was *Al-Anwā'*.

Ibn al-Bāzyār

Muḥammad ibn 'Abd Allāh ibn 'Umar ibn al-Bāzyār was a pupil of Ḥabash ibn 'Abd Allāh. He was distinguished, and was a leader in the study of the stars. Among his books there were:

The Atmospheres (Weathers), nineteen sections; Astronomical Table; Conjunctions of the Planets and Revolution (Transfer) of the Years of the World; Nativities and Revolution (Transfer) of the Years of Nativities.

⁸⁰ Abū Ma'shar died A.D. 886, when about 100 years old. Sanad ibn 'Alī died about the same time. 'Alī ibn al-Jahm died A.D. 863, when Abū Ma'shar was about 77 years old. This statement may be true or perhaps is libel, as Abū Ma'shar was one of the famous astronomers; see Hitti, *Arabs*, pp. 378, 387. See also the account of Abū Ma'shar, near n. 87.

Khurrazādh ibn Dārshād

He was an arithmetician and a pupil of *Sahl* ibn Bishr, the Jew. Among his books there were:

Nativities; Choices.

The Sons of al-Ṣabbāḥ

Muḥammad, Ibrāhīm, and al-Ḥasan were all astrologers, skilled in the sciences of astrology and judgments of the stars. Among their books there were:

Proof of the Construction of the Astrolabe—Muḥammad composed it, but did not complete it, so that Ibrāhīm finished it; Establishing the Meridian with One Measurement by Geometry—Muḥammad wrote the book, which was completed by al-Ḥasan; Epistle of Muḥammad on the Construction of Sundials.

Al-Ḥasan ibn al-Khaṣīb

He was one of the skilled astrologers. Among his books there was the book which was called *Al-Karmahtar*,⁸¹ which comprised four chapters: "Introduction to the Science of Astronomy," "Revolution (Transfer) of the Years of the World," "Nativities," "Revolution (Transfer) of the Years of Nativities."⁸²

Al-Khayyāt

He was Abū 'Alī *Yahyā* ibn Ghālib, also called Ismā'il ibn Muḥammad, a pupil of *Mā Shā* Allāh and one of the most excellent of the astrologers. Among his books there were:

The Introduction; Questions; The Meaning; Governments (Dynasties); Nativities; Revolution (Transfer) of the Years of Nativities; The Prism,⁸³ which he wrote for *Yahyā* ibn Khālid; The Rod of Gold; Revolution (Transfer) of the Years of the World; Al-Nukat.⁸⁴

⁸¹ This is probably meant to be a transliteration of *καρπός μέτρον*.

⁸² The word *kitāb* ("book") is placed before each one of the subtitles. MS 1135 is confused at this point.

⁸³ For "prism" (*al-manshūr*), see Sprenger, p. 1384.

⁸⁴ See the Glossary.

'Umar ibn Muḥammad al-Marwarrūdhī

He was one of the men interested in [astronomical] observation, and was a person of a superior type. Among his books there were: Planetary Equations;⁸⁵ Construction of the Plane Astrolabe.

Al-Ḥasan ibn al-Ṣabbāh⁸⁶

He was a scholar of astronomy and other geometrical studies. Among his books there were:

Forms and Surfaces; The Sphere; Operation with the Armillary Sphere.

Abū Ma'shar

He was Abū Ma'shar Ja'far ibn Muḥammad al-Balkhī. He was at first a scholar of the Ḥadīth. His house was on the West Side by Bāb Khurāsān.⁸⁷ As he was antagonistic to al-Kindī, he stirred up the populace against him, accusing him because of his philosophical sciences.⁸⁸ But al-Kindī played a trick on him by means of a man who interested him in the sciences of arithmetic and geometry. Although he entered into this study, he did not perfect himself in it, turning instead to the science of the judgments of the stars. Then he ended his ill will for al-Kindī because of his interest in this science, which was of the same type as the sciences studied by al-Kindī himself. It is said that he learned about the stars after he was forty-seven years old. He was a man of a superior type, with good judgment.

[The Caliph] Al-Musta'in had him beaten with lashes because he correctly foretold him of an event before it took place. So he used to say, "I hit the mark and I was severely punished."

⁸⁵ See Sprenger, pp. 1018-23.

⁸⁶ This man must not be confused with the famous leader of the Assassins.

⁸⁷ This was the northeast gate of the original city, on the west bank of the Tigris at Baghdad. See Le Strange, *Baghdad*, pp. 17, 107 map; Levy, *Baghdad Chronicle*, pp. 21, 31.

⁸⁸ As Abū Ma'shar started as a student of the Ḥadīth, he was undoubtedly a conservative theologian who believed in the revelation of the Qur'ān and opposed philosophical studies, which were based on reason. This passage has been translated freely.

Abū Ma'shar died at al-Wāsiṭ after he had passed the age of one hundred, on Wednesday, during the last two nights of the month of Ramaḍān [the ninth Muslim month], during the year two hundred and seventy-two [A.D. 866].⁸⁹

Among his books there were:

The Introduction, a large book with eight sections; The Introduction, a small book; Astronomical Tables of the Cycles of Thousands [of Years],⁹⁰ over sixty headings; Nativities, a large book which he did not finish, but what was completed of it was: Astronomy (Aspect) of the Heavens and Differences in the Times of the [Star] Risings, five sections, and The Star Predominant at Birth and Labor of Childbirth; Conjunction of the Planets, which he wrote for Ibn al-Bāzīyār; Revolution (Transfer) of the Years of the World, which he called Al-Nukat; Choices; Choices according to the Stations of the Moon;⁹¹ Thousands, eight sections; Natures, a large book in five sections as Abū Ma'shar divided it; The Two Arrows (Al-Sahmayn)⁹² and Periods of Kings and Governments (Dynasties); Settings and Courses;⁹³ Conjunction of the Two Maleficent [Planets] in the Sign of Cancer;⁹⁴ Constellations and [Astrological] Judgments Based upon Them;⁹⁵ Constellations and Degrees, with Judgments Based upon Them.

Revolutions (Transfers) of the Years of Nativities, eight sections; Temperaments—it used to be rare, but now is to be found; Al-Anwā'; Questions, a compilation; Confirmation of the Science of the Stars; a book which he gathered together but did not finish and which he wished to entitle The Perfect (Complete) or The Questions; The compilation, in which he gathered together the sayings of the people about nativities;

⁸⁹ MS 1135 has: "He was born at al-Wāsiṭ on Wednesday, during the last two nights of the month of Ramaḍān, and Abū Ma'shar died when he had lived longer than one hundred years."

⁹⁰ The word *al-hasārāt* ("cycles of thousands") comes from the Persian *hazar* ("thousand"); see Nallino, *Ilm al-Falak*, pp. 179, 184; Kennedy, *Journal of the American Oriental Society*, LXXXIII, No. 3 (1963), 315. MS 1934 gives "seventy" instead of "sixty" headings.

⁹¹ For explanation of the stations of the moon, see "Astrology," *Enc. Islām*, I, 496.

⁹² This may refer to two constellations. Cf. nn. 59, 69.

⁹³ Before these words there is another one which cannot be deciphered. It may be the Persian word *zaychah* ("horoscope").

⁹⁴ These were Saturn and Mars; see Dozy, *Supplément*, II, 645.

⁹⁵ *Ṣūr* ("constellations") usually means "pictures" or "forms."

The Sources, to which Abū al-'Anbās laid claim;⁹⁶ Interpretation of Dreams by the Stars; Al-Qawāfi' 'alā al-Haylājāt;⁹⁷ Nativities, a small book with two treatises and thirteen sections; Astronomical Table of Conjunctions and Combust Conditions;⁹⁸ Times (Periods); Times according to the Twelve Stars;⁹⁹ Lots, which means lots for food, clothing, and perfumes, their cheapness and expense, and judgments of the stars about the matter; Rains, Wind, and Change of Atmosphere; Natures of the Countries and Generation of the Winds; [Astronomical] Inclination, about revolution (transfer) of the years of nativities.

Abū Ma'shar used to tell about 'Abd Allāh ibn Yahyā and Muḥammad ibn al-Jahm, who were two members of the Barmak family, and he remarked on their scientific excellence.

'Abd Allāh ibn Masrūr al-Naṣrānī

He was an apprentice of Abū Ma'shar. Among his books there were:

Projection of the Rays; Revolution (Transfer) of the Years of the World and [Astrological] Judgment about Them; Revolution (Transfer) of the Years of Nativities.

'Uṭarid ibn Muḥammad

He was an arithmetician and astrologer, and a man of excellence and learning. Among his books there were:

Indian Divination, a commentary on it;¹⁰⁰ Operation with the Astrolabe; Operation with the Armillary Sphere; Structure of the Heavens; Burning Mirrors.¹⁰¹

⁹⁶ As Abū al-'Anbās was a judge and the companion of several caliphs, "laid claim" very likely means that he gave the book his patronage, rather than claiming to be the author.

⁹⁷ Here *al-qawāfi'* probably is a plural form of *quṭū'*, which Dozy, *Supplément*, II, 372, describes as a crisis due to the conjunction of the planets. *Al-haylājāt* probably denotes "labor" or "birth."

⁹⁸ MS 1934 makes it clear that this word is *al-ihṭarājāt*, the plural of the word indicating a combust condition, a condition of obscurity due to nearness to the sun.

⁹⁹ This may refer in astrology to the twelve houses of the moon, or in astronomy to the twelve signs of the zodiac.

¹⁰⁰ This was a type of divination based on the numerical values of letters. It was called *al-jafṛ*.

¹⁰¹ See Sarton, I, 170, 183, 427.

Yā'qūb ibn Tāriq

He was one of the most excellent of the astrologers. Among his books there were:

Division of the Kardajāt of the Sine;¹⁰² What Rises in the Arc of Half a Day;¹⁰³ The Astronomical Table Solved in the Sindhind;¹⁰⁴ Degree by Degree—it is in two sections, the first about the science of astrology and the second about the science of changes of times (dynasties).

Abū al-'Anbas al-Ṣaymarī

More detailed mention has already been made about him. He was an astrologer, and his books about it [astrology] were:

Nativities; An Introduction to the Science of the Stars.

Ibn Simawayh¹⁰⁵

He was a Jew whose name was ———. Among his books there were:

An Introduction to the Science of the Stars; Rains.

'Alī ibn Dā'ūd

He was an excellent man and a leading astrologer. Among his books there was *Rains*.

Ibn al-A'rābī

Abū al-Ḥasan 'Alī ibn al-A'rābī was one of the people of al-Kūfah. He was a superior type of man and a leader in his work. He was known as al-Shaybānī because he was one of the Banū Shaybān.¹⁰⁶ Among his books there was *Questions and Choices*.

¹⁰² The Hindus and Muslims had the Archimedean tradition of dividing the circle into 96 parts. The *kardaja* (pl., *kardajāt*), probably a corruption of the Sanskrit *cramajia*, was either the arc or sine of each part. See Sarton, I, 530 and Flügel edition, p. 278 n. 3.

¹⁰³ The arc (*qaws*) of a day is the circuit of the sun from the time when half of it has appeared at sunrise to the time when half has disappeared at sunset. Thus half a day is from the horizon to the zenith. See Sprenger, p. 1189.

¹⁰⁴ A copy of this famous Indian treatise, the *Sindhind*, was brought to Baghdad about A.D. 771. See Hitti, *Arabs*, pp. 307, 373.

¹⁰⁵ In MS 1135 the name is written Shīmawayh and the first title is omitted.

¹⁰⁶ For this tribe, see Durayd, *Geneal.*, pp. 155, 210.

Al-Ḥārith al-Munajjim

He was attached to al-Ḥasan ibn Sahl [the vizier] and was a superior type of man, quoted (told about) by Abū Ma'shar. Among his books there was *The Astronomical Table*.¹⁰⁷

Al-Maṣṣīṣī

He was Abū al-Ḥasan 'Alī ibn al-Maṣṣīṣī (al-Miṣṣīṣī). Among his books there was *Conjunctions*.¹⁰⁸

Ibn Abī Qurrah

He was surnamed Abū 'Alī and was the astrologer of al-'Alawī al-Baṣrī.¹⁰⁹ Among his books there was *The Cause of the Eclipses of the Sun and Moon*, which he wrote for al-Muwaffaq [the caliph's brother].

Ibn Sam'ān

His name was Muḥammad ibn 'Abd Allāh and he served as an apprentice to Abū Ma'shar. Among his books there was *An Introduction to the Science of the Art of Astrology*.

Al-Farghānī

His name was Aḥmad ibn Muḥammad ibn Kathīr.¹¹⁰ He was a man of a superior type and a leading astrologer. Among his books there were:

Sections; Selections from "Almagest";¹¹¹ The Making of Sundials.

Ibn Abī Rāfi'

He was Abū al-Ḥasan, an excellent man. Among his books there was *Differences of Risings [of the Heavenly Bodies]*.

His Son, Abū Muḥammad 'Abd Allāh ibn Abī al-Ḥasan ibn Abī Rāfi'

Among his books there was his epistle on geometry.

¹⁰⁷ The manuscripts omit the title. MS 1934 leaves a space to be filled in.

¹⁰⁸ The manuscripts omit the title.

¹⁰⁹ Khallikān, II, 11 n. 4, explains that al-'Alawī al-Baṣrī was 'Alī ibn Muḥammad, who A.D. 869 became the leader of the Zanj Rebellion.

¹¹⁰ MS 1135 inserts the "Aḥmad ibn," which is correct.

¹¹¹ The translation follows Qifā'i, p. 286, in separating the first two titles instead of combining them into one. This seems to have been the original intention.

Ibn Abī 'Abbād

He was Muḥammad ibn 'Isā, surnamed Abū al-Ḥasan, but nothing else is known about him. Among his books there was *Operation with the Bifurcated Instrument (Dhāt al-Shu'batayn) and Other Instruments*, one section.¹¹²

Al-Nayrīzī¹¹³

He was Abū al-'Abbās al-Faḍl ibn Ḥātim al-Nayrīzī, one of the prominent [scholars] of the science of the stars, especially of the science of astronomy. Among his books there were:

The large book of astronomical tables; the small book of astronomical tables; The Azimuth of the Qiblah; a commentary on Ptolemy's "The Four" [Quadripartitum de apotelesmatibus et iudiciis astrorum]; Happenings in the Heavens, which he wrote for al-Mu'tadid; Proofs and Preparation of Instruments for Determining the Distances of Objects.

Al-Battānī Abū 'Abd Allāh Muḥammad ibn Jābir ibn Sinān al-Raqqī

He was a Ṣābiān whose origin was at Harrān. Ja'far ibn al-Munkafī recorded that, when he questioned him, he [al-Battānī] told him that he started to make [astronomical] observations beginning with the year two hundred and sixty-four [A.D. 877/78] and continuing until the year three hundred and six [A.D. 918/19]. He confirmed the fixed stars in his astronomical table until the year two hundred and ninety-nine [A.D. 911/12]. He went to Baghdād with the Banū al-Zayyāt, from among the people of Raqqah, at the time of their oppressions.¹¹⁴ While returning, he died on the way, at Qaṣr al-Jaṣṣ,¹¹⁵ during the year three hundred and seventeen [A.D. 929/30]. Among his books there were:

Astronomical Tables, two manuscripts, the first and the second—the second was better than the first;¹¹⁶ Knowledge of the Risings of the

¹¹² Ḥajjī Khalīfah, I, 396, III, 568, gives *instrumenti bifurci*. This was probably the Ptolemaic parallactic instrument named for *παράλλαξις* or mutual inclination of two lines forming an angle.

¹¹³ MS 1934 gives the name as al-Yazīdī, which is a mistake. See Qifā'i, p. 254, for the correct name as given.

¹¹⁴ The Banū al-Zayyāt were probably a clan or family living at al-Raqqah. MS 1934 has a small error in copying in this passage.

¹¹⁵ A great castle built by al-Mu'taṣim near Sāmarrā; see Yāqūt, *Geog.*, IV, 110.

¹¹⁶ This book forms the basis for a study of the history of Islāmic astronomy. See Battānī, *Al-Battānī sive Albatēnī Opus astronomicum*, and Nallino, *Ilm al-Falak*.

Zodiacal Signs in the Quarters of the Heavens; his epistle, Verification of the Times of Conjunctions, which is extant and which he wrote for Abū al-Ḥasan ibn al-Furāt.

Ibn Amājūr

He was Abū al-Qāsim 'Abd Allāh ibn Amājūr, one of the sons of al-Farā'inah.¹¹⁷ He was a man of a superior type. Among his books there were:

Examining;¹¹⁸ the astronomical table known as The Pure; Provision for a Traveler; the astronomical table known as The Girdled; the astronomical table known as The Wonderful; the astronomical table known as The Sindhind; The Astronomical Table of Transits.¹¹⁹

His Son, Abū al-Ḥasan 'Alī ibn Abī al-Qāsim

Among his books there were: ———.

Al-Harawī

His name was Yūsuf ibn ———. Among his books there was *Stellar Azure*, about three hundred leaves [in length].

Abū Zakariyā'

He was Jannūn ibn 'Amr ibn Yuhannā ibn al-Ṣalt. Among his books there was *Proof of the Veracity of the Stars and of Determinations Based on Them*.

Al-Ṣaydanānī

His name was 'Abd Allāh ibn al-Ḥusayn al-Ḥasib al-Munajjim.¹²⁰ Among his books there were:

An explanation of the book of Muḥammad ibn Mūsā al-Khwārizmī about algebra; an explanation of his book about addition and subtraction; about multiplication and division.

¹¹⁷ MSS 1934 and 1135 give the word in this form. Qifṭī, p. 220, and Flügel give al-Farāghanah, meaning the inhabitants of Farghānah; see Yāqūt, *Geog.*, III, 878 bottom.

¹¹⁸ Instead of *al-qann* ("examining"), this may be *al-qinn*, which is a certain legal status in slavery; see Sprenger, p. 1229; Richardson, *Dictionary*, p. 1148.

¹¹⁹ For an understanding of this title, see Bīrūnī, *Al-Bīrūnī on Transits*.

¹²⁰ Qifṭī, p. 221, and MS 1135 call him 'Abd Allāh ibn al-Ḥasan.

Al-Dandānī

He belonged to an early period. His name was 'Abd Allāh ibn 'Alī al-Naṣrānī, and he was surnamed Abū 'Alī. Among his books there was *The Art of Astrology*, which I saw to be an old [book].

Members of Another Group, Whose Places in Sequence Are Not Known¹²¹

Recent Astrologers and Geometricians:

Al-Adamī, Abū 'Alī al-Ḥusayn ibn Muḥammad

Among his books there was *Techniques, Walls, and the Making of Sundials*.¹²²

Al-Ḥayyānī¹²³

He was surnamed Abū al-Faḍl, his [real] name being ———. Among his books there was *Geometrical Table of Astronomy*.

Ibn Bāghān

He was al-'Abbās ibn Bāghān ibn al-Rabī', surnamed Abū al-Rabī'. He was a scholar of the astronomical sciences. Among his books there was *Division of the Cultivated Lands and the Form of the World*.

Ibn Nājiyah

His name was Muḥammad ibn ——— al-Kātib. Among his books there was *Measurements*.

Abū 'Abd Allāh Muḥammad ibn al-Ḥasan ibn Akhī Hishām al-Shaṭawī

He had among his books:

¹²¹ The literal translation is, "Another Group, Their Places Unknown."

¹²² MS 1135 has a variation. This title seems strange but is probably correct, as sundials were constructed on the walls of courtyards and buildings.

¹²³ It is impossible to identify accurately this name and the names of the two men who follow, but see the Biog. Index for possibilities.

Making Oblique Sundials; Making of Drum-Shaped Sundials, the Technique of Balls,¹²⁴ and Determination of the Elevation of the Azimuth.

Recent Arithmeticians and Masters of Calculation:

'Abd al-Ḥamīd

He was Abū al-Faḍl 'Abd al-Ḥamīd ibn Wāsi' ibn Turk al-Jilī,¹²⁵ the arithmetician, said to be surnamed Abū Muḥammad. Among his books there were:

The Compilation on Arithmetic, including six sections; Commercial Arithmetic.¹²⁶

Abū Barzah

He was al-Faḍl ibn Muḥammad ibn 'Abd al-Ḥamīd ibn Turk ibn Wāsi' al-Jilī. Among his books there were:

Commercial Arithmetic; Measurement.

Abū Kāmil

He was Abū Kāmil Shujā' ibn Aslam ibn Muḥammad ibn Shujā', the arithmetician, who was an Egyptian. He was an excellent man, an arithmetician, and a scholar, among whose books there were:

Prosperity;¹²⁷ The Key to Prosperity; Algebra and Equation;¹²⁸ The Essence; The Bird; Addition and Subtraction; Regula Falsa (Rule of Double False Position); Measurement and Geometry; The Sufficiency.

¹²⁴ This must refer to a clepsydra, in which water lifted balls to an elevation. Then these balls dropped, first to one side and then to the other side of a lever, so as to make the instrument work like the balance wheel of a clock and thus to indicate the time. See Carra de Vaux, *Bibliotheca Mathematica*, Ser. 3, I (1900), 31, 32.

¹²⁵ See Biog. Index for information on this name.

¹²⁶ Qifṭī, p. 230, says that this scholar made astrological tables and wrote a compilation, showing that he was learned in computation. He does not mention this second title, which is probably given inaccurately in MS 1934. It is evidently *al-mu'āmalāt*, translated "commercial arithmetic," although it is as a rule used either for "commercial transactions" or for "domains." For the following paragraph, Qifṭī, p. 254, gives an account of Abū Barzah similar to the translation.

¹²⁷ Qifṭī, p. 211, omits the titles in his account of Shujā'. Here the word may not be *ṣalāḥ* ("prosperity"), but a technical word derived from *ṣalaj* ("dividing into two parts").

¹²⁸ See Glossary.

Sinān ibn Faṭḥ

He was one of the people of Harrān and a leader in the art of arithmetic and numbers, among whose books there were:

The Takht in Indian Arithmetic;¹²⁹ Addition and Subtraction; Explanation of Addition and Subtraction; Wills;¹³⁰ The Calculation of Cubes; The Exposition of Algebra by al-Khwārizmī.¹³¹

Abū Yūsuf al-Maṣṣīṣī

His name was Ya'qūb ibn Muḥammad al-Ḥāsib. Among his books there were:

Algebra and Equation; Wills; Increasing the Squares (Houses) of Chess; The Compilation; Relationship of the Years; Assembling the Total (Collections of the Compilation); Regula Falsa (The Rule of Double False Position); Computation of the Cycles.¹³²

Al-Rāzī

His name was Ya'qūb ibn Muḥammad, and he was surnamed Abū Yūsuf. Among his books there were:

The Compilation on Arithmetic; Al-Takht; Calculation of the Regula Falsa; Thirty Strange Questions.¹³³

Muḥammad ibn Yaḥyā ibn Aktham al-Qāḍī

He had among his books *Problems of Numbers*.

Al-Karābisi

He was Aḥmad ibn 'Umar, one of the best of the geometricians and scholars of numbers. Among his books there were:

A commentary on Euclid; Calculation of the Cycle (Circumference);¹³⁴ Wills; Area of the Circle; The Indian (Al-Hindī).¹³⁵

¹²⁹ See the Glossary.

¹³⁰ Arithmetic was needed for the complicated Muslim system of dividing estates.

¹³¹ See Karpinski, *Bibliotheca mathematica*, Ser. 9, III (1911), 125.

¹³² Ḥajjī Khalīfah, III, 62, gives this title as *Computandi in orbem circumlata*. For an illustration of an astronomical year computation, see Kennedy, *Journal of the American Oriental Society*, LXXXIII, No. 3 (1963), 315. See also Birūnī, *Chronology*, p. 1132 n. 2.

¹³³ MS 1135 has a variation, but Tūqān, *Turāth al-'Arab*, p. 264, confirms the title as given in the translation. Instead of "strange" the word may instead mean "foreign."

¹³⁴ See n. 132.

¹³⁵ Qifṭī, p. 79, has *Indian Arithmetic*.

Aḥmad ibn Muḥammad

He was [called] al-Ḥāsib; nothing more than this is known about him. Among his books there were:

Book to Muḥammad ibn Mūsā [ibn Shākir] about the Nile;¹³⁶ Introduction to the Science of the Stars; Addition and Subtraction.

Al-Makkī

He was Ja'far ibn 'Alī, the geometrician from Makkah.¹³⁷ Among his books there were:

Book about geometry; his epistle, The Cube.

Al-Isṭakhri al-Ḥāsib

His name was ———. Among his books there were:

The Compilation on Arithmetic; an explanation of the book of Abū Kāmil about algebra.¹³⁸

A Man Known as Muḥammad ibn Ludhdhah (Larah) al-Ḥāsib

He was one of the people of Iṣbaliān. Among his books there was *The Compilation on Arithmetic*.

Recent Geometricians, Calculators, and Astronomers in Death and Life Close to Our Time:

Yūḥannā al-Qass

His name was Yūḥannā ibn Yūsuf ibn al-Ḥārith ibn al-Baṭrīq al-Qass. He was one of those with whom they studied Euclid and other books on geometry. He also made translations from the Greek and was a man of excellence. He died ———. Among his books there were:

An abridgment of two geometrical tables; a discourse about the proof that when one straight line crosses two other straight lines drawn on a plane, it forms two angles on the inside [next to the transverse line], but leaves lacking two right angles [on the outside].¹³⁹

¹³⁶ Instead of *al-Nil* ("the Nile"), perhaps the word is meant to be *al-mayl* ("inclination").

¹³⁷ MS 1934 gives only the name. The rest of the paragraph is given by Flügel and a marginal note in MS 1135.

¹³⁸ This was evidently the book of *Shujā'* ibn Aslam, Abū Kāmil, entitled *Algebra and Equation*.

¹³⁹ This was clearly a study of the fifth postulate of Euclid on parallels. From attempts to prove this, non-Euclidean geometry developed.

Ibn Rawḥ al-Ṣābi ———

Abū Ja'far al-Khāzin

His name was ———. Among his books there were:
Tables for the Plates;¹⁴⁰ Numerical Problems.

'Alī ibn Aḥmad al-Imrānī

He was one of the people of al-Mawṣil, a man of excellence, who collected books. He was sought out by people from distant places so that they could be his pupils (read with him). He died during the year three hundred and forty-four [A.D. 955/56]. Among his books there was *Explanation of the Book Algebra and Equation by [Shujā'] Abū Kāmil*.

Abū al-Wafā' Muḥammad ibn Muḥammad ibn Yaḥyā ibn Ismā'īl ibn al-'Abbās

He was born in Būzjān¹⁴¹ in the region of Nisābūr during the year three hundred and twenty-eight [A.D. 939/40], on Wednesday at the time of the new moon of Ramaḍān [the ninth Muslim month]. He studied what there was [to be known] of numbers and arithmetic under his paternal uncle, who was known as Abū 'Amr al-Mughāzili, and his maternal uncle, known as Abū 'Abd Allāh Muḥammad ibn 'Anbasah. Abū 'Amr studied geometry under Abū Yaḥyā al-Māwardī¹⁴² and Abū al-'Alā' ibn Karnīb.¹⁴³ Abū al-Wafā' moved to al-'Irāq during the year forty-eight [A.D. 959/60]. Among his books there were:

What Administrators and Secretaries Require of the Skill of Arithmetic— it was in seven chapters, each chapter having seven sections. The first chapter was about proportion, the second chapter about multiplication and division, the third chapter on processes of measurement, the fourth

¹⁴⁰ MS 1135 omits this title. It refers to tables of laying out the plates of the astrolabe. See Kennedy, *American Philosophical Society, Transactions*, XLVI, No. 2 (1956), 137, entry x200.

¹⁴¹ For Būzjān, see Yāqūt, *Geog.*, I, 756.

¹⁴² See Biog. Index, Abū Yaḥyā, al-Marwazī, for the man probably referred to by this name. Qifī, p. 288, however, gives the last part of the name as al-Bāwardī.

¹⁴³ Compare this passage with Qifī, pp. 287–88.

chapter about processes of taxation, the fifth chapter on processes of apportionments [of inheritance], the sixth chapter about exchange [of currency], and the seventh chapter on the transactions of merchants.¹⁴⁴ A commentary on the book of *al-Khwārizmī* about Algebra and Equation; a commentary on the book of *Diophantus* about algebra; a commentary on the book of *Hipparchus* about algebra;¹⁴⁵ introduction to the "Arithmetica," one section;¹⁴⁶ Proofs of the Propositions Which *Diophantus* Employed in His Book and [Proofs] of the Things he Used in the Commentary; Deriving the Square of a Cube, Square by Square, and What Is the Total, one section;¹⁴⁷ Knowledge of the Circle from the Heavens, one section.¹⁴⁸

The Perfect (Complete), three sections—the first section is about the things which must be learned before studying the movements of the heavenly bodies, the second section is about the movements of the heavenly bodies, and the third section is about the things which expose the movements of the heavenly bodies.¹⁴⁹ Astronomical Tables of the Evident, three sections—the first is about the things which must be learned before studying the movements of the heavenly bodies, the second is about the movement of the heavenly bodies, and the third about the things which expose the movement of the heavenly bodies.

His Uncle, Abū Sa'id

He had among his books *Examination of the Sciences*, for students, about six hundred leaves.

¹⁴⁴ In the Arabic text the word translated "chapter" is *al-manzilah*.

¹⁴⁵ MS 1934 has Abū Ḥasan, but the other versions have a name which is probably meant to be Hipparchus.

¹⁴⁶ For the *Arithmetica* of Diophantus, see Heath, *Manual of Greek Mathematics*, p. 473; Smith, *GRBM*, I, 1050; Sarton, I, 336.

¹⁴⁷ This was probably a treatise on extraction of cube and fourth roots. Suter (1892), p. 39, gives the title as "Die Auffindung der Seite des Würfels, des Quadrates des Quadrates und dessen was aus beiden Zusammengesetzt ist." See also Sarton, I, 91 bottom, 169; Smith, *History of Mathematics*, I, 83, 85, 118; II, 298, 313–16; Cajori, *History of Mathematics*, p. 25 ff; Sprenger, pp. 886, 1351; Lucky, *Rechenkunst*, p. 18 ff. The Arabic for "square by square" is *bi-mal mal* in both the Flügel edition and Qifī, p. 288.

¹⁴⁸ This was written A.D. 986/87 and has been recently published; see Wafā', *Rasā'il al-Muṭafarrīqā f' il-Ḥa'at*.

¹⁴⁹ The word translated "expose" can also mean "befall" or "interfere with." In the description of the following book, MS 1135 omits the third topic.

Al-Kūhī, Abū Sahl *Wayjan* ibn Rustum

He was from al-Kūh,¹⁵⁰ the mountains of Ṭabaristān. Among his books there were:

Centers of Celestial Spheres,¹⁵¹ which he did not finish; The Elements, according to the model of the book¹⁵² of Euclid, with what issued from it; The Complete Compasses, two sections; Construction of the Astrolabe with Proofs, two sections; Projection of Points on Lines;¹⁵³ against the logicians concerning the succession of two movements, in defense of *Thābit* ibn Qurrah; Centers of Circles on Lines according to Analysis and without Synthesis; Deriving Two Lines Proportionally;¹⁵⁴ Contiguous Circles by Method of Analysis; additions to the second treatise of *Archimedes*; The Determination of the Side of a [Regular] Heptagon Inscribed in a Circle.

Ghulām Zuḥal

He was Abū al-Qāsim 'Abd Allāh ['Ubayd Allāh] ibn al-Ḥasan from among the people of ———. Among his books there were:

Al-Tasyīrāt,¹⁵⁵ one section; The Rays of Light, one section; Judgments of the Stars; Motions and Rays, a large book; Compilation, a large book; The Fundamental Origins; Choices; Things Detached.¹⁵⁶

Al-Ṣūfī, Abū al-Ḥusayn 'Abd al-Raḥmān ibn 'Umar

He was one of the best of the astronomers. He was a servitor of 'Aḍud al-Dawlah when he was at Shādhkūh.¹⁵⁷ His birth was

¹⁵⁰ Kūh (*qūh*) is a Persian word for mountain. Here it evidently refers to the Alburz range of Ṭabaristān rather than to the low mountains of Kūhistān. See Le Strange, *Lands of the Eastern Caliphate*, map facing p. 185, province of Māzandarān (Ṭabaristān).

¹⁵¹ "Celestial spheres" is in Arabic *al-ukr*, which is a plural form for *kurah* ("sphere"). The translation follows Dozy, *Supplément*, I, 30, which also describes *al-ukr* as being used for small round objects. In MS 1934 this word is unfinished and in MS 1135 it is given as *al-arḍ* ("earth"). Qifī, p. 353 bottom, and Tūqān, *Turāth al-'Arab*, p. 251, give *al-akr*; Suter (1892), p. 40, has the German *kugeln*.

¹⁵² Qifī, p. 353, and Flügel, p. 283 n. 5, suggest that instead of *naḥw kitāb* ("model of the book") this might be *taḥrikāt* ("motions").

¹⁵³ MS 1135 omits this title. The word translated "projection" is *ahdāth*.

¹⁵⁴ This title and the one following are found in Qifī, pp. 353–54, and the manuscripts but not in the Flügel edition.

¹⁵⁵ See Chap. VII, sect. 1, n. 206.

¹⁵⁶ This may refer to isolated stars or have a mathematical significance as explained in Sprenger, p. 1141.

¹⁵⁷ 'Aḍud al-Dawlah ruled the caliphate A.D. 975–83. For Shādhkūh, see Yāqūt, *Geog.*, III, 228.

———, and he died during the year ———. Among his books there was *The Stars*, which was illustrated.¹⁵⁸

Al-Anṭakī

He was nicknamed al-Mujtabā, his real name being ———. He died recently, during the year three hundred and seventy-six [A.D. 986/87]. Among his books there were:

The large book about the takht, concerning Indian arithmetic; Calculation on the Takht without Erasing; a commentary on the "Arithmetica";¹⁵⁹ Deriving Interpretations;¹⁶⁰ a commentary on *Euclid*; about cubes.

Al-Kalwadhānī

He is Abū Naṣr Muḥammad ibn 'Abd Allāh al-Kalwadhānī al-Ḥāsib. He is one of the best of the arithmeticians, and is still living, in our own time. Among his books there is *The Takht in Indian Arithmetic*.

Al-Qaṣrānī

His name is ———.¹⁶¹

Statement about the Instruments and Their Makers

In ancient times the astrolabes were plane. The first person to make them was Ptolemy. It is said that they were made before his time, but this has not been verified. The first [Muslim] to make a plane astrolabe was Abīyūn al-Baṭriq. Then the instruments came to be made in the city of Ḥarrān. Later they were distributed, becoming common and increasing in number, so that the work

¹⁵⁸ This was *Kitāb al-Kawākib al-Thābitah al-Muṣawwar*. See Sarton, I, 666 top; "Abd al-Rahmān al-Ṣūfī," *Enc. Islam*, I, 57. This book was published as *Kitāb Suwar al-Kawākib* by Dā'irat al-Ma'ārif al-'Uthmāniyah, 1953. The same bureau also published his *Kitāb al-'Amal bil Asturlāb* in 1962. As the author died in Persia A.D. 983 or 986, this latter book, on astrolabes, was evidently written too late to be mentioned in *Al-Fihrist*.

¹⁵⁹ For this book of Diophantus, see n. 146.

¹⁶⁰ This may refer to interpretations of astrological or mathematical calculations, or else to making translations.

¹⁶¹ In MS 1934 a whole page has been left blank after this name, evidently for information which al-Nadīm had hoped to fill in later.

became plentiful for the makers during the 'Abbāsid period, from the days of al-Ma'mūn to this our own time.

When al-Ma'mūn wished to make [astronomical] observations, he selected Ibn Khālid al-Marwarrūdhī,¹⁶² who made a circular form for him which was assigned to some of the scholars of our city. Thus al-Marwarrūdhī made the astrolabe.

Names of the Makers

Ibn Khālid al-Marwarrūdhī; al-Fazāri, who has already been mentioned; 'Alī ibn 'Isā, an apprentice of al-Marwarrūdhī; Khafif, an apprentice of 'Alī ibn 'Isā who was clever and of a superior type;¹⁶³ Aḥmad ibn Khalaf, an apprentice of 'Alī ibn 'Isā; Muḥammad ibn Khalaf, also an apprentice of 'Alī; Aḥmad ibn Ishāq al-Ḥarrānī; al-Rabī' ibn Farrās al-Ḥarrānī; Betulus,¹⁶⁴ an apprentice of Khafif; 'Alī ibn Aḥmad the geometrician, an apprentice of Khafif; Muḥammad ibn Shaddād al-Baladī,¹⁶⁵ an apprentice of Betulus; 'Alī ibn Ṣurad al-Ḥarrānī, an apprentice of Betulus; Shujā' ibn ———, an apprentice of Betulus, who was with Sayf al-Dawlah; Ibn Salm, an apprentice of Betulus; al-'Ijlī al-Aṣṭurlāhī, an apprentice of Betulus; al-'Ijlīyah, his daughter, a pupil of Betulus, who was with Sayf al-Dawlah.

Some of the Apprentices of Aḥmad and Muḥammad, the Sons of Khalaf

Jābir ibn Sinān al-Ḥarrānī; Jābir ibn Qurrah al-Ḥarrānī; Sinān ibn Jābir al-Ḥarrānī; Farrās ibn al-Ḥasan al-Ḥarrānī Abū al-Rabī';¹⁶⁶ Ḥāmid ibn 'Alī, an apprentice of 'Alī ibn Aḥmad the geometrician.

¹⁶³ MS 1934 has Ibn Khalaf and MS 1135 has Ibn Dā'ūd, but both give Ibn Khālid in the paragraph which follows, which seems to be the correct name, although Flügel differs.

¹⁶⁴ The translation follows MS 1934; MS 1135 differs.

¹⁶⁵ This name is written in different ways in the various texts. It is probably the same name as the Betulus repeatedly given below. It is obviously a foreign name and, since it cannot be identified, is omitted in the Biog. Index. Another form for Betulus is Bitutus. For the spelling of these forms, see Pauly, *Real-Encyclopädie*, I, Part 2, 2368, 2391. Suter (1892), p. 75, suggests Bathulos.

¹⁶⁶ The order of the names from this point to the end of the list follows MS 1934, as the sequence in MS 1135 and the Flügel edition is badly confused.

¹⁶⁷ The translation follows MS 1934 in placing the surname Abū al-Rabī' with Farrās ibn al-Ḥasan al-Ḥarrānī. Flügel and MS 1135 are evidently wrong in placing the surname with Ḥāmid ibn 'Alī.

Some of the Apprentices of *Hāmid* ibn 'Alī

Ibn *Najīyah*, whose name was ———; al-*Būqī*, whose name was al-*Husayn*, but he substituted for it 'Abd al-*Šamad*.

Some of the Instrument-Makers who were Preeminent

'*Alī* ibn Ya'qūb al-*Raṣṣās*; '*Alī* ibn Sa'īd al-*Uqlīdīsī*; *Aḥmad* ibn 'Alī ibn 'Isā, near to our own time.

Qurrah ibn *Qamīṭā* al-*Harrānī*

This man made a description of the world which *Thābit* ibn *Qurrah* al-*Harrānī* plagiarized. I saw this representation on *Dubayqī* cloth, unbleached but with dyes, the dyes being waxed.¹⁶⁷

The Titles of Books Composed about Motions

The Making of the Instrument Which Drops Balls,¹⁶⁸ by *Archimedes*; Circles and Wheels, by *Heracles* al-*Najjār*; Things Moving by Their Own Nature, by *Heron*; The Trumpet Instrument;¹⁶⁹ The Wind Flute; Wheels, by *Mūrṭas* (*Muristus*); The Organ; Mechanics, by the Banū *Mūsā* al-*Munajjim*, which included a number of motions.

Abū Ya'qūb *Ishāq* ibn *Ḥunayn*¹⁷⁰

He was of his father's stock in excellence and accuracy of translating the Greek and Syriac languages. He was a master of Arabic style, more able than his father¹⁷¹ in that [art]. He served the same caliphs and chiefs whom his father served and, during his last days, was in a preeminent position in the special service of al-*Qāsim* ibn 'Ubayd Allāh [the vizier], who entrusted to him his confidential matters.

¹⁶⁷ *Dubayqī* (*Dabīqī*) is a kind of cloth known in both Damascus and North Africa; see Richardson, *Dictionary*, p. 654; Yāqūt, *Geog.*, II, 548; Mas'ūdī, II, 46.

¹⁶⁸ See n. 124.

¹⁶⁹ For the musical instruments here, see Farmer, *History of Arabic Music* and *The Organ of the Ancients*. For an exhaustive account of music, see the six-volume work, Erlanger, *Musique arabe*.

¹⁷⁰ MS 1135 omits this account.

¹⁷¹ MS 1934 has "his son," but Flügel must be correct in giving "his father," who was the famous *Ḥunayn* ibn *Ishāq* al-'*Ibādī*.

In the name of Allāh, the Merciful, the Compassionate

The Third Section of the Seventh Chapter

of the book *Al-Fihrist*, with accounts of the scholars and the names of the books which they composed, including accounts of the ancient and recent physicians and the names of the books which they composed.¹

The Beginning of Medicine²

Thus saith Muḥammad ibn *Ishāq* [al-*Nadīm*]: There is a difference of opinion as to who first discovered medicine and as to who was the first of the physicians. *Ishāq* ibn *Ḥunayn* said in his history:

Some people state that it was the people of Egypt who developed medicine. The reason [they did so] was because of a woman in Egypt who was in great distress and anxiety. She was afflicted with grief and pain,³ as well as weakness of the stomach, a chest filled with vicious humors, and blocked menstruation. She happened to eat *rāsan*,⁴ for which she had a fondness. Then all of her ailments left her, so that she returned to her normal health. Thereupon everyone who shared any of her complaints used it [*rāsan*] and by means of it was cured. The people also experimented with other diseases.

¹ This title is taken from MS 1934. Some of the authorities who are helpful in studying Arab medicine are Gordon, Leclerc, Qifṭī, and Uṣaybi'ah. See also Browne, *Arabian Medicine*, Campbell, *Arabian Medicine and Its Influence in the Middle Ages*, Elgood, *Medical History of Persia*, Garrison, *Introduction to the History of Medicine*, and Whipple, *Role of the Nestorians and Muslims in the History of Medicine*. These sources are listed in the Bibliography.

² In the passage which follows it is impossible to learn from the Arabic text which statements are quoted and which are paraphrased.

³ "Pain" is *al-dard*. Another possibility here is *al-darad* ("loss of teeth").

⁴ *Al-rāsan* is identified, by different authorities, as "elecampane," "juniper," or *Paederia foetida*.

Others have said, "When *Hermes* brought to light the other arts and philosophy, medicine was one of the things which he also developed." Others say that the people of Qū, also called Qūlūs,⁵ discovered it, and they verify this from the medicine which a mid-wife made for the king's wife, whom she was with. Still others say that sorcerers were the discoverers, and others that it was the Babylonians, the Persians, the Indians, the people of al-Yaman, or al-Ṣaqālibah.⁶

Mention of the First to Speak about Medicine

According to the opinion of *Yahyā al-Nahwī*, which is found in his history, there were eight leaders in succession to the time of *Galen*: *Aesculapius* the First; Ghūrūs;⁷ Mīnus;⁸ *Parmenides*; Plato (Flāṭun) the Physician;⁹ *Aesculapius* the Second;¹⁰ *Hippocrates* the Second, Retainer of the Souls;¹¹ and *Galen*, which means "the one at rest."¹²

Yahyā [al-Nahwī] said:

The number of years from the time of the appearance of *Aesculapius* the First to the death of *Galen* was five thousand five hundred and sixty years. During these years there were intervals between each one of the eight

⁵ Qifṭī, p. 92 l. 17, makes it clear that this is meant to be Cos.

⁶ This was a general term, somewhat like Scythians, for the peoples of eastern Europe and central Asia. See Yāqūt, *Geog.*, III, 405.

⁷ For the legendary *Aesculapius*, see Uṣaybi'ah, Part 1, p. 16. Maybe Ghūrūs is meant to be Horus, but this is very uncertain.

⁸ Mīnus might refer to Menes, the Egyptian king of the first dynasty, who was a patron of medicine and whose son Athotis wrote on anatomy; see Gordon, p. 199.

⁹ See Wenrich, p. 125. This man cannot be properly identified in ancient literature.

¹⁰ This man may have been Herodicus, who was the teacher of Hippocrates and almost certainly one of the order of the Asclepiadae.

¹¹ This was the famous Hippocrates, the "Father of Medicine," whom the ancients designated as Hippocrates the Second.

¹² *Yahyā al-Nahwī*, who lived during the seventh century A.D. found these names and those which follow in some old manuscript. The author of *Al-Fihrist* (late tenth century), al-Qifṭī (1172-1248) and Ibn Abī Uṣaybi'ah (1203-70) quote these names with numerous variations in spelling; see Qifṭī, pp. 12, 13, 92, 93; Uṣaybi'ah, Part 1, p. 22. For a list of ancient authorities, see Leclerc, I, 87-89, 231-58.

From the statement in *Al-Fihrist* it seems evident that these medical authorities were of a somewhat legendary character, with only a few exceptions.

leaders. In connection with the medicine¹³ during these intervals, the persons between *Aesculapius* and Ghūrūs¹⁴ were Sūramīdūs, Māniyūs, Sāwiyās, Mssaniyāwūs, Suqridūs the First,¹⁵ Asfalūs, Samadībalus, Aftīmīyākhus, Aflātmūn,¹⁶ Aghātūys,¹⁷ and Abicūrus the Physician.¹⁸

Then he said:

Between Ghūrūs and Mīnus there was an interval during which there appeared in connection with medicine Afaynūrus, Suqridūs the Second, Ahtifūn, Asqūris, Warrawūs, Asfaṭus, Mūṭimūs, Plato (Flāṭun) the First, the physician,¹⁹ *Hippocrates* the First.

He said:

Between Mīnus and *Parmenides* there was an interval during which there appeared in connection with medicine Sīmānūs, Sāwārus,²⁰ Harzāṭimūs, Mūlūqūs,²¹ Sūrānīdīqūs, Sāmūs, Miqnāwūs the Second, Fiṭāflūn, Sūnā-khus, Sūnānūs,²² Māmānikhus, and *Parmenides*.

Then there was an interval during which there were in connection with medicine, between *Parmenides* and Plato the Physician, Aqran al-Afrāghitī, Sijyūs, Anqalus, Filus, Aghafūṭimūs, Aksīdūs, and Milastus.²³

Between Flāṭun (Plato) the First and *Aesculapius* the Second there was an interval during which in connection with medicine there were Nilus al-Afrāghitī, Themistius the Physician, Andromachus the Elder,²⁴

¹³ Both manuscripts have *al-ṭibb* ("medicine"), whereas Flügel and Qifṭī, p. 12, have *al-aṭibbā'* ("physicians"). The same variation occurs in the paragraphs which follow.

¹⁴ The names in the following lists are taken from MS 1934, which differs from the other versions. In many cases it is impossible to know what the original name was, as few vowel signs are given. The names are badly garbled but are included in the translation to give an impression of what this curious passage is like.

¹⁵ Perhaps Socrates the First, who cannot be identified.

¹⁶ Possibly *Philotimus*.

¹⁷ Uṣaybi'ah, Part 1, p. 22, spells the name Qalghimūs.

¹⁸ The Greek name may be Epicurus, although this is obviously not the famous philosopher.

¹⁹ See n. 9.

²⁰ Uṣaybi'ah, Part 1, p. 22, l. 29, calls him Ghawānūs. The texts differ greatly in connection with this passage.

²¹ See *ibid.*, p. 22, which calls him Fūlūs.

²² Other versions have Syriamūs, evidently an error.

²³ The first name may be for *Acron* of Agrigentum, who was an ancient authority, but the other names cannot be identified.

²⁴ These names look like Nilus, Themistius, and Andromachus, but apparently these men were very early physicians, not well-known ones of the same names who lived later.

Aflaghūrus,²⁵ Makhālūs, Nastūs, Menodorus,²⁶ Ghālūs,²⁷ Mārātīyas, Afīraqhīs the Physician,²⁸ Pythagoras the Physician, Malkhīs, Faṣṭus, Ghālūs, Madhammūmus.

Ishāq ibn Hunayn said:

The philosophers of this period who are remembered are *Pythagoras*, *Diocles*, Bārūn,²⁹ *Empedocles*, Aqlīdus,³⁰ Tūnā,³¹ Yātāūs, *Anaximenes*, Sāwārī,³² *Thales*, and *Democritus*, who was contemporary with *Hippocrates* and his teacher *Aesculapius* [II].

He said that among the Greek poets there were Amyrūs, Filachis, and Mārīs.³³

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: We have mentioned a group of physicians whose books have not come down to us and, as far as we know, no book of whom has been issued in Arabic, until this our time. We shall now begin to mention the physicians who were authors and whose books have come down to us translated into Arabic. We begin with *Hippocrates*, head of the physicians.

*Hippocrates*³⁴

He was Hippocrates, son of *Heracides*, and one of the pupils of *Aesculapius* the Second. When *Aesculapius* died, there came after him three pupils—Māghātīus, Wārakhus, and *Hippocrates*.³⁵ When

²⁵ This could be Philagrius.

²⁶ Menodorus is a guess. This is certainly not the first-century man of that name.

²⁷ This name might be Gallus or Gellius in Greek. It is repeated below, perhaps an accidental duplication.

²⁸ Uṣaybi'ah, Part I, p. 23, makes it clear that this name is possibly Hierocles, though not the Hierocles described in the Biog. Index.

²⁹ A guess for this name is *Pyrrhon*.

³⁰ Although this looks like Euclid, it is very likely meant to be some other name, such as *Heraclitus*.

³¹ Hügel joins this name to the next one, but MS 1934 separates the two names.

³² This may be an unidentified Severus.

³³ The first two names are probably meant to be *Homer* and *Philocles*. The third name may be *Horace*, as *h* and *m* can be confused and the Arabs did not always distinguish between Greek and Roman names. Cf. Uṣaybi'ah, Part I, p. 23.

³⁴ In Arabic this name is written as Buqrāt, with a *fā'*(f). But the words "it is said *tā'*" are inserted in the manuscript, indicating that the name is sometimes spelled with a *tā'*(t).

³⁵ "Hippocrates," *Enc. Brit.*, XIII, 517, gives the names of the immediate predecessors of Hippocrates. These names and others given by Smith, *GRBM*, II, 482, do not seem to correspond to the first two pupils mentioned here.

Māghātīus and Wārakhus died, the leadership culminated with Hippocrates.

Yahyā al-Nahwī said:

Hippocrates was unique in his time. He was so perfect, superior, and lucid in knowledge of the action of phenomena that he was proverbial as the "Physician-Philosopher." His authority reached the point where people worshipped him. His life was a long one. He surpassed in the practice of analogy and experimentation, having such remarkable ability that no criticism resulted. He was the first person to teach medicine to strangers, whom he treated as his own children, fearing lest medicine might disappear from the world, as is recorded in the statement of his charge to the physicians who were strangers and to whom he indicated what prompted him so to act.³⁶

From Sources Other Than the Statement of Yahyā, According to Some of the Ancient Histories

Hippocrates lived at the time of Bahman, son of Ardshīr.³⁷ When Bahman fell sick, he sent to the people of the land of Hippocrates, to ask for his help. But they intervened, saying, "If Hippocrates is taken away from our city, all of us will emigrate or else suffer death without him." So Bahman had pity on them, leaving him [Hippocrates] with them. Hippocrates appeared during the ninety-sixth year of *Nebuchadnezzar*, which was the fourteenth year of King Bahman.³⁸

We return to the account of Yahyā:

Hippocrates was the seventh of the eight who were in succession after *Aesculapius*, the first discoverer of medicine. *Galen* was the eighth and

³⁶ Before Hippocrates' time, medicine was the monopoly of a priestly order, but he made it a science for all to learn. For his charge or oath, see Gordon, pp. 502, 517; Uṣaybi'ah, Part I, p. 26.

³⁷ In the legendary history of Persia, the name Bahman, son of Ardshīr, was confused with that of *Artaxerxes* I, Longimanus, who ruled Persia 465-425 B.C., at the time of Hippocrates. See Firdawsī, *Shahnama*, V, 281-82; Sykes, *History of Persia*, I, 146; Qizī, p. 93 l. 15.

³⁸ This statement is either inaccurate or else estimated in years of a special type, as *Nebuchadnezzar* ruled 604-561 B.C. and *Artaxerxes* I, 465-425 B.C.

with him there culminated the leadership. Galen did not come into contact with him because there were six hundred and sixty-five years between them.

Yahyā said:

Hippocrates lived for ninety-five years. During sixteen of these years he was a boy who was learning, and for seventy-nine years he was a scholar and a teacher. When Hippocrates died, three children from the fruit of his loins followed him. They were *Thessalus*, *Dracon*, and *Panaccia*, his daughter, who was more distinguished than his sons.³⁹ Among his grandchildren there were *Hippocrates* the son of *Thessalus* and *Hippocrates* the son of *Dracon*.

According to [what is written in] the handwriting of Ishāq [ibn Hunayn], Hippocrates lived for ninety years.

The Pupils of Hippocrates Who Belonged to His Family, and Others besides Them

Lādhān;⁴⁰ Māsarjūs;⁴¹ Sāwarī;⁴² Maksānūs;⁴³ Fūlūs;⁴⁴ the most eminent pupil of Māsībūs; Ištāth;⁴⁵ Ghūrus;⁴⁶ Sinbliqiyūs;⁴⁷ and Thāthālus.⁴⁸

Commentators on the Books of Hippocrates: Those Who Came after Him until the Time of Galen⁴⁹

³⁹ MS 1934 gives the daughter's name as *Mānā-Arsīyā*, but *m* can be confused with *h* or *p*. See Biog. Index for references.

⁴⁰ The transliteration and identification of these names is guess work. Lādhān does not suggest any Greek name.

⁴¹ Possibly a later authority such as *Masarjawayh* or *Sergius* of the city of Ra's al-'Ayn.

⁴² Perhaps *Severus*.

⁴³ Qifṭī, p. 94, l. 4, omits the name, so it may be an error.

⁴⁴ This may be a corruption for *Herophilus* or for *Paulus Aegineta*.

⁴⁵ If the preceding name is meant to be *Herophilus*, this may refer to his younger associate *Erasistratus*.

⁴⁶ Probably *Praxagoras*.

⁴⁷ Almost certainly *Simplicius*.

⁴⁸ Perhaps *Thessalus*, son of Hippocrates.

⁴⁹ See Qifṭī, p. 94, for a similar list. As most of these names can be identified, the Arabic forms are not given here. Evidently the title is misleading, as some of the persons mentioned lived after the time of Galen.

Simplicius; *Antyllus*;⁵⁰ *Dioscorides* the First; *Timaeus* the Palestinian;⁵¹ *Mantias*; *Erasistratus* the Second, the analogist; *Palladius*, whose commentary applies to the "Aphorisms";⁵² and *Galen*.

The Names of Hippocrates' Books, with Their Translations, Expositions, and Commentaries, Which Ones of Them Are Extant in the Language of the Arabs, and about Which Ones of Them Galen Wrote Commentaries⁵³

The Oath of Hippocrates [*Hippocratis Jusjurandum*], with the commentary of *Galen*, which *Hunayn* [ibn Ishāq] translated into Syriac, adding something of his own, and then *Hubaysh* and 'Isā ibn Yahyā translated it into Arabic, one section; *Aphorisms* [*Aphorismi*], with the commentary of *Galen*, which *Hunayn* translated into Arabic for *Muhammad* ibn Mūsā, seven sections;⁵⁴ *Prognosis* [*Prognosticon*], with the commentary of *Galen*—*Hunayn* translated the text into Arabic and then 'Isā translated the commentary, also into Arabic; *Acute Diseases* [*De ratione victus in morbis acutis*], with the commentary of *Galen* in five sections, three of which 'Isā ibn Yahyā translated into Arabic; *Fracture* [*De fracturis et vinctura*], with the commentary of *Galen*, which *Hunayn* translated into Arabic for *Muhammad* ibn Mūsā, four sections.

Epidemics [*De morbis popularibus*].—*Galen* wrote a commentary on the first part in three sections and on the third in six sections; *Galen* did not write any commentary on the fourth, fifth, and seventh parts, but he did comment on the sixth in eight sections, all of which 'Isā ibn Yahyā explained in Arabic; *Bodily Humors* [*De humoribus*], with the commentary of *Galen* in three sections, which 'Isā ibn Yahyā translated into Arabic

⁵⁰ Qifṭī, p. 94 l. 7, gives *Nastās*, and p. 337 describes this man as a tenth-century Christian in Egypt. Uṣaybi'ah, Part 1, p. 23 l. 27, mentions the name with the ancient physicians. *Antyllus* is a guess.

⁵¹ *Al-Fihrist*; Uṣaybi'ah, Part 1, p. 34 l. 20; and Qifṭī, p. 94; give the name as *Timaeus*, but it is probably an error, meant to be *Timotheus* Gazaeus.

⁵² The Arabic is *Al-Fuṣūl*, which is used by the Arabs to indicate the *Aphorisms*; see Wenrich, p. 98.

⁵³ Compare these titles with Diels in *Abhandlungen der Königlich preussischen*, Article 4 (1905), pp. 3 ff.; Qifṭī, p. 94; Uṣaybi'ah, Part 1, pp. 31–32; Wenrich, p. 97 ff.; Leclerc, I, 146, 231; Smith, *GRBM*, II, 486. The translation of each title is followed, in brackets, by the familiar Latin form of the original Greek title.

⁵⁴ *Muhammad* ibn Mūsā and *Aḥmad* ibn Mūsā, mentioned in the next paragraph, were two members of the famous family of the Banū Mūsā, great patrons of scientific translation and Greek culture in ninth-century Baghdad.

for *Alḥmad* ibn Mūsā; Medical Treatment⁵⁵ [De officina medici]—Galen commented on three sections, which *Ḥunayn* translated into Arabic for Muḥammad ibn Mūsā; Water and Air [De aëre, aquis, et locis], with the commentary of Galen in three sections—*Ḥunayn* translated the text into Arabic and *Ḥubaysh* ibn al-Ḥasan the commentary; The Nature of Man [De natura hominis], with the commentary of Galen in three sections—*Ḥunayn* translated the text into Arabic and 'Isā ibn Yaḥyā the commentary.

Archigenes

He was before Galen, who mentioned him in his book, being receptive to him. [Later, however,] he repudiated him.⁵⁶

Galen⁵⁷

Galen appeared six hundred and sixty-five years after the death of *Hippocrates*,⁵⁸ and the leadership during his period culminated with him. He was the eighth of those leaders of whom *Aesculapius*, the discoverer of medicine, was the first. Galen's teacher was *Arminius*⁵⁹ the Roman. He also drew upon *Glaucus*, to whom he addressed treatises and with whom he had debates.

In the first section of his book *Dispositions* [De anatomiae]⁶⁰ he spoke about the fulfillment of responsibility, praising it. He came to a place in it in which he mentioned the people who were made wretched by the removal of their master. When it was demanded

⁵⁵ The Arab title is a transliteration of the Greek title *Kar' 'Intrpeion*.

⁵⁶ Galen wrote a commentary on Archigenes' book about the pulse. Later, however, he repudiated Archigenes' works, as he felt that instead of explaining medicine they confused it. Galen then tried to accomplish what Archigenes had failed to do. In Arabic the word for "repudiated" literally means "cut." See Gordon, pp. 681–82.

⁵⁷ See Qiftī, p. 122 ff; Uṣaybi'ah, Part 1, p. 71 ff; Sarton, I, 301; Gordon, p. 697 ff; Smith, *GRBM*, II, 207; Wenrich, p. 241; Diels in *Abhandlungen der Königlich preussischen*, Article 4 (1905), p. 58; Leclerc, I, 242; Galen, *Medicorum Graecorum opera*; Ḥunayn ibn Ishāq, *Abhandlungen für die Kunde des Morgenlandes*, XVII, No. 2 (1925), 1–53.

⁵⁸ As Hippocrates died during the first half of the fourth century B.C. and Galen became known about the middle of the second century A.D., this statement is incorrect.

⁵⁹ This may have been *Albinus*, who taught Galen philosophy. In that case some careless scribe has cut down and discontinued the letter *l*, making it look like *r*. The name might also be *Arctaeos*, a medical authority contemporary with Galen.

⁶⁰ For this book about humors, see *ibid.*, p. 49 (Arabic text), and Wenrich, p. 252.

of them that they should expose without prejudice their friends,⁶¹ mentioning their violations, they became resigned to misfortune, refusing to comply with this and enduring the most severe distress. This was during the year five hundred and fourteen of Alexander. It is the most authentic mention made about Galen, his time and date in history.⁶²

Another Account

Galen lived during the time of the Kings of the Tribes, in the days of Qubādh ibn Sābūr ibn Ashghān.⁶³ It was nine hundred years from the death of Galen to our own time, according to the sum of the reckoning recorded by *Yahyā* al-Nahwī and *Ishāq* ibn Ḥunayn subsequent to him.⁶⁴ Galen was honored by the kings, often being [sent as] an emissary to them. He was a great traveler in different lands, seeking to improve mankind. Most of his journeys were to a Roman city,⁶⁵ for during his lifetime the king was ill, so that he often summoned him.

Galen frequently met with *Alexander* of Aphradosius; Alexander nicknamed him "Mulehead" because his head was so large. Galen died in the days of the Kings of the Tribes. Between the time of the

⁶¹ The translation follows MS 1934, which differs slightly from the other versions.

⁶² The year 514 of Alexander indicates a year between A.D. 177, when Commodus was made Augustus, and A.D. 180, when Marcus Aurelius died. It is possible that "the removal of their master" refers to Marcus Aurelius' death and that the informing on friends and misery refer to the reign of Commodus, who encouraged accusation and proscribed to death even some of the best citizens.

⁶³ Qubādh ibn Sābūr ibn Ashghān evidently means Kubād son of Shāpūr son of Ashkān. It seems that the Arab historians did not know Persian history well. The Kings of the Tribes were the Parthian or Ashkānian rulers in Persia. The Parthian king at the time of Galen was Balash, called Vologases; he ruled A.D. 147–91. See Rawlinson, *Sixth Great Oriental Monarchy*, p. 323; Magie, *Roman Rule in Asia Minor*, pp. 660–62.

This king seems to be confused with Kubād (Shirwī), of the Sāsānian dynasty, who became king A.D. 628. Perhaps Kubād is called "son of Shāpūr" because he was a descendant of Shāpūr, who was well known to the Arabs. "Son of Ashkān" may refer to the fact that the founder of the Sāsānian dynasty married the daughter of the last king of the Ashkānian dynasty. See Firdawsī, *Shahnama*, VI, 193, 254, 327, 357; VIII, 187; IX, 3, 175.

⁶⁴ As Galen died A.D. 199 and *Al-Fihrist* was written at the end of the tenth century, this reckoning is inaccurate.

⁶⁵ This almost certainly refers to Rome. Galen was called there on numerous occasions to care for Marcus Aurelius, his son Verus, and other persons.

Christ and his time there were fifty-seven years. The Christ (*al-Masih*), for whom may there be peace, preceded him.⁶⁶

Naming of Galen's Books with Their Translations and Commentaries

Thus saith Muḥammad ibn Ishāq [*al-Nadīm*]: It was the good fortune of Hunayn [ibn Ishāq] that the things which Ḥubaysh ibn al-Ḥasan al-A'sam, 'Isā ibn Yaḥyā, and others translated into Arabic were attributed to him, Hunayn. If we have recourse to the catalogue of Galen's books which Hunayn made for 'Alī ibn Yaḥyā, we learn that most of the things which Hunayn translated were [translated] into Syriac, although he may also have corrected and examined the Arabic of other people's translations.

Confirmation of the Sixteen Books Which the Physicians Read in Successive Order⁶⁷

Distinction [*De variis medicorum sectis*], translation of Hunayn [ibn Ishāq], one section; The Art [*De arte medica*], translation of Hunayn, one section; To Tūthran on the Pulse [*De pulsibus ad Tirones*], translation of Hunayn, one section;⁶⁸ To Glaucon, on setting things in order for the healing of diseases [*De curatione ad Glauconem*], translation of Hunayn, two sections;⁶⁹ five sections, Anatomy [*De anatomiae libri V*], translation of Hunayn; The Elements [*De elementis*], translation of Hunayn, one section; Temperament [*De temperamentis*], translation of Hunayn, three sections; Natural Abilities [*De facultatibus naturalibus*], translation of Hunayn, three sections; Causes and Symptoms [*De morborum causis et symptomatibus*], translation of Ḥubaysh [ibn al-Ḥasan], six sections.⁷⁰

⁶⁶ Galen was born A.D. 129, so that 57 years is an error. The names cited in the footnotes for this paragraph have not been included in the Biog. Index, as they are not properly given in *Al-Fihrist*.

⁶⁷ See Qifṭī, p. 129; Wenrich, p. 241 ff; Leclerc, I, 244 ff; Smith, *GRBM*, II, 212-17; and the Arabic titles with German translations in Hunayn ibn Ishāq, *Abhandlungen für die Kunde des Morgenlandes*, XVII, No. 2 (1925), 1-53.

⁶⁸ Tūthran is very likely meant to be Tirones, but the name is not in the Biog. Index as it cannot be identified with certainty. MS 1934 adds Ḥubaysh at the end of the clause, but the other versions omit the name.

⁶⁹ This may be more correctly given as *Ad Glauconem de medendi methodo*. This work should not be confused with the other book, also entitled *Mendendi methodus*. See Smith, *GRBM*, II, 216.

⁷⁰ MS 1934 has Ḥubaysh, though the other versions give Hunayn.

Knowing Diseases of the Internal Organs [*De morborum internorum cognitione*], translation of Ḥubaysh, six sections; large book of the pulse [*Compendium pulsuum*], translation of Ḥubaysh, sixteen sections in four divisions—Hunayn translated one section into Arabic;⁷¹ The Fevers [*De differentiis februm*], translation of Hunayn, two sections; The Crisis [*De crisis*], translation of Hunayn, three sections; Days of Crisis [*De criticis diebus*], translation of Hunayn, three sections; Trick of the Cure [*Medendi methodus*], translation of Ḥubaysh into Arabic—Hunayn corrected the first six [sections]; the book has fourteen. He also corrected the last eight sections at the request of Muḥammad ibn Mūsā.⁷² Treatment of the Healthy [*De sanitate tuenda*], translation of Ḥubaysh, six sections.

Books Other Than the Sixteen⁷³

The Great Book of Dissection [*De anatomicis administrationibus*], fifteen sections—Hunayn [ibn Ishāq], did not mention in his catalogue who translated it into Arabic, but I saw it as translated by Ḥubaysh [ibn al-Ḥasan]; Differences in Dissection [*De anatomiae differentiis*], translation of Ḥubaysh into Arabic, two sections; Dissection of the Dead Animal [*De animalis mortui dissectione*], translation of Ḥubaysh into Arabic, two sections; Dissection of the Living Animal [*De animalis vivi dissectione*], translation of Ḥubaysh into Arabic, two sections; On Hippocrates' Knowledge of Dissection [*De Hippocratis scientia anatomica*], translation of Ḥubaysh, five sections; Aristotle's Knowledge of Dissection [*De Aristotelis scientia anatomica*], translation of Ḥubaysh, three sections; Dissection of the Uterus [*De uteri dissectione*], translation of Ḥubaysh into Arabic, one section.

Motions of the Chest and Lung [*De motu thoracis et pulmonis*], translation of Iṣṭifān ibn Basil into Arabic, with Hunayn's correction of his errors, three sections; Causes of Respiration [*De respirationis causis*], translation of Iṣṭifān ibn Basil, with Hunayn's corrections for his son, two sections; The Voice [*De voce*], translation of Hunayn into Arabic for Muḥammad ibn 'Abd al-Malik al-Zayyāt, four sections; Movement of

⁷¹ This work was probably spurious. It was very likely a collection of short accounts about the pulse; see Wenrich, p. 251 bottom, and Diels in *Abhandlungen der Königlich preussischen*, Article 4 (1905), pp. 86-88, for treatises which may have been included in this book.

⁷² Qifṭī, p. 129, has "the last eight sections which Muḥammad ibn Mūsā received." MS 1934 gives the titles in the order as translated, but other versions place this book at the end of the list.

⁷³ Cf. Qifṭī, pp. 129-32.

the Muscles [De matu musculorum], translation of Iṣṭifān, with the corrections of Ḥunayn, two sections; Need for the Pulse [De usu pulsuum], translation of Ḥubaysh, one section; Need for Respiration [De respirationis usu], translation of Iṣṭifān—Ḥunayn translated half of it—one section; Habits [De bono habitu], translation of Ḥubaysh, one section; Opinions of Hippocrates and Plato [De Hippocratis et Platonis placitis], translation of Ḥubaysh into Arabic, ten sections; Obscure Motions [De motibus obscuris], translation of Ḥunayn into Arabic, one section.

The Plethora [De plenitudine], translation of Iṣṭifān, one section; Benefits of the Parts of the Body [De usu partium corporis humani], translation of Ḥubaysh, with Ḥunayn's corrections of his errors, seventeen sections; The Best of Forms [De optima constitutione], translation of Ḥunayn into Syriac and Arabic, one section; Abundant Good Things of the Body [De bono corporis habitu], translation of Ḥubaysh, one section; Evil of an Uneven Temperament [De temperamenti inaequalis vitio], translation of Ḥunayn, one section; Medical Simples [De medicamentis simplicibus], translation of Ḥunayn, eleven sections; Tumors [De tumoribus], translation of Ibrāhīm ibn al-Ṣālt, one section; Semen [De semine], translation of Ḥubaysh, two sections; Born at Seven Months [De septimestri partu], translation of Ḥunayn, one section; Black Bile [De atra bile], translation of Iṣṭifān, one section; Weakness of Respiration [De difficili respiratione], translation of Ḥunayn for his son, three sections.

Prognosis [De praenotione], translation of 'Isā ibn Yaḥyā, one section; Venesection [De venarum arteriarumque sectione], translation of 'Isā ibn Yaḥyā, interpreted by Iṣṭifān and 'Isā; Emaciation [De marasmo], translation of Ḥunayn, one section; Qualifications for an Epileptic Boy [Pueri epileptico consilium], translation of Ibrāhīm ibn al-Ṣālt into Syriac and Arabic, one section; The Strength of Nutriment [De alimentorum facultatibus], translation of Ḥunayn, three sections; The Application of Alleviating Medicines [De adjuvante victus ratione], translation of Ḥunayn, one section; Chyme [De chymo], translation of Thābit [ibn Qurrah], Shamlī, and Ḥubaysh into Arabic, one section;⁷⁴ Ideas of Erasistratus about the Treatment of Diseases [Erasistrati de morbis curandis deliberatione],⁷⁵ translation of Ḥunayn ibn Ishāq; Hippocrates' Treatment for Acute Diseases [De victus ratione in morbis acutis ex Hippocratis sententia], translation of Ḥunayn, one section.

⁷⁴ Chyme is partly digested food expelled from the stomach into the intestine.

⁷⁵ The manuscripts place *afkār* ("ideas") before the name of Erasistratus, although Flügel omits it.

Composition of Medicines [De medicamentorum compositione secundum locos et genera], translation of Ḥubaysh al-A'sam, seventeen sections; Medical Simples Counteracting Diseases [De antidotis], translation of 'Isā ibn Yaḥyā, two sections; Treacle to Baysan [De theriaca ad Pisonem],⁷⁶ translation of Yaḥyā ibn al-Baṭriq, one section; To Thrasybulus [Ad Thrasybulum], translation of Ḥunayn, one section; Exercise with a Small Ball [De parvae pilae exercitio], translation of Ḥubaysh, one section;⁷⁷ That the Excellent Physician Is a Philosopher [Quod optimus medicus necessarius sit quoque philosophus], translation of Ḥunayn, one section; The Authentic Books of Hippocrates [De genuinis Hippocratis libris], translation of Ḥunayn, one section; Barley Broth (Al-Ḥuthth) in Connection with the Study of Medicine [De ptisana], translation of Ḥubaysh, one section; The Trial of the Physician [De medici tentatione],⁷⁸ translation of Ḥunayn, one section; What One Believes as an Opinion [De secta sua], translation of Thābit [ibn Qurrah], one section; The Proof [De demonstratione], which he composed as fifteen sections, those of them which are extant being———.

A Man's Knowledge of His Own Defects [De animi vitiorum cognitione atque medela], interpretation of Tūmā, with the corrections of Ḥunayn, one section; Moral Customs [De moribus], translation of Ḥubaysh; Benefit of the Superior from Their Enemies [De utilitate quam boni ex inimicis suis percipiunt], translation of Ḥubaysh, one section;⁷⁹ What Plato Mentioned in the "Timaeus" [In Platonis "Timaeum" commentarii]—what is extant in Arabic⁸⁰ is one section with the translation of Ḥunayn, and the interpretation of Ishāq [ibn Ḥunayn] of the three remaining ones; Strength of Spirit Depends upon Dispositions of the Body [Quod animi mores corporis temperamentum sequantur], translation of Ḥubaysh, one section; The First Mover Does Not Move [Quod primus motor non moveatur], translation of Ḥunayn, one section, and the translation also of 'Isā ibn Yaḥyā and Ishāq; Introduction to Logic [Isagoge in logicam], translation of Ḥubaysh, one section; The Number

⁷⁶ See Smith, *GRBM*, II, 209 right-hand column, 214, sect. vii, no. 75.

⁷⁷ MS 1934 has this title written twice here. Qifṭī, p. 131 l. 11, gives it once, and MS 1135 omits it. Flügel gives it once but follows it with the title *Exercise with a Large Ball*.

⁷⁸ Qifṭī, p. 131 l. 13, Flügel, and MS 1135 have *Mihnat al-Ṭabīb* ("The Trial of the Physician"). MS 1934 has what must be an error, *Muḥabbat al-Ṭabīb* ("Love of the Physician").

⁷⁹ Literally, *Benefit of the Best with Their Enemies*.

⁸⁰ Flügel, Qifṭī, p. 131, and MS 1135 have "twenty," but MS 1934 is probably correct in giving "Arabic."

of Syllogisms [De syllogismorum numero], translation of Iṣṭifān and also of Iṣḥāq for 'Alī ibn Yaḥyā; Second Commentary on the Books of Aristotle [Commentarius in secundum librorum Aristotelis qui inscribitur], translation of Iṣḥāq ibn Ḥunayn, three sections.

Rufus before Galen

He was from the city of Ephesus, living earlier than Galen, a leader in the profession of medicine.⁸¹ None of the members of the school of Rufus were superior to him.⁸² Among his books there were:

Naming of the Organs of Man's Body [De corporis humani partium adpellatione], one section;⁸³ About the Cause on Account of Which There Is Fear of Water [De causis e quibus hydrophobia oritur], one section; Jaundice and Gall Bladder [De morbo icterico atque cholera], one section; Diseases which Appear in the Joints [De morbis qui articulis obveniunt], one section; Diminishing of Flesh, one section;⁸⁴ Treatment of a Person When No Physician Is with Him [De aegrorum qui medico destituuntur vivendi ratione], two sections; The Sore Throat [De gutturis dolore], one section; The Medicine of Hippocrates [De Hippocratis medicina], one section; The Use of Drinks [De vini usu], one section;⁸⁵ Treatment of Those Who Do Not Become Pregnant [De curatione sterilitatis], one section.

Precepts for the Care of the Health [Propositiones de conservanda valetudine], one section; Epilepsy [De epilepsia], one section; Treacle as an Antidote [Theriaca], one section; Quartan Fever [De febri quartana], one section; Black Bile [De atra bile], two sections; Pleurisy and Inflammation of the Lungs [De pleuritide et peripneumonia], one section; The Treatment [De recta vivendi ratione], two sections; Coitus [De coitu], one section;⁸⁶ Medicine [De arte medica], one section; Works Accomplished

⁸¹ For Rufus and his books, see Wenrich, pp. 221-24; Rufus of Ephesus, p. xxxvi; Leclerc, I, 239-41; Smith, GRBM, III, 669. As in the case of Galen, the titles in brackets are given in Latin rather than Greek, following the English translations of the Arabic. *Maqālah* is translated as "section."

⁸² "Members of the school of Rufus" is in Arabic *al-Rūfusīyūn*.

⁸³ See Rufus of Ephesus, p. 133 ff.

⁸⁴ The original Greek title and its Latin equivalent have not been identified.

⁸⁵ Perhaps this is meant to be *De medicamentis purgantibus*. See Smith, GRBM, III, 669 left column.

⁸⁶ This title is repeated five titles further in all versions of the list except Uṣaybi'ah, Part 1, p. 34.

in the Hospitals, one section;⁸⁷ Milk [De lacte], one section; Distinction, one section;⁸⁸ Coitus [De coitu], one section; The Virgins, one section;⁸⁹ The Fig [De mariscis], one section; Treatment of the Traveler [De viatorum vivendi ratione], one section; Halitosis [De oris foetore], one section; Vomiting [De vomitu], one section;⁹⁰ Deadly Medicines [De medicamentis lethiferis], one section; Diseases of the Kidneys and Bladder [De medicamentis in renum atque vesicae morbis adhibendis], one section.⁹¹

Is Much Drinking of Medicine at Banquets Profitable? [Utrum multus assiduusque medicamentorum usus prosit];⁹² Hardened Swellings [De scirrhis]; Memory [De memoria], one section; The Disease of Dionysius, Which Is Pus, one section;⁹³ Wounds [De vulneribus], one section; Treatment for Old Age [De senum vivendi ratione], one section; Precepts of the Physicians [Praecepta medicorum], one section; Clysters [De clysteribus], one section; Parturition [De partu], one section; Dislocation [De luxatura], one section; Repression of Menstruation [De menstruum repressorum curatione], one section;⁹⁴ Chronic Diseases According to the Opinion of Hippocrates [De morbis chronicis secundum Hippocratis doctrinam], one section; Classes of Medicines [De medicamentorum ordine], one section.

Philagrius

Iṣḥāq ibn Ḥunayn did not mention him in *The History of Physicians* nor is it known in which period he lived. According to what I have

⁸⁷ The original title has not been identified.

⁸⁸ The manuscripts have *al-farq*, whereas Uṣaybi'ah, Part 1, p. 34, has *al-firāq*; both forms signify "distinction." Rufus of Ephesus, p. xxxvi, no. 41, and Leclerc, I, 240, give the title as *De la Distinction* or *De Hoquet*.

⁸⁹ The Arabic *Al-Abkār* may also mean "The First Born." The original title has not been identified.

⁹⁰ MS 1934 has an error, giving *f* instead of *q* in the word *al-qay* ("vomiting").

⁹¹ See Rufus of Ephesus, pp. 1 ff, 85 ff.

⁹² "Banquets" (*al-walā'im*) is found in MSS 1934 and 1135. Flügel contains an error with a note.

⁹³ The original Greek title and its Latin equivalent have not been identified, but Leclerc, I, 240, and Rufus of Ephesus, p. xxxvii, give *Suppuration*. Dionysius (Dīyunūsūs) is mentioned by Uṣaybi'ah, Part 1, p. 34 l. 9. Instead of referring to the legendary Dionysus, the name may refer to the physician of that name; see Smith, GRBM, I, 1045.

⁹⁴ Uṣaybi'ah, Part 1, p. 34 l. 10, gives the title as *The Treatment of the Repression of Menstruation*.

seen affirmed in the last section [of a book written] in the handwriting of 'Amr ibn al-Faḥ, there were among his books:⁹⁵

To Those Unattended by a Physician [Qui medico destituuntur], one section; The Affliction of Arthritis [De arthritidis morbo], one section; Calculi [De renum vel vesicae calculo], one section; Yellow Water, one section;⁹⁶ Affliction of the Liver [De hepatis morbo], one section; Colic [De morbo colico], one section; Jaundice [De morbo icterico], one section; Strangulation of the Womb, one section; Sciatica ('Irq al-Nisā), one section;⁹⁷ Cancer [De cancri morbo], one section; Making an Antidote for Salt, one section;⁹⁸ The Bite of a Mad Dog [De morsu canis], one section;⁹⁹ The Signs of Diseases [De morborum indiciis], five sections; Impetigo (Ringworm) [De impetigine], one section—Abū al-Ḥasan al-Ḥarrānī translated it but did not finish it;¹⁰⁰ To—about What Befalls the Gums and the Teeth [De iis quae gingivae dentibueque accidunt]—Abū al-Ḥasan al-Ḥarrānī translated it.

Oribasius

It is not known whether he lived before or after Galen, nor is mention made of him in *The History of Physicians*.¹⁰¹ Among his books there were:

To his son, *Eustathius*, nine sections, translation of Ḥunayn [ibn Ishāq]; to his father *Eunapius*,¹⁰² four sections, translation of Ḥunayn; Dissection of Abdominal Viscera [De membrorum anatomia], one section; The Medicines Which Are Used [De medicamentis usitatis], translation of Iṣṭifān ibn Basīl; The Seventy [Collectionis medicinalis libri LXX], one section, which Ḥunayn and 'Isā ibn Yahyā translated into Syriac.

⁹⁵ See Biog. Index and Qifṭī, p. 261; Sarton, I, 37; and Puschmann, *Berliner Studien für klassische Philologie u. Archaeologie*, V (1886), 74.

⁹⁶ This title is not found elsewhere. It may be the title which Leclerc, I, 255, gives as *Sérosité citrine*.

⁹⁷ See Sprenger, p. 1011. The original titles here and preceding have not been identified.

⁹⁸ The original title has not been identified.

⁹⁹ The manuscripts have *ʿAḍḍat al-Kalb al-Kalib* ("The Bite of a Mad Dog"). Flügel and Wenrich, p. 296, omit *al-kalib*, which emphasizes the idea of madness.

¹⁰⁰ Flügel and MS 1135 have Abū al-Ḥasan al-Ḥarrānī, whereas MS 1934 has Abū al-Ḥasan ibn al-Ḥarrānī. For this man see Biog. Index, *Thābit ibn Ibrāhīm*.

¹⁰¹ The book of *Ishāq ibn Ḥunayn*.

¹⁰² Smith, *GRBM*, III, 44, gives the name Eunapius as that of an intimate friend of the physician.

The Names of a Group of Ancient Physicians,¹⁰³ Who Wrote Only a Little and Whose Dates Are Not Accurately Known

Stephenus, Cassius, Nicolaus [of Alexandria], *Marinus*.¹⁰⁴ These were Alexandrians who wrote commentaries on the books of Galen which they collected, abridging them and abbreviating their statements, especially in connection with Galen's sixteen books.

Awārus¹⁰⁵

He belonged to the period between *Aesculapius* and Ghūrus, and among his books there was *Destructive Diseases*, one section.

Aflaṭun¹⁰⁶

He was the author of *Cauterization*. It is said that he was one of the persons from whom Galen derived knowledge. Among his books there was *Cauterization*, one section. It is not known who translated it.

Archigenes

He lived earlier than Galen. Among his books there was *The Disposition of Man*, one section, the translator unknown.

Magnus al-Ḥimṣī (of Emessa)¹⁰⁷

He lived before the time of Galen and was one of the pupils of Hippocrates. Among his books there was *Urine* [De urin], one section.

Paul of Aegina (Paulus Aegineta)

He was known as "the Obstetrician" and among his books there were:

The Pandect [De medica syntagma], about medicine, translated by Ḥunayn, seven sections; Diseases of Women [De mulierum morbis].

¹⁰³ See Uṣaybi'ah, Part 1, p. 103.

¹⁰⁴ For these physicians see Biog. Index. These identifications seem to be reasonable guesses, even though Cassius is given in Arabic as Jāsīūs and Galen commented on Marinus rather than Marinus on Galen.

¹⁰⁵ This physician cannot be identified.

¹⁰⁶ This may be *Philon* of Tarsus, or *Philotas* of Amphiassa, see index.

¹⁰⁷ MS 1934 has an error, confusing *l* with *n* in the name, but the other versions are correct.

Dioscorides of Anazarba

He was called the "Traveler through the Lands." *Yahyā* al-Nahwī praised him in his book of history, saying:

He was devoted to what is most precious,¹⁰⁸ the master of a brilliant spirit, serving humanity with great usefulness, fatigued but enthusiastic;¹⁰⁹ a traveler through the lands, an examiner¹¹⁰ of the sciences of medical simples which are gathered from the wildernesses, the islands, and the seas. He was, moreover, an illustrator of them, enumerating their uses even before looking into their applications.

Among his books there was *Herbs* [*De re herbaria*], five sections. He added two sections about animals and poisons, but some say that these two sections were plagiarized (falsely ascribed to him). The translation was by *Hunayn* [ibn Isḥāq], or some say *Hubaysh* [ibn al-Ḥasan].

Criton

He was known as "the Adorner." He was before the time of *Galen* but after *Hippocrates*. Among his books there was *Adornment* [*Kosmētikos*].

Alexander

He was known as Trallianus and was Alexander the Physician, who lived before the time of *Galen* and among whose books there were:

Diseases of the Eye and Their Treatment [*De oculi morbis eorumque curatione*], three sections, which I have seen in an ancient translation; Pleurisy [*De pleuritide*], translation of Ibn al-Baṭrīq for al-Qaḥṭabī;¹¹¹ The *Ṣuffār*,¹¹² Worms, and Threadworms, Which Generate in the Stomach [*De taeniis vermibusque qui in ventre nascuntur*], an ancient translation, one section.

¹⁰⁸ *Anfas* means "the most precious." Another possibility is *anfus* ("spirits" or "persons").

¹⁰⁹ The word translated "enthusiastic" literally means "well established."

¹¹⁰ The translation follows MS 1934, which unlike the other versions has *al-mufattiḥ* ("examiner").

¹¹¹ This man cannot be identified with certainty, but al-Qaḥṭabī Aḥmad ibn Muḥammad is a possibility.

¹¹² The *ṣuffār* is a parasite which causes a yellow fluid in the intestines.

*Syncellus*¹¹³

Among his books there was *The Wamb*.

Saranus the Physician

His place is not known, but among his books there was *Enemas*, translation by *Eustathius* (Aṣṭāth), with the corrections of *Hunayn*.

From [What Is Written in] the Handwriting of Thābit about the Different Hippocrates

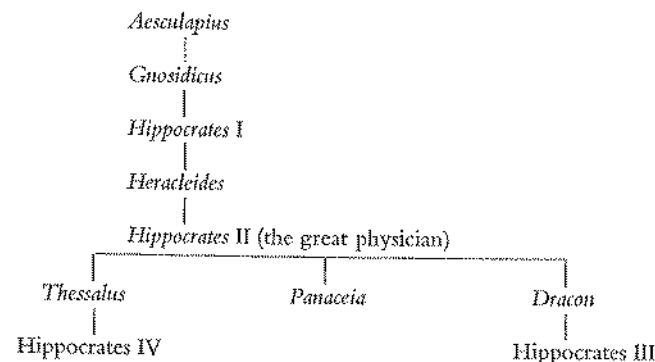
When Thābit ibn Qurrah was asked how many Hippocrateses there were he said:¹¹⁴

The first ones who were descendants of *Aesculapius* were four in number: Between the first *Hippocrates*, who was the son of *Gnosidicus*, and *Aesculapius* there were seven ancestors.¹¹⁵ Between *Aesculapius* and the second *Hippocrates*, who was the son of *Heracleides* and grandson of the first *Hippocrates*, there were nine ancestors. This second *Hippocrates* lived at the time of the final years of the war of the people, designated by the Peloponnesus.

Between *Aesculapius* and the third *Hippocrates*, who was the son of *Dracon* and the grandson of the second *Hippocrates*, there were eleven ancestors. Between *Aesculapius* and the fourth *Hippocrates*, who was the

¹¹³ In the Arabic text this name is written as *Sisqalis*. Syncellus is a guess.

¹¹⁴ The sequence was as follows:



See Smith, *GRBM*, II, 482, 486.

¹¹⁵ Although Flügel and MS 1135 give "nine," the translation follows MS 1934 in giving "seven," which is evidently correct. The passage which follows is freely translated.

son of *Thessalus* and grandson of the second Hippocrates, there were also eleven ancestors. The third and fourth Hippocrates were cousins; for that reason the number of ancestors between each one of them and Aesculapius was the same.¹¹⁶

It is necessary to understand¹¹⁷ that another [Hippocrates] entered into the lineage of these four Hippocrates, or that of Thessalus, son of the second Hippocrates.¹¹⁸ These five followed a course which made their work and their influence glorious. Even though some [of their works] were superior to others and more accurate in presentation, you will be so pleased with all of their books that you will undertake to write commentaries about them, no matter to whom the book may be ascribed.

It is said that the first Hippocrates was the first person to write about medicine. He was the son of Gnosidicus and he composed two books:¹¹⁹ Fracture and Dislocation [De fracturis]; Joints [De articulis].

The second Hippocrates wrote four books, which were: Prognosis [Prognosticon]; Aphorisms [Aphorismi]; the first section of Epidemics [De morbis popularibus]; the third section of Epidemics.

The books which Galen recorded were eight, six of which have already been mentioned. They were:

Fracture and Dislocation [De fracturis et vinctura]; Joints [De articulis]; Prognosis [Prognosticon]; Aphorisms [Aphorismi]; the first [section] of Epidemics [De morbis popularibus]; and the third [section] of it.

The two remaining books, which complete the number of eight volumes were:

Atmospheres, Waters, and Countries [De aëre, aquis, et locis]; Acute Diseases [De ratione victus in morbis acutis], which was Barley Water [De hordei aqua].¹²⁰

It is said that in all parts of the earth the pupils of Aesculapius numbered twelve thousand, and that he used to teach medicine by word of mouth. The descendants of Aesculapius inherited the profession of medicine until

¹¹⁶ As Thessalus was supposed to have been the elder son, some authorities say that Hippocrates III was the son of Thessalus and Hippocrates IV, the son of Dracon.

¹¹⁷ The translation follows MS 1934, which has "understand," although the other versions have a different form.

¹¹⁸ This is a free translation of the text, which is not very clear and seems to have an error, as it speaks of Thessalus as the "father" rather than the "son" of Hippocrates II. See Smith, *GRBM*, II, 482-87, for the Hippocrateses other than the original four.

¹¹⁹ In this list, as in the preceding ones, the Latin names are given in brackets, although the original titles were in Greek.

¹²⁰ "Barley Water" was probably the title of one chapter or else part of the treatment.

this legacy of the medical profession diminished at the time of Hippocrates. He [Hippocrates] noticed that the members of the family and lineage had become scarce, so fearing lest the profession of medicine might die out, he began to compose books in an abridged form.

Here ends the account of *Thābit*.

The Recent [Medical Authors]

Hunayn

Hunayn ibn Ishāq al-'Ibādī was surnamed Abū Zayd. The 'Ibādī were Christians of al-Ḥīrah.¹²¹ He excelled in the profession of medicine and was a master of literary style in the Greek, Syriac, and Arabic languages. He traveled through the land to collect ancient books, even going into the Byzantine country. Most of his translation was for the Banū Mūsā. He died on Tuesday, the sixth day of Šafar [the second Muslim month], during the year two hundred and sixty [A.D. 873/74], which was the first day of Kānūn al-Awwal (December) in the year one thousand one hundred and eighty-five of *Alexander* the Greek.¹²²

The books which he wrote, other than his translations of ancient works, were:¹²³

Rules of Declension, according to the schools of thought of the Greeks, two sections; Catechism of Medicine for Students—*Hubaysh* al-A'sam, his pupil, added to it;¹²⁴ The Bath, one section; Milk, one section; Meats, three sections; Treatment of the Eye, ten sections, excellent; Categories of the Diseases of the Eye, one section; Choice of Medicines

¹²¹ Al-Ḥīrah, the Lakhmid state, was before the time of Islām a buffer kingdom between the territories of the Byzantine Empire and the tribal lands of Arabia; see Hitti, *Arabs*, pp. 82-84, 312; Qifī, p. 172 bottom; Khallikān, I, 188; Nicholson, *Literary History of the Arabs*, p. 39.

¹²² *Alexander* became king 336 B.C. The reckoning seems to be more accurate if given in the lunar years of the Muslim calendar.

¹²³ Cf. Qifī, p. 173. This list supplements the books which Hunayn translated, already mentioned in *Al-Fihrist* and listed in Hunayn ibn Ishāq, *Abhandlungen für die Kunde des Morgenlandes*, XVII, No. 2 (1925), 1-53.

¹²⁴ The title *Rules of Declension* was probably the Syriac grammar called *Kethābhā Dhē-nuqzē*, which also contained a Syriac-Greek lexicon. The second title was probably the *Ars parva*, known in medieval times as *Isagoge Johannis ad tegni Galeni* or *Liber introductionis in medicinam*. See Sarton, I, 611.

for Eye Diseases, one section; Treatment of Eye Diseases with Iron [Cauterization], one section; Organs of Nutrition, three sections; The Teeth and Gums, one section; Coitus, one section; Care of a Convalescent, one section; Knowledge of Pains (Maladies) of the Stomach and Their Treatment, two sections; The Flow and the Ebb, one section; The Reason Why the Water of the Sea Becomes Salt, one section; Colors, one section.

About urine, in the form of questions and answers, one section; Children Born after Eight Months of Pregnancy—he wrote it for the mother of a child of al-*Mutawakkil*; Treacles, two sections; The Eye, in the form of questions and answers, three sections; Mention of the Books Which Have Been Translated, two sections; The “*Categoriae*,” according to the opinion of *Themistius*, one section;¹²⁵ his epistle to al-*Tayfur*¹²⁶ on the “Prick of the Rose”; The Ulcer¹²⁷ and Its Formation, one section; Deaths (Fates), one section; The Generation of Fire between Two Stones, one section; Formation of Urinary Calculi, one section; Choice of Proven Medical Simples, one section;¹²⁸ To Abū al-*Najm* about “Calculation of the Books,” which *Galen* wrote.¹²⁹

Qusṭā

He was Qusṭā ibn Lūqā al-Ba‘labakkī, who should have come before Ḥunayn [ibn Ishāq] because of his excellence and genius, as well as his superiority in the profession of medicine, but some colleagues have asked to have Ḥunayn precede him. Both men were of a superior type.

Qusṭā translated a quantity of the ancient books. He excelled in many sciences, among which there were medicine, philosophy, geometry, calculation, and music. He was never subject to criticism, being a master of literary style in the Greek tongue and excelling also in Arabic diction.

¹²⁵ This of course was the work of Aristotle.

¹²⁶ See p. 699.

¹²⁷ MS 1934 has *al-qarūh* (“ulcerated”), whereas Flügel gives *al-qarḥ* (“ulcer”), with a footnote.

¹²⁸ MS 1934 has *al-mujarrabah* (“proven”), which seems to be correct, although Qifṭī, p. 174 l. 4, Flügel, and MS 1135 have *muhraqah* (“burning”).

¹²⁹ MS 1934 has Abū al-*Najm*; see Biog. Index for possibilities. The other versions have Ibn al-Munajjim; this might be ‘Alī ibn Yahyā, or, less likely, Hārūn ibn ‘Alī.

He died in Armenia while staying with some kings there. From there he also replied to Abū ‘Isā al-Munajjim¹³⁰ in connection with his epistle about the prophetic mission of Muḥammad, for whom may there be peace. While there he also wrote *Paradise in History*. Among his books, other than the translations, commentaries, and expositions, there were:¹³¹

Blood; Phlegm; Yellow Bile; Burning Mirrors;¹³² Insomnia; about weights and measures; Government (Politics), three sections; The Cause of Sudden Death; Enemies;¹³³ Knowledge of Numbness and Its Treatment; The Days of Crisis; Diseases (Causes) of the Hair; The Distinction between the Soul (al-*Nafs*) and the Spirit (al-*Rūh*); Coitus; The Reason for the Blackness of Khaysh and Its Change from Sprinkling;¹³⁴ Fans;¹³⁵ about the fan and the causes of wind; about what the four humors have in common.

Al-Farastūn;¹³⁶ Inference from Observing Different Kinds of Urine; Introduction to Logic; Use of the Astrological Sphere; Rare Forms (Anecdotes) of the Greeks, which he translated; Exposition of the Greek Doctrines; Introduction to the Science of Geometry; his epistle about dye; his epistle about the rules of nutrition; Doubts about the Book of Euclid; Venesection, eighteen sections; Introduction to the Science of the Stars; The Bath; Paradise in History; his epistle about the solution to the problems of numbers in the third book of Euclid; his commentary on three and a half discourses on the book of *Diophantus* about numerical problems.

Yūhannā ibn Māsawayh

He was Abū Zakariyā’ Yahyā ibn Māsawayh, an excellent man and a physician who was preeminent among the kings as a scholar and author. He served al-*Ma’mūn*, al-*Mu’taṣim*, al-*Wāthiq*, and al-*Mutawakkil*. I have read from [what was written in] the handwriting

¹³⁰ This was Aḥmad ibn ‘Alī ibn Yahyā al-Munajjim.

¹³¹ For the following list of titles, cf. Qifṭī, pp. 262–63; Uṣaybi‘ah, Part 1, pp. 244–45; Leclerc I, 158.

¹³² See Sartou, I, 170, 183, 427.

¹³³ *Al-a’dā’* (“enemies”) here may mean “infections.”

¹³⁴ MS 1934 and Uṣaybi‘ah, Part 1, p. 245, have *khaysh*, which is a kind of cloth often used for sacks. Qifṭī, p. 263, and Flügel give *Ḥabash* (“Abyssinians”), which is probably an error.

¹³⁵ Flügel omits this title.

¹³⁶ This is a public standard for weights and measures.

of al-*Hakīmī*, who said, "Ibn al-*Ḥamdūn*, the court companion, made fun of Ibn Māsawayh in the presence of al-*Mutawakkil*, whereupon Ibn Māsawayh said to him, 'If in the place of your ignorance there were intelligence, it could be divided among a hundred black beetles so that each one of them would be more intelligent than Aristotle!'"

Yahyā ibn Māsawayh died ———. Among his books there were:¹³⁷

Perfection and Completion; The Perfect; The Bath; Avoiding the Harm of Nutriment; Diarrhea; Treatment of Headache; Stupefaction and Giddiness; Why Physicians Have Abstained from Treating Pregnant Women during Certain Months of Their Pregnancy; Trial of the Physician; Feeling the Veins;¹³⁸ The Voice and Hoarseness; Barley Water; Venesection and Cupping; Black Bile; Treatment of Women Who Do Not Become Pregnant; The Toothpick and Dentifrices; Adjusting of Laxative Medicines; Fevers, diagramed;¹³⁹ Colic.

Yahyā ibn Sarāfyūn

Everything which he wrote was in Syriac. He lived at the beginning of the regime.¹⁴⁰ His two books on medicine were translated into Arabic.

The Large Pandect of Yūḥannā (Yahyā), twelve sections, translated; The Small Pandect, seven sections.

‘Alī ibn Rabal, with *I*¹⁴¹

He was Abū al-Ḥasan ‘Alī ibn Sahl al-Ṭabarī, and served as secretary to al-*Māzyār* ibn Qārīn. But when he became a Muslim under the patronage of al-*Mu‘taṣim*, he associated with him and his superiority became known at the court. As al-*Mutawakkil* included

¹³⁷ Cf. Qifṭī, pp. 380–81; Uṣaybi‘ah, Part I, p. 183; Leclerc, I, 108–9.

¹³⁸ Qifṭī, p. 381, Uṣaybi‘ah, Part I, p. 183, and Flügel give *Majassat al-‘Urūq* ("Feeling the Veins"). MS 1934 does not mark the *j*.

¹³⁹ MS 1934 has a variation for *Fevers*.

¹⁴⁰ This probably refers to the Buwayh regime, which was established in al-‘Irāq, A.D. 945; see Hitti, *Arabs*, pp. 470–71.

¹⁴¹ "With *I*" refers to the spelling of Rabal. The translation follows MS 1934. Flügel and MS 1135 have Zayl instead of Rabal; Qifṭī, p. 231, and Uṣaybi‘ah, Part I, p. 309, have Raban.

him in his group of court companions, he was in an atmosphere of culture. Among his books there were:

The Paradise of Wisdom—he wrote it in seven divisions and these divisions comprised thirty sections, each section containing three hundred and sixty headings; The Precious Object of Kings; Pandect of the Court; The Benefits of Foods, Drinks, and Drugs.

‘Isā ibn Māsah

He was one of the leading physicians, among whose books there were:

The Potentialities of Nutriment; Whoever Is Not Attended by a Doctor.

Jūrjis Abū Bakhtīshū‘

He was of the early period of the dynasty and was a man of a superior type.¹⁴² Among his books there was *The Known Pandect*.¹⁴³

Salmuwayh ibn Bunān

He was a man of a superior type and preeminence who served al-*Mu‘taṣim*, being so attached to him that when Salmuwayh died, al-*Mu‘taṣim* said, "I shall be joined to him, for he kept me alive and took care of my body." Among his books there were: ———.

Bakhtīshū‘

He was surnamed Abū Jibrīl and was the son of Jibrīl. He was well known, celebrated, and preeminent among the kings, serving al-*Rashīd*, al-*Amīn*, al-*Ma‘mūn*, al-*Mu‘taṣim*, al-*Wāthiq*, and al-*Mutawakkil*. He learned more about medicine than anyone else, so that the caliphs entrusted their children's mothers to his care. Accounts about him are well known. Among his books there was *The Reminder (Testimonial)*, which he wrote for his son *Jibrīl* [ibn Bakhtīshū‘].

¹⁴² There were many members of this famous Bakhtīshū‘ family of physicians, but *Al-Fihrist* gives special attention to the ones who wrote books. The family first became prominent at Jundī-Shāpūr in southern Persia in connection with the medical studies there. Later its members were chiefly responsible for introducing Greek medicine to the court of the ‘Abbāsid caliphs in al-‘Irāq; see Hitti, *Arabs*, p. 309; Leclerc, I, 95; Uṣaybi‘ah, Part I, p. 123 ff; O’Leary, *How Greek Science Passed to the Arabs*, p. 149 ff; "Bakhtīshū‘," *Enc. Islam*, I, 601; "Djundai-Sābūr," *Enc. Islam*, I, 1064.

¹⁴³ This may be instead "the pandect known as ———," with the title omitted.

Masīh al-Dimashqī

He was Abū al-Ḥasan. Nothing more than this is known about him. Among his books there were: ———.

Ahron the Priest

Living in the first part of the regime [of Islām] he wrote in Syriac his book which *Māsarijs* translated. Among his books there was *The Pandect*. He wrote it in thirty sections and *Māsarijs* added two more sections to it.

Māsarijs

He was one of the physicians, and he translated from Syriac into Arabic. Among his books there were:

The Potentialities of Forms of Foods, Their Benefits and Injuries; The Strengths of Drugs, Their Benefits and Injuries.

Sābūr (Shāpūr) ibn Sahl

He was the director of the hospital at Jundī-Shāpūr, and an excellent, learned, and preeminent man. Among his books there were:¹⁴⁴ Antidotes (*Al-Aqrābādhin*) Employed in the Hospitals and Pharmacies, twenty-two headings; The Potentialities of Forms of Foods, Their Injuries and Benefits.

Sābūr ibn Sahl died as a Christian on Monday, nine days before the end of Dhū al-Ḥijjah [the twelfth Muslim month], during the year two hundred and fifty-five [A.D. 869].

Ibn Qustantīn

His name was *ʿIsā* and he was surnamed Abū Mūsā. He was one of the most excellent of the physicians. Among his books there was *Hemorrhoids, Their Causes and Treatment*.

ʿIsā ibn Māsarijs

Among his books there were:

Colors; Odors and Tastes.

¹⁴⁴ For an account of the two books which follow, see Hamarneh, *Sudhoff's Archiv für Geschichte der Medizin und der Naturwissenschaften*, XLV, No. 3 (October 1961), 247–60.

ʿIsā ibn ʿAlī

He was one of the pupils of *Ḥunayn* [ibn Ishāq] and an excellent man. Among his books there was *The Benefits Made Use of from the Organs of an Animal*.

Ḥubaysh ibn al-Ḥasan al-Aʿsam

He was a Christian. He was one of the pupils of *Ḥunayn* and one of those who translated from Syriac into Arabic. *Ḥunayn* pushed him ahead, increasing his importance, praising him, and taking pleasure in his translation. Among his books, in addition to those he translated, there was *Appendix to the Questions of Ḥunayn*.¹⁴⁵

ʿIsā ibn Yaḥyā ibn Ibrāhīm

He was one of the pupils of *Ḥunayn* and one of the successful translators. Among his books, other than those which he translated, there were: ———.

Al-Ṭayfūrī the Physician

Ḥunayn [ibn Ishāq] translated for him a number of books on medicine. He was preeminent and excellent, serving the caliphs. Among his books there were: ———.

Al-Ḥallājī

He was known as Yaḥyā ibn Abī Ḥakam and was one of the physicians¹⁴⁶ of al-Muʿtaḍid. Among his books there was: *Treatment of Anemic Bodies*¹⁴⁷ Which Are Subject to Yellow Bile, which he wrote for al-Muʿtaḍid.

Ibn Ṣahār-Bakht

His name was *ʿIsā* and he was one of the people of Jundī-Shāpūr. Among his books there was *The Potentialities of Medical Simples*, which was arranged alphabetically.

¹⁴⁵ This was the book of *Ḥunayn* called *Catechism of Medicine for Students*. See n. 124.

¹⁴⁶ "Physicians" (*aṭibbāʾ*) follows Flügel. MSS 1934 and 1135 have *fibb* ("medicine").

¹⁴⁷ MS 1934 has *al-ʿidān*, which can mean "macerating," "dissolving," or "giving birth to a puny child." The translation follows the MS 1135 and Flügel, which have *al-ʿidān* ("bodies").

Ibn Māhān

He was known as *Ya'qūb al-Sirāfī*. His time is unknown, but among his books there was *Travel and Residence*, about medicine, a delightful [book].

We Return to the Sequence after *Hunayn*

We have recorded the persons who have been mentioned before this point [together], as they were similar in their scientific work and periods [of life]. Now we are going to mention those who followed *Hunayn*¹⁴⁸ and to whom fell the leadership of the men of their profession.

Ishāq ibn Hunayn

Abū Ya'qūb *Ishāq ibn Hunayn* was of the same type as his father in connection with excellence and accuracy of translation from the Greek and Syriac languages into Arabic. He was a master of Arabic literary style, even surpassing his father in this respect. He served the caliphs and chiefs whom his father served, but was attached to al-Qāsim ibn 'Ubayd Allāh in a special way, being given such importance that he [al-Qāsim] told him his secrets. At the end of his life he was stricken by paralysis and died as the result of it. He passed away in the month of Rabi' al-Ākhir [the fourth Muslim month], during the year two hundred and ninety-eight [A.D. 910/11]. Among his books, other than his translations of ancient works, there were:

Medical Simples, in alphabetical order; The Pandect, a delightful [book]; The History of Physicians; Medical Simples, a delightful book, arranged alphabetically.¹⁴⁹

Abū 'Uthmān al-Dimashqī

He was Abū 'Uthmān Sa'īd ibn Ya'qūb al-Dimashqī.¹⁵⁰ He was one of the good translators, and specially attached to 'Alī ibn

¹⁴⁸ "Followed *Hunayn*" might be more literally given as "were attached to *Hunayn*."

¹⁴⁹ In these titles, the word translated "delightful" is *al-laff*. Possible alternate translations are *The Delightful Pandectae* and *The Delightful Medical Simples*.

¹⁵⁰ This name is taken from Flügel. MS 1934 omits Sa'īd; MS 1135 inserts the name 'Umar after Sa'īd.

'Isā [ibn Dā'ūd ibn al-Jarrāh]. His books, other than his translations, were: ———.

Al-Sāhir

His name was *Yūsuf* [ibn al-Ḥakam] and he lived during the days of al-Muktafi. Among his books there was *Pandect*, which was known by his name and ascribed to him.

Al-Rāzī¹⁵¹

Abū Bakr Muḥammad ibn Zakarīyā' al-Rāzī, from among the people of al-Rayy, was unique in his time, unrivaled during his period. He gathered together information about the ancient sciences, especially about medicine, and he traveled through various countries. There was a friendship between him and *Manṣūr* ibn Ismā'il, for whom he wrote the book *Al-Manṣūrī*.¹⁵²

Muḥammad ibn al-Ḥasan al-Warrāq told me:

When I questioned a man, one of the people of al-Rayy and an aged man,¹⁵³ about al-Rāzī, he said to me, "He was an old man with a large sack-shaped head, who used to sit in his clinic¹⁵⁴ with students around him. Alongside of them were their students, and still other students were with them.¹⁵⁵ A patient would enter and describe his symptoms to the first persons who met him.¹⁵⁶ If they had knowledge [of what was wrong,

¹⁵¹ For brief English accounts of the life of al-Rāzī, see "al-Rāzī," *Enc. Islam*, III, 1134; Elgood, *Medical History of Persia*, pp. 196 ff.; Campbell, *Arabian Medicine and Its Influence in the Middle Ages*, I, 65. See also Biog. Index.

¹⁵² "Ibn Ismā'il" is incorrect. See n. 169.

¹⁵³ The phrase translated as "aged man" is literally "great shaykh." As al-Rāzī lived until A.D. 925, an aged person who had seen him might have lived until the time of al-Nadīm.

¹⁵⁴ The Arabic word is *majlis* ("place of sitting"), which here evidently refers to a place to which the sick came and where the students received instruction. Accordingly, "clinic" seems appropriate.

¹⁵⁵ The connecting word used to describe the proximity of the students to al-Rāzī and in turn to one another is *dūn*. The most likely explanation of this arrangement is that al-Rāzī sat on a chair or stool with his elder students forming a semicircle in front of him. Then the younger pupils, who learned from the older ones, were seated on the floor in the rear. The students, both old and young, probably sat on straw mats unless they could afford sheepskins.

¹⁵⁶ The word here translated as "patient" is *al-raḡul* ("man"); "his symptoms" is literally "what is found." This colloquial passage is freely translated.

good], but if they did not [have the required knowledge], he would pass from them to others. Then if they hit [upon the diagnosis, good], but if not, al-Rāzī himself would discuss the case. He [al-Rāzī] was generous, distinguished, and upright with the people. He was so kindly compassionate with the poor¹⁵⁷ and the sick that he used to bring them substantial rations and provide nursing for them." He went on to say, "He was never found when not noting and transcribing. I never went in to him without seeing him transcribing, whether it was to make a rough draft or a revised copy. He had wet eyes because he ate beans so often, and he became blind at the end of his life. He used to say that he studied philosophy with al-Balkhī."¹⁵⁸

Account of the Philosophy of This Man [al-Balkhī]¹⁵⁹

This person was an inhabitant of Balkh who traveled through the lands, roaming about in various countries. He had a good knowledge of philosophy and the ancient sciences. It has been said that al-Rāzī made claims to his books about these subjects. I have read many selections, written in his handwriting, about numerous sciences. They were rough copies and samples, not one of them being issued to the public as a completed book. It is said [however] that books of his are in Khurāsān. He was contemporary with al-Rāzī.

A Man Known as *Shahīd* ibn al-Ḥusayn¹⁶⁰

He was surnamed Abū al-Ḥasan and, although his philosophy was helter-skelter with regards to learning, this man had [properly] compiled books. Controversies took place between him and al-Rāzī, each one pulling his friend to pieces.

¹⁵⁷ MS 1135 and Flügel give *al-fuqarā'* ("the poor"). Possibly MS 1934 is more correct in giving *al-ghurabā'* ("strangers").

¹⁵⁸ MS 1934 has '*ala falsafat al-Balkhī*', literally "according to the philosophy of al-Balkhī." Flügel and MS 1135 have *al-falsafah 'ala al-Balkhī*, meaning "the philosophy according to al-Balkhī."

¹⁵⁹ Al-Balkhī may have been the son or relative of the man who follows, *Shahīd* ibn al-Ḥusayn; see *al-Balkhī*, 'Alī ibn Shahīd, in *Biog. Index*.

¹⁶⁰ *Shahīd* was probably the *Shahīd* al-Balkhī mentioned later in this section; see nn. 179, 182. The passage is further complicated because some of the versions substitute *Suhayl* for *Shahīd*.

The Books Which al-Rāzī Compiled, as Quoted from His Catalogue¹⁶¹

The Proof [Analytica posteriora], two sections, the first in seventeen parts and the second in twelve parts; Spiritual Medicine, twenty sections;¹⁶² That Man Has a Wise Creator, one section; Hearing of Existences [Physica auscultatio], one section;¹⁶³ Introduction to Logic, which is Isagoge;¹⁶⁴ Collection of the Meanings of the "Categoriae"; Collections of the Meanings of "Analytica priora," to the Completion of the Categorical Syllogisms; The Form of the World (Astronomy of the Cosmos); Refutation of Anyone Who Neglects the Distinctions of Geometry; Pleasure, one section; The Reason Why the Samūm Wind Kills Most of the Animals, one section;¹⁶⁵ about what passed between him and Sīs (Sisinnius) the Manichaean;¹⁶⁶ about autumn and spring; about the difference between a vision of warning and the ordinary types of visions; Doubts concerning *Galen*; Methods of Sight; Refutation of the Contradiction of Medicine of al-Nāshī;¹⁶⁷ That the Art of Alchemy Is Closer to What Is Necessary than to Things Prohibited.

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: This [last title] is one of the twelve books, all of which are mentioned in the proper place in this volume, as are also the rest of his books about the Art [alchemy]. Whoever desires to know about this subject may look into the tenth chapter, if Allāh Almighty so wills.¹⁶⁸

¹⁶¹ Compare with the lists of titles given by Qifī, p. 273; Uṣaybi'ah, Part 1, p. 315; Bīrūnī, *Risālah*, p. 5; Leclerc, I, 350; Elgood, *Medical History of Persia*, p. 198. The first, fourth, sixth, and seventh titles in the list refer to the books of Aristotle.

¹⁶² The translation follows MS 1934. Flügel does not give the title properly. Uṣaybi'ah, Part 1, p. 315 l. 19, gives the book as *Ṭibb al-Nufūs* ("Medicine of the Souls").

¹⁶³ Here the Arabic is *Sam' al-Kiyān* ("Hearing of Existences"). The *Physica auscultatio* of Aristotle is as a rule entitled *Al-Samā' al-Ṭabī'i* ("Natural Hearing").

¹⁶⁴ This is very likely based on the famous "Isagoge" of *Porphyrus*.

¹⁶⁵ This is a hot wind which causes much damage.

¹⁶⁶ This was probably a contemporary of al-Rāzī who had the same name as the well-known disciple of Mānī, Sīs.

¹⁶⁷ This was probably al-Nāshī al-Akbar. In Uṣaybi'ah, Part 1, p. 316 top, it is explained that this book was about *The Ten Questions*; cf. *The Ten Difficult Questions* in Chap. VII, sect. 1, near n. 147.

¹⁶⁸ For al-Rāzī's work in connection with alchemy, see Chap. X, n. 174.

Coitus, one section; Al-Manṣūrī about medicine and addressed to Manṣūr¹⁶⁹—it included ten sections; Al-Ḥawī [Continens], also called the Compilation Encompassing the Art of Medicine¹⁷⁰—this book is divided into twelve divisions: The first of its divisions is about treatment of the sick and diseases; the second division is about caring for the health; the third division is on beautifying,¹⁷¹ bone setting, and operations; the fourth division is about the potentialities of drugs and nutriments, and all of the substances required for medicine; the fifth division is on compounded drugs; the sixth division is about the art of medicine; the seventh division is about the dispensing¹⁷² of medicine and drugs, their colors, tastes, and odors; the eighth division is about bodies; the ninth division is on weights and measures; the tenth division is about dissection and uses of the organs [physiology]; the eleventh division is on natural causes according to the art of medicine; the twelfth division is an introduction to the art of medicine in two treatises—in the first there are the medical terms and in the second, the fundamentals of medicine.

On accounting for Galen's extant books which are not mentioned by Ḥunayn or Galen in his catalogue, one section; that clay in which one is immersed is beneficial, one section; that excessive heat harms bodies, one section; about the reasons which turn the heart of people from the best

¹⁶⁹ This was the *Liber Almansoris* of medieval Europe. It was presented to Manṣūr ibn Ishāq ibn Aḥmad.

There are differences about the name. In the Flügel version the name Manṣūr is followed by "ibn Ismā'il." Qifī, p. 274 top, omits reference to the father. Bīrūnī, *Risālah*, p. 6, gives Manṣūr ibn Asad, governor of Khurāsān. Uṣaybi'ah, Part 1, p. 317 l. 18, has Manṣūr ibn Ishāq ibn Ismā'il ibn Aḥmad, ruler of Khurāsān. MS 1934 has a blank after Manṣūr, but some scribe has inserted "ibn Ismā'il" below the line, while another scribe has inserted, above the line, "ibn Nūḥ ibn Naṣr, from the kings of the Sāmānid dynasty." This last-mentioned man, Manṣūr ibn Nūḥ ibn Naṣr, was the Sāmānid ruler of Khurāsān, A.D. 961–76; see "Sāmānids," *Enc. Islam*, IV, 122; Lane-Poole, *Mohammadan Dynasties*, p. 132.

Yāqūt, *Geog.*, II, 901 l. 17, has Abū Ṣāliḥ Manṣūr ibn Ishāq ibn Aḥmad ibn Asad, the governor at al-Rayy, to whom the book was presented, A.D. 903. Elgood, *Medical History of Persia*, p. 201, also states that the man was Manṣūr ibn Ishāq, the governor at al-Rayy. These last two references seem to be correct.

¹⁷⁰ This book was especially famous. For a modern Arabic edition, see Rāzī, *Kitāb al-Ḥawī fī al-Ṭibb*. See also Bīrūnī, *Risālah*, p. 6.

¹⁷¹ Flügel and MS 1135 do not give this form clearly. MS 1934 has what seems to be *zīnah* ("beautifying"), perhaps referring to the repair of injuries, removing growths, and the like. It might also be *raynah* ("wine") used for wounds.

¹⁷² This word is badly written, but *ṣaydalāh* ("dispensary") must be the word meant.

to the most contemptible of physicians; Which of the Fruits and the Forms of Nutriments Take Precedence and Which Come Last; against Aḥmad ibn al-Ṭayyib, concerning his refutation of Galen about bitter taste; a refutation of al-Misma'ī [Misma' ibn 'Abd al-Malik] the theologian, about his rejection of upholders of primordial matter; a refutation of Jarīr, the physician, concerning his disagreement about the Damascus mulberry as coming after the melon;¹⁷³ concerning the refutation of the book to Anebo by Porphyry, about explaining the Aristotelian doctrines on theology;¹⁷⁴ Void and Fullness, Which Are Time and Place; the small book on theology; Matter, Absolute (Primordial) and Divided.

To Abū al-Qāsim al-Balkhī, with an addition to his answer and to the reply to this answer; Smallpox and Measles;¹⁷⁵ Stones in the Kidney and Bladder; To Whoever Is Unattended by a Physician; The Medicines Which Can Be Found Everywhere; Kingly Medicine (The Royal Book of Medicine); Dividing and Diagramming; an abridgment of Galen's large book on the pulse; refutation of al-Jāḥiẓ concerning the deficiency of medicine; contradiction of al-Jāḥiẓ in connection with his book on the excellency of theology; Paralysis; Facial Paralysis; The Form of the Liver; Gout (Arthritis) and 'Arq al-Madīnī;¹⁷⁶ The Form of the Eye; The Testicles; The Form of the Heart; The Form of the Orifice of the Ear; Pains (Afflictions) of the Joints, twenty-two parts; Materia Medica; Criticism and a Frank Statement about the Mu'tazilah; Bitter Cucumber; Mode of Nutriments; Substitution of Medicine; The Properties (Characteristics) of Phenomena; the large book on Primordial Matter; The Reason for the Standing of the Earth in the Middle of the Celestial Sphere; The Reason Why the Celestial Sphere Moves in Its Rotation; refutation of "Spiritual Medicine," against al-Tammār;¹⁷⁷ That It Is Impossible for the World to Continue in the Form in Which We Observe

¹⁷³ Uṣaybi'ah, Part 1, p. 317 l. 8, explains that Jarīr made a famous attack on the emir Aḥmad ibn Ismā'il in connection with the Damascus mulberry.

¹⁷⁴ This probably refers to Porphyry's *Lettera ad Anebo*.

¹⁷⁵ This was the famous monograph called *De variolis et morbillis* in medieval Europe; see Sartou, I, 609.

¹⁷⁶ 'Arq al-Madīnī (al-Madani) is a parasite called *Filaria medinensis*, which forms a sore on the skin. See Sprenger, p. 1011 bottom; Dozy, *Supplément*, II, 119.

¹⁷⁷ The Flügel version; Qifī, p. 275 l. 9; and Uṣaybi'ah, Part 1, p. 316 bottom, give Ibn al-Yamān, whereas MS 1934 has al-Tamunār and MS 1135 has Ibn al-Tammār. Al-Tamunār may be 'Alī ibn Ismā'il ibn Mitham al-Tammār, the first theologian of the Iṭāmah sect; see Chap. V, sect. 2, n. 4. Bīrūnī, *Risālah*, p. 12 no. 79, speaks of Ḥusayn al-Tammār, a name which cannot be identified.

Antoninus, in the first year of his reign. Ibn *Dayṣān* appeared about thirty years after Marcion. He was called Ibn *Dayṣān* because he was born by a river named *Dayṣān*.¹⁴⁵

Mānī asserted that he was the paraclete¹⁴⁶ about whom Jesus, for whom may there be peace, preached. Mānī derived his doctrine from the Magians and Christians. In a similar way, the script with which he wrote books about religious subjects was derived from Syriac and Persian.¹⁴⁷

Before he met with Shāpūr, Mānī traveled in the land for about forty years. Then he called upon *Firūz*, the brother of *Shāpūr* ibn *Ardashīr*, and *Firūz* brought him into the presence of his brother, Shāpūr.¹⁴⁸

The Manichaeans say that when he [Mānī] came into his presence there were on his two shoulders what resembled two lamps of light. When he [Shāpūr] beheld him, he exalted him and he was magnified in his eyes. He had originally expected to assault and kill him, but when he encountered him he felt in awe of him and was well disposed towards him. Then he asked him why he had come and promised that he should return to [an audience with] him. So Mānī asked for a number of requirements, among which there were that he [Shāpūr] should show favor to his [Mānī's] companions in the provinces and the rest of the kingdom, and that they should have the right to travel wherever they might desire throughout the land. Shāpūr granted him all that he requested, so that Mānī carried his propaganda to India, China, and the peoples of *Khurāsān*, appointing a disciple of his for each region.¹⁴⁹

¹⁴⁵ For the *Dayṣān* River, see Yāqūt, *Geog.*, III, 860 bottom; Flügel, *Mani*, pp. 150 ff.

¹⁴⁶ See Bīrūnī, *Chronologie orientalischer Völker*, p. 207 l. 19; Burkitt, *Manichees*, p. 94; Flügel, *Mani*, p. 163.

¹⁴⁷ For the script, see Chap. I, sect. 1, near n. 72; Flügel, *Mani*, pp. 166–70. Cf. Burkitt, *Manichees*, pp. 73–91.

¹⁴⁸ Puech, pp. 44–46, suggests that when Mānī first proclaimed his mission Shāpūr was unsympathetic, so he traveled until Shāpūr finally gave his patronage. The period could not have been forty years. It is reasonable to believe that the King's brother persuaded Shāpūr to favor Mānī.

¹⁴⁹ For the missionary activities, see Puech, p. 48. It is possible that Mānī reached India, or at least sent a disciple there, but "China" probably refers to the Oxus River region of central Asia.

Mention of What Mānī Taught, His Statement about the Nature of the Ancient One, Blessed and Exalted, about the Formation of the World, and about the Wars Which Occurred between the Light and the Darkness

Mānī said, "The origin of the world was [composed of] two elements, one of which was light and the other darkness. Each of them was separated from the other. Light is the great [element] and the first, but not in quantity. It is the deity the King of the Gardens of Light.¹⁵⁰ It has five worlds: forbearance, knowledge, intelligence, the unperceivable,¹⁵¹ and discernment.¹⁵² It has also five other spiritual qualities, which are love, faith, fidelity, benevolence,¹⁵³ and wisdom."

He [Mānī] stated, "Together with his attributes he [Light] is eternal. With him are two eternals, one of which is the sky (atmosphere) and the other the earth." Mānī also said, "The worlds of the sky are five: forbearance, knowledge, intelligence, the unperceivable, and discernment.¹⁵⁴ The worlds of the earth are the ether (zephyr), wind, light, water, and fire. The other existence, which is Darkness, has five worlds: clouds, flame, pestilential wind, poison, and obscurity."¹⁵⁵

Mānī said, "The light shining existence was contiguous with the dark existence, with no barrier between them. The Light contacted

¹⁵⁰ Cf. Shahrastānī (Haarbrücker), Part 1, p. 286. See also Flügel, *Mani*, pp. 175–78; the Flügel edition, p. 329 nn. 1–5; Christensen, *L'Iran sous les Sassanides*, p. 178; Colpe, pp. 60, 62, 125.

¹⁵¹ MS 1135 has *ghayth* ("rain," "giving vegetation"). The translation is from MS 1934, which gives *ghayb* ("unperceivable"), here signifying what God alone knows until he reveals it to a prophet.

¹⁵² Puech, p. 75, gives these five as "intelligence, raison, pensée, réflexion, volonté." Burkitt, *Manichees*, p. 19, suggests, "sense, reason, thought, imagination, intention." Compare Flügel, *Mani*, pp. 183–85; Colpe, p. 101.

¹⁵³ MS 1934 gives *mawaddah* ("benevolence"), whereas MS 1135 and Flügel have *muru'ah* ("virility"). See "Manichaeism," *Enc. Brit.*, XVII, 573, for light on this passage.

¹⁵⁴ This list is a repetition of the one already given. Colpe, pp. 17–18, points out that the author of *Al-Fihrist* probably used more than one source.

¹⁵⁵ Burkitt, *Manichees*, p. 24 bottom, explains that *al-nasīm* ("zephyr") is here used to mean "ether." See also his appendix, p. 107. Instead of "poison" Shahrastānī (Haarbrücker), Part 1, p. 287 top, has "smoke." See also Puech, p. 77; Flügel, *Mani*, pp. 186, 205; Colpe, pp. 23, 26.

the Darkness on its surface.¹⁵⁶ The Light is limitless in height, as well as to the right and the left, while the Darkness is limitless in depth, and also to the right and left."

Mānī said, "From this land of Darkness there was Satan (al-Shayṭān), who is not eternal in his own person, but the elements of his ingredients are eternal. These elements of his ingredients became compounded and brought Satan into existence. His head is the head of a lion and his body like the body of a dragon (great serpent). His wing is like the wing of a bird, his tail like the tail of a great fish, and his four feet like the feet of a beast of burden.¹⁵⁷ After this Satan, who is called the Ancient Devil (Iblīs al-Qadīm), had been formed from the Darkness and had swallowed, gulped down, and corrupted, passing from right to left and descending below, while all the time corrupting and slaying anyone who opposed him, he coveted the upper regions, seeing the flashings of the Light and contesting them. Then beholding them raised on high, he trembled and they intermingled with him,¹⁵⁸ coming into contact with his ingredients. Thus as he coveted the upper regions, the Light World discerned Satan's state of mind¹⁵⁹ and what he desired of slaying and corruption. So after it had come to know about him, it [the Light World] made him known to the world of discernment, then to the world of knowledge, then to the world of the unperceivable, then to the world of intelligence, and then to the world of forbearance."¹⁶⁰

He [Mānī] said, "Then it [the Light World] informed the King of the Gardens of Light¹⁶¹ about him and plotted for his subjection."¹⁶² He said, "These warriors of his were able to defeat him,

¹⁵⁶ "Surface" evidently signifies the frontier between the realms of Light and Darkness; see Puech, p. 75 bottom. There are variations in MS 1135 which are evidently errors.

¹⁵⁷ See Flügel, *Mani*, p. 195; Colpe, p. 28; Widengren, *Uppsala Universitets Årsskrift*, No. 3 (1946), p. 31. Widengren, *ibid.*, pp. 32 ff. throws much light on other subjects connected with Mani.

¹⁵⁸ The Arabic phrase means "one with the other." This evidently refers to the particles of light mingling with those of evil.

¹⁵⁹ The Arabic word translated as "state of mind" is *amr*, which literally means a "matter" or "affair."

¹⁶⁰ This is a difficult passage which merits further study and perhaps a different interpretation.

¹⁶¹ What has already been said indicates that this is the supreme deity.

¹⁶² See Shahrastānī (Haarbrücker), Part 1, p. 288; Puech, p. 76.

but he wished to gain the mastery in this affair by himself. So by the spirit of his felicity,¹⁶³ by his five worlds and his twelve ingredients, he generated an offspring, who was the Primal Man,¹⁶⁴ appointing him to combat with the Darkness."

He said, "The Primal Man clad himself with five principles,¹⁶⁵ which are the five deities: the ether (zephyr), wind, light, water, and fire. He took them as armament. The first thing that he put on was the ether, then he harnessed over the vast ether (zephyr) the courageous¹⁶⁶ light, girding over the light the water-possessing dust, and covering [it] with the blowing wind. Then, taking the fire in his hand as a shield and spear, he descended rapidly¹⁶⁷ until he stopped at the brink, close to the belligerents."

"Thereupon the Ancient Devil (Iblīs al-Qadīm) repaired to his five principles, which are the smoke, flame, obscurity, pestilential wind, and clouds,¹⁶⁸ arming himself with them and making them a protection for him. Upon his coming into contact with the Primal Man, they joined in battle for a long time. The Ancient Devil mastered Primal Man and took a swallow from his light, which he surrounded with his principles and ingredients."¹⁶⁹

"Then the King of the Gardens of Light sent after him another deity, who delivered him, overcoming the Darkness. This one whom he sent after him was called the Man Beloved of the Lights.¹⁷⁰ He descended and rescued the Primal Man from the lower regions,

¹⁶³ See Jackson, *Journal of the American Oriental Society*, XLIV (1924), 65.

¹⁶⁴ MS 1135 has variations, apparently errors. For the Primal Man, and variations between *Al-Fihrist*, Shahrastānī (Haarbrücker), Part 1, p. 288, and other authors, see Colpe, pp. 37-39.

¹⁶⁵ 'Principles' is *ajwān*. For these five deities, see Colpe, p. 20.

¹⁶⁶ The word translated as "courageous" is *al-mushayya'* in MS 1934. Flügel and MS 1135 give instead what seems to be *al-mushigh*, which usually means "clad in a coat of mail," but might also have the meaning of "giving benefits."

¹⁶⁷ Flügel and MS 1135 both insert "from the gardens" at this point.

¹⁶⁸ In this list "smoke" replaces "poison" in the list already given. Colpe, p. 40, believes that this is not as close to the original source as the first list.

¹⁶⁹ See Shahrastānī (Haarbrücker), Part 1, p. 288; Puech, p. 77; Flügel, *Mani*, pp. 205 ff.

¹⁷⁰ "Beloved of the Lights" is *al-Insān Ḥabīb al-Anwār*. This person is mentioned only once and it is not clear who he is intended to be. Cf. Colpe, p. 43.

together with what he took and made prisoner from among the spirits of Darkness."¹⁷¹

He said, "Then al-Bahjah¹⁷² and the Spirit of Life¹⁷³ journeyed to the briuk, where they looked into the depths of that nether hall and saw Primal Man and the angels, whom the Devil (Iblis) and the exceedingly evil satanic creatures and iniquitous life had surrounded."¹⁷⁴ He said, "The Spirit of Life called to Primal Man with a raised voice, which was like lightning in its swiftness and which became another deity."¹⁷⁵

Mānī said, "When the Ancient Devil was entangled with Primal Man in battle, the five ingredients of Light were mixed with the five ingredients of Darkness. The smoke mingled with the ether (zephyr) from which there was this mixed ether.¹⁷⁶ What there was in it of delight and quieting for¹⁷⁷ souls and the life of animals was from the ether, whereas what there was in it of perdition and disease was from the smoke. The flame mixed with the fire¹⁷⁸ and what there was in them of burnings, perdition, and corruption was from the flame, while what was in them of light and illumination was from the fire. The light mixed with the darkness and what there

¹⁷¹ Cf. Puech, p. 78.

¹⁷² Flügel has al-Bahjah, whereas MS 1934 gives al-Bahjah. See Jackson, *Journal of the American Oriental Society*, XLIV (1924), 61-64; Puech, p. 78. Al-Bahjah means "joyfulness," and is also spoken of as Mother of Life or Mother of the Living and related to the Spirit of Life. Colpe, pp. 31-33, explains how sources other than *Al-Fihrist* tell that she was the mother of Primal Man, who sent him off to fight. She also helped to create the finite world by binding the hands and feet of the archons. Moreover, she dispatched the supernatural agent Jesus to give the gnosis. She plays another part by serving as an intermediary for the faithful when they die and return to the Light World. The translation follows MS 1934 in separating her name and that of the Spirit of Life with a conjunction, so they seem to have been different gods.

¹⁷³ Puech, pp. 78-79, calls the Spirit of Life l'Esprit Vivant, and says it was subsequently called Mihryazd and Demiurge.

¹⁷⁴ "Satanic creatures" (*al-rajaziyūn*), is probably correct, though Flügel has *al-zajariyūn* ("crying out reproof"). For this passage see Burkitt, *Manichees*, pp. 24-28; Flügel, *Mani*, p. 208. Cf. Boyce in Henning, pp. 44-54; Puech, p. 78.

¹⁷⁵ This voice was called Xrōshtag; see Puech, p. 78. Colpe, pp. 59-60, gives notes about the subordinate deities and angels.

¹⁷⁶ "Smoke" is confused with "poison" and *al-nasīm* ("zephyr") refers to "ether."

¹⁷⁷ The word translated "for" is *an*, the meaning of which is not clear. Cf. Flügel, *Mani*, p. 213.

¹⁷⁸ Flügel inserts "and from them was fire," but MSS 1934 and 1135 omit these words.

was in them¹⁷⁹ of such dense bodies as gold, silver, and their like, and also what there was in them of purity, beauty, cleanliness, and usefulness, was from the light. What there was in them of filth, grime, grossness, and harshness was from the darkness. The pestilential wind mixed with the [good] wind, and what there was in them of usefulness and delight was from the [good] wind, whereas what there was in them of grief, blinding,¹⁸⁰ and injury was from the pestilential wind. The clouds mixed with the water, from which there was this water. Whatever was in it of purity, sweetness, and delicacy for the soul was from the water, while what was in it of suffocating, strangling, perdition, and corruption was from the clouds."¹⁸¹

Mānī said, "After the five principles of Darkness had mixed with the¹⁸² principles of Light, Primal Man descended to the depth of the abyssal [pit] and cut the roots of the principles of Darkness, so that they should not increase. Then he turned away, ascending to his post in the field of war." He said, "Then he commanded some of the angels to draw out this inixture to [a place] aside from the Land of Darkness, near to the Land of Light. So they hung them [the mixed ingredients] on high. Then he caused another angel to arise and to him he handed over these mixed ingredients."

Mānī said, "The King of the World of Light commanded one of his angels to create this world and to build it from those mixed particles, so as to rescue the particles of Light from those of Darkness. So they built ten heavens and eight earths.¹⁸³ He made one angel responsible for bearing the heavens and another for raising up the earths. For each heaven he made twelve gates and vestibules, large and broad. Each one of the gates was similar to its companion and facing it, with two doors for each one of the vestibules. For each one of the doors of these vestibules he made six thresholds, with

¹⁷⁹ In many of the passages "Light" and "Darkness" seem to signify divinities not very different from the Zoroastrian Ormuzd and Ahriman. Here the words are not capitalized, as they apparently refer to ingredients. The translation of this passage follows MS 1934; Flügel and MS 1135 have variations.

¹⁸⁰ MS 1135 has *sharar*, perhaps meant to be *sharīr* ("evil"); Flügel has *ta'wīr* ("blinding," "destroying"), and MS 1934 has, badly written, what looks like *tathwīr* ("exciting revolt").

¹⁸¹ See Colpe, pp. 41-42, 130, 134, for comparison with other sources.

¹⁸² Flügel inserts "five" here. In this paragraph "principles" is *ajnās*.

¹⁸³ See Shahrastānī (Haarbrücker), Part 1, pp. 288-89.

thirty lanes (ways) for each threshold and twelve rows for each lane. He made, moreover, the thresholds, lanes, and rows at maximum height, like the height of the heavens."¹⁸⁴

He said, "He caused the sky on the lowest of the earths to reach the heavens, and he made a trench around this world into which to throw the Darkness which was sifted out from the Light. Behind that trench he formed a wall, so that none of the Darkness separated from the Light could get out."

Mānī said, "Then he created the sun and the moon for sifting out whatever there was of Light in the world. The sun sifted out the Light which was mixed with the devils of heat, while the moon sifted out the Light which was mixed with the devils of cold. This [Light] rises up on a Column of Praise,¹⁸⁵ together with what there are of magnificats, sanctifyings, good words, and deeds of righteousness."

He said, "This is thrust into the sun, then the sun thrusts it to the Light above it, in the world of praise, in which world it proceeds to the highest unsullied Light. This action continues until what remains of the Light which is bound [to the particles of Darkness] is only what the sun and moon have been unable to extract.¹⁸⁶ At this point the angel who is bearing up the earths rises up, while the other angel relaxes his hold on the heavens, so that the highest mixes with the lowest and a fire flares up, which blazes among these things [mixed particles], continuing to burn until what is left among them of the Light is set free."¹⁸⁷

¹⁸⁴ Perhaps a reasonable interpretation of this passage is to explain it as an allegorical reference to the solar year, observed in many parts of Persia. The twelve gates might be the twelve months, the two doors, day and night, the six thresholds the measures of the sun (*al-maḥzūr al-shamsī*), the thirty lanes the thirty days of the solar month in ancient times, and the twelve rows the twelve hours for day, leading out of one door, and twelve for the night, leading out of the other door. These doors were evidently the two parts of a gateway, one swinging to one side and the other to the opposite side. See Birūnī, *Chronologie orientalischer Völker*, pp. 46, 187; Burkitt, *Manichees*, p. 108; Colpe, p. 66.

¹⁸⁵ This is almost certainly the Milky Way. See Flügel, *Mani*, p. 233; Colpe, pp. 53–56; Burkitt, *Manichees*, pp. 43, 44. In this passage "Light" and "Darkness" seem to refer to the two original divine elements; see Burkitt, *Manichees*, p. 95; Shahrastānī (*Haarbrücker*), Part 1, pp. 289–90; Flügel, *Mani*, p. 224.

¹⁸⁶ See Flügel, *Mani*, pp. 233–34.

¹⁸⁷ See Burkitt, *Manichees*, p. 28; Shahrastānī (*Haarbrücker*), Part 1, pp. 289–90.

Mānī said, "This conflagration will last for a period of one thousand, four hundred and sixty-eight years."¹⁸⁸ He said, "If this state of affairs comes to an end and the bold chieftainess, the Spirit of Darkness, sees the rescue of the Light and the exaltation of the angels while the warriors and guards [of Darkness] are surrendering, and if she sees the battle and the warriors about her accusing her, she will retreat to a tomb prepared for her and this tomb will be blocked with a rock the size of the world, which will barricade her in it [the tomb], so that the Light will be set free from anxiety due to the Darkness and its injury."

The Māsiyah among the Manichaeans assert that something of the Light will still remain in the Darkness.¹⁸⁹

The Beginning of Generation, According to the Doctrine of Mānī¹⁹⁰

He [Mānī] said, "Then one of those archons¹⁹¹ and the stars and urging, craving, passion, and guilt had sexual intercourse and from their intercourse there appeared the first man, who was *Adam*. What brought this to pass was [the intercourse of] the two archons, male and female. Then intercourse took place again, from which there appeared the beautiful woman who was *Eve* (*Hawwā*)."¹⁹²

He said, "When the five angels beheld the light of God and his goodness, which passion had despoiled and made captive in those two who had been born, they asked al-Bashīr, the Mother of Life, Primal Man, and the Spirit of Life to send to this ancient offspring someone to free and save him, to teach him knowledge and righteousness and to rescue him from the devils."¹⁹³

¹⁸⁸ See Burkitt, *Manichees*, p. 89; Flügel, *Mani*, pp. 237–39.

¹⁸⁹ See Flügel, *Mani*, pp. 240, 242; Colpe, p. 36.

¹⁹⁰ For suggestions about the sources of the following passage, see Colpe, pp. 140–43.

¹⁹¹ This word is evidently like the Greek "archon," but instead of signifying a chief magistrate, it is used for a lesser deity.

¹⁹² For further light on this passage, see Burkitt, *Manichees*, p. 29; Flügel, *Mani*, p. 234; Colpe, pp. 78–80; Puech, pp. 80–81.

¹⁹³ Al-Bashīr was the "Teller of Glad Tidings." He was very likely the same as the Third Messenger and was probably the Izdaddā who emanated from the Living Spirit, to rescue the Light from the Darkness. He is mentioned again in notes 231 and 260 which follow. For the Mother of Life, see n. 172, and for the Spirit of Life, see n. 173.

He said, "So they sent 'Isā (Jesus), and with him a deity who sought out the two archons [male and female], imprisoned them, and delivered the two who had been born."¹⁹⁴ He said, "'Isā proceeded to speak to the man who had been born, that is, Adam, enlightening him about the Gardens [of Paradise], the deities, Hell, the devils, the earth and Heaven, sun and moon. He caused him to fear Eve, explaining to him that she was forbidden, restraining him from [going to] her and making him afraid to approach her, so that he obeyed."¹⁹⁵

Then the [male] archon reverted to his daughter, who was Eve, and because of the lust that was in him, had intercourse with her. From her he begot a son who was disfigured and of a ruddy complexion. His name was *Cain*, the Ruddy Man. Then that son had intercourse with his mother, by whom he begot a son who was white and whose name was *Abel*, the White Man.¹⁹⁶ Cain returned, again had intercourse with his mother. He begot by her two girls, one of whom was named the Wise of the Ages and the other the Daughter of Corruption. Then Cain took the Daughter of Corruption as a wife and gave the Wise of the Ages to Abel, who received her as a wife for himself."¹⁹⁷

He said, "In the Wise of the Ages there was virtue from the light of God and His wisdom, but there was none of this in the Daughter of Corruption. Then one of the angels went to the Wise of the Ages and said to her, 'Guard thyself, for to thee will be born two maidens, fulfilling the pleasure of God.' Then he fell upon her and because of him she bore two girls, one of whom she named *Faryād* (Lamentation) and the other *Pur-Faryād* (Laden with Lamentation).¹⁹⁸ When Abel heard of this, he was filled with anger and encompassed by grief. So he said to her, 'Because of whom have you given birth to these two children? I suppose they belong to Cain

¹⁹⁴ This Jesus was not the Christ, founder of Christianity; see Flügel, *Mani*, pp. 254-58; Colpe, p. 72; Burkitt, *Manichees*, pp. 29-32; 38-43, III.

¹⁹⁵ The last words of the paragraph are literally, "he did."

¹⁹⁶ The word in Arabic is "white" rather than "blond," so that the color evidently has allegorical significance as "good."

¹⁹⁷ See Flügel, *Mani*, pp. 259 ff.

¹⁹⁸ These names are probably Persian words. They occur again in the last paragraph of this passage.

and that it was he who had intercourse with you!' Although she explained to him how the angel had appeared, he left her, going to his mother, Eve, and complaining to her about what Cain had done. He said to her, 'Has [news of] what he did to my sister and wife reached you?' When Cain heard of this, he went to Abel and brained him with a rock, killing him. Then he took the Wise of the Ages for a wife."¹⁹⁹

Mānī said, "Then those two archons and this Šindīd²⁰⁰ and Eve were distressed because of what they learned about Cain. Al-Šindīd thereupon taught Eve the language of magic,²⁰¹ so that she could enchant Adam. This she proceeded to do, enticing him with a wreath of blossoms from a tree. When Adam saw her, he fell upon her in sensual passion, so that she gave birth to a male child who was beautiful and of a comely countenance. When al-Šindīd learned about this, it upset him, so that he became ill and said to Eve, 'This [child] who has been born is not one of us, but a stranger.' She therefore desired his death, but, taking hold of him, Adam said to Eve, 'I am going to nourish him with cow's milk and the fruit of trees!' Thus taking him he departed. Al-Šindīd, however, caused the archons to carry off the trees and cows, going far removed from Adam. When Adam saw this, he took the offspring and made three circles around him. Over the first [circle] he mentioned the name of the King of the Gardens, over the second the name of Primal Man, and over the third the name of the Spirit of Life. Then he communed with God, may His name be glorified, and beseeching Him he said, 'Even if I have committed a crime against Thee, this [child] who has been born has not sinned.' Then one of the three²⁰² hastened with a wreath (crown) of splendor, which he brought in his hand to Adam. When al-Šindīd and the archons beheld this, they went their way."

¹⁹⁹ In order to make this passage and the one which follows readable, the translation is a free one. For an interesting comparison with Gnostic ideas, see Gold, *Biblical Archaeologist*, XV, No. 3 (September 1952), 74-78.

²⁰⁰ *Al-šindīd* means "gallant commander" or "violent wind." The name probably refers to the angel who raped Wise of the Ages.

²⁰¹ "Language of magic" is *rašanah* in Flügel, *rišan* in MS 1934. Both refer to the language of magical incantations.

²⁰² This was probably one of the three supernatural persons whose names were pronounced over the circles.

He said, "Then there appeared to Adam a tree called the lotus, from which came forth milk with which he nourished the boy. He [at first] called him by its name, but later he called him Shātil.²⁰³ Thereupon al-Šindīd declared hostilities against Adam and those who had been born, saying to Eve, 'Show yourself to Adam, that perchance you may bring him back to us.' So she dashed off and aroused the passion of Adam, who had lustful intercourse with her. When Shātil saw him, he admonished him [Adam] and reproached him, saying, 'Come, thou shalt go forth to the East, to the light and wisdom of God!' So he departed with him and dwelt there until he died and went to the Gardens [of Paradise]. Then Shātil with Faryād (Lamentation) and Pur-Faryād (Laden with Lamentation) and their mother, Wise of the Ages, accomplished good works, with one idea of right and one way of life,²⁰⁴ until the time of their deaths, but Eve, Cain, and the Daughter of Corruption went to Hell."²⁰⁵

Description of the Earth of Light and the Sky of Light, Which Two Things Together with the God of Light Are Eternal

Mānī said, "The Realm (Earth) of Light has five members: ether (zephyr), wind, light, water, and fire. The Sky of Light also has five members: forbearance, knowledge, intelligence, the imperceivable, and discernment."²⁰⁶ He said, "The incomparably great are these ten members, all of which belong to the Sky and the Earth." He said, "This Light Shining Earth has a body which is brilliant and joyfully beautiful, with flashing and illumination. Over it there shines the clearness of its purity and the beauty of its substance:

²⁰³ This is almost certainly Seth (*Shīth*); see "Shīth," *Enc. Islam*, IV, 385. For the passage as a whole, cf. Flügel, *Mani*, pp. 263-70.

²⁰⁴ *Al-ṣadiqūt* is translated as "good works." The word translated as "idea of right" is a word similar to *bi-ḥaqq* in MSS 1934 and 1135. Flügel gives *naḥw*, which is probably incorrect. "Way of life" is *sabil*.

²⁰⁵ This description is an allegory based on Gnostic ideas. Mānī felt that man must free himself from sexual passion in order to be saved. Abel, the Wise of the Ages, and her daughters evidently represent righteousness, which must be freed from worldly lust even if it entails sorrow. Cain, the Daughter of Corruption, al-Šindīd, and Eve represent carnal passion. Adam impersonates man with his weaknesses, while Shātil reveals man's ability to overcome weakness and be saved.

²⁰⁶ See n. 152.

form for form, beauty for beauty, brightness (whiteness) for brightness, clearness for clearness, joyful beauty for joyful beauty, light for light, brilliancy for brilliancy, appearance for appearance, good for good, comeliness for comeliness, gates for gates, towers for towers, habitations for habitations, dwellings for dwellings, gardens for gardens, trees for trees, branches for branches, with twigs and fruits for beautiful appearance and glorious light and with different colors, some of them better and more shining than the others; also clouds for clouds and shade for shade. Moreover, that light shining deity in this Earth is an eternal god."²⁰⁷ He said, "With the deity of this Earth there are twelve great beings called the First Born. Their form is like his form, all of them wise and intelligent." He said, "[There are also] great beings called the Strong, Intelligent Supports." He said, "The ether (zephyr) is the life of the world."²⁰⁸

Description of the Earth of Darkness and Its Heat

Mānī said, "Its realm (earth) has depths, caverns, regions, hideaways, barriers, thickets, and jungles. It is a realm which is dispersed, divided, and filled with forests and also with fountains, from which smoke [goes] from land to land²⁰⁹ and barrier to barrier. Fire gushes forth from them, from land to land, and darkness also gushes forth, from land to land. Some of this is higher than the rest and some lower. The smoke which gushes forth from it is the scorching (venom) of death. It gushes forth from a fountain. The bottom of its foundations being violence,²¹⁰ with soil and with the ingredients of fire, the ingredients of the strong, darkened wind, and the ingredients of sluggish water. The Darkness is contiguous to that

²⁰⁷ See Flügel, *Mani*, pp. 271 ff. In the Arabic, the word "for" is not inserted between the repetitions of the qualifications. Perhaps the meaning is that in the realm of light there are models which have counterparts among the phenomena of the material world.

²⁰⁸ *Al-Abkār* ("the First Born") can also mean "Virgins." "Strong, Intelligent Supports," taken from MS 1934, is, in Arabic, *al-ʾimād al-ʾālimūn al-aqwīyāʾ*. Flügel, *Mani*, p. 275, cites a different set of words, giving as the translation "die Hausgeister . . . die Thätigen die Kräftigen."

²⁰⁹ The word translated "land" is *bilād*, often translated "towns."

²¹⁰ The word translated as "violence" is *al-zaqqeh*, which can also mean "clamor." It is taken from MS 1135 and is almost certainly inaccurate. The words of this clause in the Flügel edition and MS 1934 seem to be errors, so that no reliable translation can be given. See Flügel, *Mani*, pp. 63 n. 5, 277.

Light Shining Earth which is above, the other being below. For the first there is no limit in height, nor is there [limit] for the Darkness in depth."

How a Man Must Enter into the Cult

He [Mānī] said, "He who would enter the cult²¹¹ must examine his soul. If he finds that he can subdue lust and covetousness, refrain from eating meats, drinking wine, as well as from marriage, and if he can also avoid [causing] injury to water, fire, trees, and living things,²¹² then let him enter the cult. But if he is unable to do all of these things, he shall not enter the cult. If, however, he loves the cult, but is unable to subdue lust and craving, let him seize upon guarding the cult and the Elect,²¹³ that there may be an offsetting of his unworthy actions, and times in which he devotes himself to work and righteousness, nighttime prayer, intercession, and pious humility (supplication).²¹⁴ That will defend him during his transitory life and at his appointed time, so that his status will be the second status in the life to come."²¹⁵ In what follows, we shall mention this, if Allāh so wills.

²¹¹ The word translated as "cult" is *al-dīn*, which is the common word for "religion."

²¹² Flügel, *Mani*, p. 63, gives various possibilities for these words. MS 1934 has what appears to be *al-shajar wa-al-dābbāt* ("trees and living things"). This wording seems to be reasonable, as Mānī forbade his followers to injure trees and animals; see Puech, p. 90.

²¹³ "The Elect" is *al-Siddiqūn*, called also *Zaddikē* or *Zaddiqā* in other vernaculars. They were the members of the higher order of the cult who observed all of the rites. They depended upon the services of the lay members or Hearers to provide for their daily needs. See Burkitt, *Manichees*, pp. 46, 105-6; Flügel, *Mani*, pp. 283-89; Puech, pp. 86-87.

²¹⁴ These five obligations for the Hearers parallel the five for the Elect. See Colpe, p. 106.

²¹⁵ "That will defend him" is taken from MS 1934, which has a form of *dafa'* ("defended"), probably with the idea of protecting from evil. Flügel and MS 1135 have a form which seems to come from *gama'* ("caused to be content"). Mānī divided his followers into two main groups, the Elect who resembled monks, and the Hearers, who lived secular lives. Members of the first group went directly to heaven, but members of the second group had to pass through an intermediary experience before being fit to enter paradise; see Puech, p. 89, Colpe, p. 94.

The Sacred Law Which Mānī Brought and the Ordinances Which He Ordained

Mānī prescribed ten ordinances for the Hearers,²¹⁶ which he followed up with three seals²¹⁷ and a fast of seven days without fail during every month. The ordinances represent²¹⁸ faith in the four great beings: God, His Light, His Power, and His Wisdom.²¹⁹ God, may His name be magnified, is the King of the Gardeus of Light. His Light is the sun and the moon, His Power the five angels: ether (zephyr), wind, light, water, and fire. His Wisdom is the holy religion with its five significations: teachers, the sons of forbearance; deacons, the sons of knowledge; priests, the sons of intelligence; the Elect, the sons of the unperceivable, and the Hearers, the sons of discernment.²²⁰

The Ten Ordinances²²¹

Renouncing the worship of idols; renouncing the telling of lies; renouncing avarice; renouncing killing; renouncing adultery; renouncing stealing; the teaching of defects; magic; the upholding of two opinions, which is about the faith; neglect and lassitude in action.²²²

²¹⁶ See Puech, p. 89; Burkitt, *Manichees*, pp. 51-57, 61.

²¹⁷ "Seals" is *khawāṭim*. Further on in this chapter "the seal of the mouth" is mentioned (see n. 286). This suggests that the seals represented "see no evil, hear no evil, speak no evil." See Burkitt, *Manichees*, p. 55; Baur, *Das Manichäische Religions System*; Colpe, pp. 110, 121-22; Flügel, *Mani*, p. 290; Jackson, *Journal of the American Oriental Society*, XLIV (1924), 68.

²¹⁸ Instead of the word "represent" there is a pronoun in the Arabic.

²¹⁹ Colpe, pp. 111, 127, explains that this faith in the great objects of worship compliments the first ordinance, which is renouncing idols.

²²⁰ The Flügel edition spells the word for "teachers" inaccurately, and the MS 1934 contains the last clauses of the passage on the margin. In the Arabic the word for "deacons" is taken from the Syriac *mshammshānā* but is badly transliterated; see Burkitt, *Manichees*, pp. 50, 105-6; Colpe, pp. 107-8; Flügel, *Mani*, pp. 291-94.

²²¹ The translation follows MS 1934 in making this a separate heading.

²²² See Shahrastānī (Haarbrücker), Part 1, p. 290; Puech, p. 89; Flügel, *Mani*, pp. 299-303. These authorities give the list of ordinances in different forms, some of them including prayer as an ordinance. Burkitt, *Manichees*, p. 61, translates what is given as "teaching of defects" as "teaching of incantations." In Arabic the form is *ta'lim al-'ilal*.

The Ordinance of Prayer: Four or Seven²²³

It is that a man shall arise and wash himself with water, which is either running or not. Then he shall face the supreme brightness while standing, and then bow down, saying while in prostration, "Blessed be our guide the Paraclete, the Apostle of Light, blessed be his guardian angels and praised be his shining hosts." This he says as he prostrates himself. Then shall he arise, for he must not tarry in his prostration, but stand erect. After that, he shall say during a second prostration, "Praise be to thee, oh, thou shining one, Mānī our guide, source of light and branch of the living, the great tree all of which gives healing."

Then during the third prostration he shall say, "I bow down and render praise with a pure heart and truthful tongue to the great deity, father of the lights and their substance; praised and blessed art thou, and thy greatness in its entirety, as well as to those blessed ones who know thee and whom thou hast called upon. Let the praised among thy hosts glorify thee, thy justice, thy word, thy greatness, and thy favor,²²⁴ for verily thou art a deity who is altogether truth, goodness, and righteousness."²²⁵

Then he shall say during the fourth [prostration], "I render praise and bow down to all of the deities and to all of the light shining angels and to all of the lights and all of the hosts²²⁶ which have sprung from the great deity."

Then he shall say during the fifth, "I bow down and give praise to the great hosts and to the shining deities, who by their wisdom have pierced and driven out the Darkness, subduing it."

Then he shall say during the sixth, "I bow down and offer praise to the father of greatness, the mighty and shining, who has come from those who have knowledge,"²²⁷ and in this [same] manner

²²³ Seven prayers are for the Elect and four for the Hearers; see Colpe, pp. 113-14; Flügel, *Mani*, pp. 303-10.

²²⁴ Flügel, *Mani*, p. 96, gives *gerechten* for the word translated as "justice" and *wohlgefallen* for the word translated as "favor."

²²⁵ The word translated as "verily" is literally "because that you." The word translated as "goodness" is *khayrah*, taken from MS 1934. It is *hayāh* ("life") in the Flügel edition and *hunū* ("affection") in MS 1135.

²²⁶ MS 1934 omits "hosts" but the other versions include it. In the clause which follows, "have sprung" is literally "were."

²²⁷ See Colpe, p. 114; Flügel, *Mani*, p. 309 sect. 240.

until the twelfth prostration. If he completes ten prayers, he starts another prayer in which there is praise; it is unnecessary for us to record it.²²⁸

The first prayer is at the time of the descent,²²⁹ the second prayer is between the descent and sunset. Then there is the sunset prayer after the setting of the sun. Three hours after sunset there is the 'atamah prayer.²³⁰ For each prayer and prostration one does as he did during the first prayer, which is the prayer of al-Bashīr.²³¹

As for fasting, when the sun is stationed²³² in Sagittarius and the moon is full, there is a fast of two days without a breaking of fast between them. When the new moon appears, there is also a fast of two days, without any breaking of fast between them. Then in addition to these there is a fast when a heavenly body (light) is for two days in Capricornus. Then when the new moon appears and the sun is stationed in Aquarius, eight days of the month having gone by, there is a fast of thirty days, with a breaking of fast each day at sunset.²³³

The common people among the Manichaeans make Sunday important, whereas members of their elevated ranks make Monday important. Thus did Mānī prescribe for them.²³⁴

Disagreement of the Manichaeans about the Succession after Mānī
The Manichaeans have said:

As Mānī was ascending to the Gardens of Light, but before [he completed]

²²⁸ The various versions agree in giving "ten prayers." Either the word "ten" is meant to be "seven," as there were seven prescribed prayers, or else the word "ten" may refer to prostrations, in which case "twelve" must be the word meant. The sentence preceding speaks of the "twelfth prostration."

²²⁹ "Descent" (*al-zawāl*) is the point at which the sun starts to go down, after reaching the highest point at noon.

²³⁰ 'Atamah is the first third of the night, starting at twilight.

²³¹ See n. 193.

²³² *Nazalat al-shams*, translated "stationed," is the same expression as the one used for Aquarius in what follows.

²³³ Cf. Colpe, p. 115.

²³⁴ The "common people" were evidently the Hearers, while the "elevated ranks" were the Elect. See Flügel, *Mani*, pp. 314-15; Colpe, pp. 115-17, 121.

his ascension, he established as the imam after him *Šīs*,²³⁵ who upheld the faith of God and its purity until he died. Then the imams received the faith one from another. There was no disagreement among them until there appeared a schismatic sect among them known as the *Dīnāwariyah*,²³⁶ who challenged their imam, refusing to obey him. Although the authority of the imamate was not fulfilled unless it was in Bābil,²³⁷ it not being permissible for the imam to be elsewhere, this sect spoke in opposition to that tenet and continued to contradict it as well as other things not worthy of mention, until the leadership as a whole fell to *Mihr*. This was during the reign of al-*Walid* ibn 'Abd al-Malik and continued until the governorship of *Khālīd* ibn 'Abd Allāh al-Qasrī in al-'Irāq. Then a man known as *Zād Hurmuz* joined them, but he left them after staying with them for a while. He was a man of great possessions. He gave them up and joined the Elect.²³⁸ Then, asserting that he found things with which he disagreed, he felt a desire to join the *Dīnāwariyah*, who were on the other side of the River of Balkh.²³⁹ He came, however, to al-Madā'in,²⁴⁰ where there was a secretary of al-*Hajjāj* ibn Yūsuf who possessed great wealth. As there was a friendship between the two of them, he told him about his state of mind and the reason inducing him to go to Khurāsān to become attached to the *Dīnāwariyah*. Then the secretary said to him, "I am your Khurāsān! I will build places of worship for you and provide you with what you need."²⁴¹

²³⁵ Here the word imam evidently refers to a Manichaean prelate who, like a Christian patriarch, was responsible for the religious, legal, and political affairs of the sect. See Puech, p. 86 bottom.

²³⁶ The name probably comes from the Persian city of Dīnāwār (Dīnawar); see Yāqūt, *Geog.*, II, 714; Flügel, *Mani*, p. 318; "Dīnawar," *Enc. Islam*, I, 976.

²³⁷ This probably refers to the region rather than the city of Babylon, as Ctesiphon had become the principal center; see "Bābil," *Enc. Islam*, I, 549.

²³⁸ In all of the versions the word translated "Elect" is al-*ṣādīqūt*, which seems to be a misspelled word meant to be al-*Siddiqūn* (*Zaddiqā*), the word used for the Elect, but see n. 204.

²³⁹ The River of Balkh was the Āmū Daryā; see "Balkh," *Enc. Islam*, I, 622; Flügel, *Mani*, p. 322.

²⁴⁰ See n. 136.

²⁴¹ Al-*Hajjāj*, who became governor of al-'Irāq A.D. 694, extended to Manichaeans the treatment accorded to Christians and Jews, but he kept control of the sect by retaining the head of the sect in his own district. Evidently his secretary was still a man of wealth and influence during the subsequent governorship of *Khālīd* ibn 'Abd Allāh al-Qasrī, so that when *Mihr* died, he was able to have *Zād Hurmuz* appointed as the next chief of the Manichaeans. Later, *Miqlāš* followed as still another chief of the sect.

So he became established with him and he [the secretary] built places of worship for him. *Zād Hurmuz* then wrote to the *Dīnāwariyah*, calling upon them [to appoint] a chief whom he might place in authority. They wrote to him that it was not permitted to have the headship anywhere other than the center of the dominion in Bābil. When, therefore, he asked who would be suitable in this [circumstance] and there was no other than himself, he gave consideration to the matter. But when he wasted away, the meaning of which is that death attended him, they asked him to appoint a chief for them. Then he said, "Behold, it is *Miqlāš* whose situation thou hast known. I am well pleased with him and have confidence in his administration over thee." Thus, when *Zād Hurmuz* passed away, they united in accepting *Miqlāš*.

The Manichaeans Become Two Branches, al-Mihrīyah and al-Miqlāšīyah

Miqlāš differed with the community about matters of religion, among which were the social relationships,²⁴² until *Abū Hilāl al-Dayhūrī*²⁴³ came from Africa and the leadership of the Manichaeans fell to him. That was during the days of *Abū Ja'far al-Manṣūr*. He [*Abū Hilāl*] called upon the followers of *Miqlāš* to give up what *Miqlāš* had ordered for them in connection with social relationships and they agreed to this.

At that time there appeared among the followers of *Miqlāš* a man known as *Buzurmīhr*, who gathered together a group from among them and started some other innovations. Thus their situation continued until the leadership fell to *Abū Sa'id Raḥā*, who turned them back to the opinion of the followers of *Mihr* regarding social relationships. Their status then continued like this until, during the caliphate of al-*Ma'mūn*, there appeared a man among them who I believe was *Yazdānbakht*.²⁴⁴ He was opposed to certain things, and as he cajoled them, a company among them turned to him.

²⁴² The word translated "social relationships" is al-*wiṣālāt* (al-*waṣālāt*) translated by Colpe, p. 121, as "periods of continual fasting" and by Flügel, *Mani*, pp. 99, 327, as *gesellschaftlichen Einrichtungen*.

²⁴³ See Flügel, *Mani*, p. 327.

²⁴⁴ MS 1135 has a variation, probably a mistake. See nn. 311, 338, for a repetition of this name.

Why the Followers of *Miqlās* Were Hostile to the Followers of *Mihr*

They asserted that *Khālīd al-Qastī* brought *Mihr* on a she-mule and provided him with a silver seal, bestowing embroidered garments upon him.

During the days of *al-Ma'mūn* and *al-Mu'tasim*, the chief of the followers of *Miqlās* was *Abū 'Alī Sa'id*. Then afterwards there succeeded him his secretary, *Naṣr ibn Hurmuzd al-Samarqandī*. They authorized for the members of the sect and those who entered it things forbidden by the religion. They mingled with the rulers (*salāṭīn*), entrusting things to them. *Abū al-Ḥasan al-Dimashqī* was one of their chiefs.

The Death of *Mānī*²⁴⁵

Mānī was killed during the reign of *Bahrām ibn Shāpūr*²⁴⁶ who, after executing him, gibbeted two halves of his body, one at a certain gateway and the other at a different gate of the city of *Jundī-Shāpūr*. The two places are called the Upper Saint and the Lower Saint.²⁴⁷ It is said that he was in *Shāpūr's* prison, but when *Shāpūr* died *Bahrām* released him. It is also said that he died in prison, but there is no doubt about the gibbeting.

Some people say that he had two deformed feet and others that it was only his right foot. In his books *Mānī* belittled the other prophets, finding fault with them and accusing them of falsehood, asserting²⁴⁸ that the devils had gained mastery over them and spoken by means of their tongues. In some places in his books he said that they were devils and he stated that *Jesus*, who is famous among us and among the Christians, was *Satan*.

²⁴⁵ This heading is not included in MSS 1934 and 1135. The paragraph which follows seems to be misplaced and was probably meant to be a part of the biographical material at the beginning of this account of *Mānī*.

²⁴⁶ *Shahrastānī* (*Haarbrücker*), Part 1, p. 285, says he was executed by *Bahrām I*, who was king of Persia from A.D. 271 to A.D. 275, 276, or 277, the dates not being fixed with certainty. For the death of *Mānī*, see *Puech*, pp. 51–54.

²⁴⁷ "The Upper Saint and the Lower Saint" are given by both *Flügel* and MS 1934 as *al-Mār al-A'lā wa-al-Mār al-Asfal*. MS 1135 gives *mār* instead of *mār*, which seems to be an error, as *mār* can be translated as "saint" and seems to be correct. *Birūnī*, *Chronologie orientalischer Völker*, p. 208 l. 18, gives simply *Bāb Mānī* ("Gate of *Mānī*"). Cf. *Ya'qūbī*, *Ta'rikh*, Part 1, p. 161. *Jundī-Shāpūr* was the city in southern Persia of great importance during this period. See *Yāqūt*, *Geog.*, II, 130; "Djundai-Sābūr," *Enc. Islam*, I, 1064.

²⁴⁸ The word translated "asserting" is omitted in MS 1934.

The Manichaean Doctrine of Future Life

Mānī said:

When death comes to one of the Elect (*Zaddīqā*), Primal Man sends him a light shining deity in the form of the Wise Guide. With him are three deities,²⁴⁹ with whom there are the drinking vessel, clothing, headcloth, crown, and diadem of light.²⁵⁰ There accompanies them a virgin who resembles the soul of that member of the Elect.

Then there appear to him the Devil of Craving and Lust and the [other] devils. When the member of the Elect sees them, he seeks the aid of the deity who is in the form of the Wise,²⁵¹ and the three deities who come close to him. When the devils see them, they turn back fleeing. Then they take the member of the Elect and garb him with the crown, the diadem, and the garments. They place the drinking vessel in his hand and mount up with him in the Column of Praise²⁵² to the sphere of the moon, to Primal Man and *al-Bahijah*, Mother of the Living,²⁵³ to where he at first was in the Gardens of Light. As for the body [of the member of the Elect] which is abandoned and cast down, the sun, the moon and the light shining deities abstract from it the forces which are the water, fire, and ether (zephyr), and which ascend to the sun, becoming divine. But the rest of the body, all of which is Darkness, is flung to the lower regions.²⁵⁴

When death comes to a man who is a combatant, who accepts the cult and righteousness, caring for these things as well as for the Elect, those deities whom I have already mentioned are present.²⁵⁵ As the devils also

²⁴⁹ *Colpe*, p. 88, suggests that the three deities are the Coptic angels, with the Wise Guide appearing as a figure of light.

²⁵⁰ *Colpe*, p. 87, gives "the price of victory" instead of the "drinking vessel." The "crown and diadem" might be translated "the fillet and wreath." See also *Colpe*, pp. 83 n. 3, 86.

²⁵¹ This may refer to the Wise Guide. *Colpe*, pp. 87–88, points out that *Mānī* has either neglected to mention a judge or else is not concerned with one.

²⁵² This is evidently the Milky Way; see n. 185.

²⁵³ *Flügel*, depending upon a faulty manuscript, gives *al-Nahnahah*, while MS 1135 has *al-Bahiyah*. Although the name in MS 1934 is badly written, it is certainly meant to be *al-Bahijah*, which must be correct; see n. 172.

²⁵⁴ MS 1135 gives "ascend" in the singular. Perhaps the translation should be, "and he ascends to the sun, becoming divine." For further light on this passage, see *Flügel*, *Mani*, pp. 339–47.

²⁵⁵ Having described how a member of the Elect goes straight to Heaven, the account next tells how a Hearer or member of the lay order must go through a transitional stage before entering paradise.

are present, he asks for help, making known what he has accomplished in the form of righteous behavior and caring for the cult and the Elect. Then they deliver him from the devils and he remains in the world like a man who sees horrible things in his dream, plunging into mud and clay. Thus does he remain until his light and spirit are rescued, so that he becomes attached, adhering to the Elect, donning their garments after the long period of his [transitional] uncertainty.²⁵⁶

When death comes to an evil man who is enslaved by craving and lust, the devils attend him, taking hold of him, chastising him and showing him horrible things. As those [good] deities are also present with the same garments, the evil man supposes that they have come to save him. But, instead, they have come to reproach him, to remind him of his evil deeds, and to substantiate proof of his having neglected to aid the Elect. Then he continues to vacillate in the world and in torment, until the time for punishment, when he is cast down to the underworld.²⁵⁷

Mānī said, "These are the three roadways upon which the souls of men are divided. One of them leads to the Gardens [of Paradise] and is for the Elect. The second one, leading to the world and things horrible, is for those who guard the cult and help the Elect. The third leads to the underworld and is for the man who is a sinner."²⁵⁸

What the State of Future Life Will Be after the Disappearance of the World, with a Description of Heaven and Hell²⁵⁹

He [Mānī] said, "The Primal Man will come from the realm of Capricornus, al-Bashīr²⁶⁰ from the east, the Great Builder²⁶¹ from

²⁵⁶ Cf. Colpe, p. 103. See also Baghdādī (Halkin), p. 92, where it says that when a Hearer died he was transferred to the body of an animal until he was purged of the spots caused by unrighteousness.

²⁵⁷ The translation is free, to make the passage readable. The form "cast down" is singular in the Flügel version and MS 1135, which seems to be correct, although there is a variation in MS 1934.

²⁵⁸ As the Arabic is condensed, it is impossible to translate this passage in a literal way, so that words "lead," "leading" and "is for" have been added. For this paragraph, see Colpe, p. 85.

²⁵⁹ This description is probably older than the one given previously. See Colpe, p. 100; Flügel, *Mani*, pp. 351-54.

²⁶⁰ See n. 193.

²⁶¹ The Great Builder was the Great Bān, who planned the walls which confined the Darkness in the underworld. See Burkhitt, *Manichees*, pp. 26, 64, 89; Puech, p. 78; Colpe, p. 46. This person is not mentioned by the other Arab authors.

the south, and the Spirit of Life²⁶² from the realm of the west. They will stop on the great structure, which is the new Garden [of Paradise] and going around that Hell, they will gaze into it. Then the Elect will come from the Gardens [of Paradise] to that light, in which they will be seated. They will hasten to the gathering deities and stand around that Hell. Then they will gaze down upon the evildoers as they turn, vacillate, and are portrayed in that Hell.²⁶³ That Hell does not have the power to harm the Elect, so that if those evildoers behold the Elect, they will invoke them, supplicating them. But they will not answer them except by reproaches, which do not benefit them. Thus shall the wicked have an increase of regret, grief, and affliction, which will be their lot forever and ever.²⁶⁴

The Titles of Mānī's Books

Mānī wrote seven books, one of them in Persian and six in Syriac, the language of Syria.²⁶⁵ These were:

Safar al-Asrār, which included:²⁶⁶ section, Mention of the Daysāniyūn;²⁶⁷ section, Testimony of Bistāsf about the Beloved;²⁶⁸ section, Testimony

²⁶² See n. 173.

²⁶³ The word translated "portrayed" is given in MS 1934 in a form which appears to be *paṭaṣawwarūn*. Flügel and MS 1135 have variations. It is impossible to be sure what is meant.

²⁶⁴ Originally Light and Darkness did not have a fortified frontier between them, but after Darkness invaded Light, the Great Builder was summoned to make a wall to separate the two antagonistic elements. This passage pictures the deities and the Elect walking about on the wall, looking down into Hell. Cf. Colpe, pp. 48, 97-98.

²⁶⁵ The book written in Persian was undoubtedly the *Shābuqān* (*Shāhburqān*). This account should be compared with Kessler, *Mani*, p. 172. For these books see "Manichaeism," *Enc. Brit.*, XVII, 572; Puech, pp. 67, 149 n. 262; Browne, *Literary History of Persia*, I, 154; Flügel, *Mani*, pp. 354-69.

²⁶⁶ *Safar al-Asrār* is spelled as it is given in MS 1934 at the end of the list of sections. *Safar* might mean "writing." MS 1135 and Flügel have *sifr* ("book," "scripture") instead of *safar*. *Al-asrār* means "secrets" or perhaps "mysteries." This paragraph is just about the contents of *Safar al-Asrār*. The next paragraph lists Mānī's other books.

²⁶⁷ These were the Bardesanes. An account of them follows this account of Mānī. The word translated as "section" is *bāb*.

²⁶⁸ Bistāsf may be instead Hystaspes. See Flügel, *Mani*, p. 357; Shahrastānī (Haarbrücker), Part I, p. 281; Sykes, *History of Persia*, I, 108-9; Firdawsi, *Shahnama*, V, 33, where he is called Gustasp. He was also called Vistasp, the king converted by Zoroaster, who may be the person called "the Beloved" in this title.

about His Spirit (Himself) to Ya'qūb;²⁶⁹ section, The Son of the Widow, who according to Mānī was the crucified Messiah whom the Jews crucified; section, Jesus' Testimony about His Spirit (Himself) in Yahūdā;²⁷⁰ section, The Beginning of the Testimony of al-Yamīn after His Conquest;²⁷¹ section, The Seven Spirits;²⁷² section, Account of the Four Spirits, al-Ziwal;²⁷³ section, Laughter;²⁷⁴ section, The Testimony of Adam about Jesus; section, The Falling from the Faith (Indifferent about Religion); section, The Doctrines of the Dayṣāniyūn about the Spirit and the Body; section, Refutation of the Dayṣāniyūn about the Spirit of Life;²⁷⁵ section, The Three Trenches; section, Preserving the World; section, The Three Days; section, The Prophets; section, The Resurrection. This is what Safar al-Asrār contains.

The Book of Giants, which includes——; Ordinances of the Hearers; Ordinances of the Elect;²⁷⁶ Al-Shābuqān, which includes: section Dissolution of the Hearers, section Dissolution of the Elect, section Dissolution of the Transgressors;²⁷⁷ Book of the Living, which includes——;²⁷⁸ Pragmateia, which includes——.

²⁶⁹ In MS 1934 there is a blank space after "testimony," perhaps to be filled in with some man's name. It has not been possible to identify Ya'qūb.

²⁷⁰ Yahūdā is very likely Judea; see Flügel, *Mani*, p. 359, for other possibilities.

²⁷¹ MS 1135 gives this title clearly. *Al-yamīn* means "the right."

²⁷² This may refer to the sun, moon, and five known planets, but it more likely refers to the Great Builder, the Living Spirit, and its five sons, sent to save Primal Man; see Puech, p. 78.

²⁷³ It is possible that the four spirits were the Wise Guide and the three accompanying deities who took charge of a good man when he died. *Al-ziwāl* means "the taking charge." It may be instead *al-diwāl* ("the changing of fortune"), or *al-zawāl* ("the departing").

²⁷⁴ "Laughter" (*ḍahkah*) may refer to frivolity, which Mānī discouraged.

²⁷⁵ See n. 173.

²⁷⁶ MSS 1934 and 1135 arrange these book titles in different ways. It is probable that the two books about the ordinances formed the one volume, known to St. Augustine as the *Epistola fundamanti*. In that case, Mānī's seventh book may have been the *Sermons*, which are mentioned in MS 1135, or else a collection of epistles. The word translated as "the Elect" is given differently in the various versions. Flügel has *al-muṣṭabīn* ("the chosen") whereas MS 1934 has what might be *al-muḥsinīn* or *al-muḥassinīn*, forms meaning "the righteous." See Flügel, *Mani*, pp. 362–65.

²⁷⁷ *Al-Shābuqān* (*Al-Shāhburqān*, *Al-Shāhpūrakān*) was written in Persian and addressed to Shāpūr; see Burkitt, *Manichees*, pp. 37, 74. "Dissolution" is *al-inḥāl*, which evidently signifies the end of life.

²⁷⁸ *Book of the Living* may be the book known to St. Augustine as *Thesaurus vitae*. The title following was probably the work often called the *παραπρετα* and known to St. Augustine as *The Great Epistle to Patricius*. For these books see Flügel, *Mani*, pp. 362–65; Bīrūnī, *Chronologie orientalischer Völker*, p. 118 l. 13; Burkitt, *Manichees*, pp. 32, 66, 74.

The Titles of the Epistles of Mānī and of the Imams after Him²⁷⁹
The Two Sources; The Great Ones; of India, a long one;²⁸⁰ The Well-Being of Righteousness;²⁸¹ The Jurisdiction of Justice;²⁸² of Kaskar; of *Futtuq*, a long one; of Armenia; to Amūliyā the unbeliever;²⁸³ of Ctesiphon, The Note; The Ten Words;²⁸⁴ of the teacher, Social Relationships;²⁸⁵ of Waḥman, The Seal of the Month;²⁸⁶ of Khabarhāt, Consolation;²⁸⁷ of Khabarhāt,——; of Umm Hushaym²⁸⁸ of Ctesiphon; of Yahyā, Breaking the Fast;²⁸⁹ of Khabarhāt,——; of Ctesiphon to the Hearers; of Fāfī;²⁹⁰ Guidance, a short epistle; the double epistle of Sīs;²⁹¹ of Bābil, a long epistle; of Sīs and *Futtuq*, Forms; Garden [of Paradise]; of Sīs, Time; of Sa'yūs, The Tithe;²⁹² of Sīs, Pledges; The Administration; of Abā the pupil; of Mānī to al-Rūhā;²⁹³ of Abā, Love; of Maysān, The Day;²⁹⁴ of Abā,——; of Baḥrānā, The

²⁷⁹ For "imam," see n. 235. In the Arabic text the word "epistle" is placed before each title or person addressed. This word is omitted in the translation, as well as the word "about" (*fi*) preceding some epistle titles. Only a few of the names can be identified and listed in the Biog. Index. For these epistles, see Flügel, *Mani*, pp. 370–85.

²⁸⁰ MS 1934 has al-Hind, evidently meaning India.

²⁸¹ MS 1934 and Flügel give different forms, but they both seem to imply "well-being."

²⁸² This very likely refers to divine judgment.

²⁸³ As Amūliyā was an unbeliever, the epistle must have been addressed to him, rather than written by him; the Arabic preposition could be either "to" or "by." Perhaps the name is meant to be Aemilius (Aemilianus), who was proclaimed emperor A.D. 253 but died before he began his reign; see Smith, *GRBM*, I, 30.

²⁸⁴ This may refer to the ten ordinances; see n. 222.

²⁸⁵ See n. 242.

²⁸⁶ "The seal of the mouth" suggests "speak no evil"; see n. 217. In this list the word "about" has been omitted between the author and the subject of his epistle.

²⁸⁷ This name is not clear, it may be *Khabarhāt* or *Khayrāt*.

²⁸⁸ Flügel gives Amhasam. The name in MS 1934 is not clear; Umm Hushaym is a possibility.

²⁸⁹ Flügel gives the word for "perfume," but MS 1934 and MS 1135 have *al-fitr* ("breaking the fast").

²⁹⁰ Perhaps Fāfī is meant to be Papias or Papus, or some other non-Arabic name.

²⁹¹ Although the name is omitted in MS 1135 and badly written in MS 1934, it is evidently meant to be Sīs.

²⁹² Flügel gives Sa'yūs. MS 1934 seems to have a different name, but it is not clear enough to be deciphered.

²⁹³ MS 1135 has Mānī. MS 1934 gives a name which cannot be deciphered. Al-Rūhā is the ancient Edessa and modern Urfa; see Yāqūt, *Geog.*, II, 876 and "Orfa," *Enc. Islam*, III, 993.

²⁹⁴ See Flügel, *Mani*, p. 375, sect. 347, for *The Day*. The name Maysān may refer to a locality (see Yāqūt, *Geog.*, IV, 714) or to some individual.

Terrors;²⁹⁵ of Abā, Mention of the Good;²⁹⁶ of 'Abd Yasū' (Slave of Jesus), The Seven Heavens;²⁹⁷ of Bahrānā, Social Relationships;²⁹⁸ of Shāthil and Salnā;²⁹⁹ of Abā, Alms;³⁰⁰ of Ḥadānā, The Pigeon; of Afqūrīyā, Time; of Zakū, Time; of Suhrāb, The Tithe; of Karkh and Ghurāb;³⁰¹ of Suhrāb, Persia; to Abū Ahyā;³⁰² of Abū Yasām the geometrician;³⁰³ to Abū Ahyā the unbeliever; Baptism; of Yaḥyā, Money; of Aqfid, The Four Tithes.³⁰⁴

In Addition to These³⁰⁵

Of Aqfid, The First People;³⁰⁶ of Yanū about mention of the messages;³⁰⁷ of Yuḥannā about the administration of charity funds; of the Hearers about fasting and decreeing;³⁰⁸ of the Hearers about the greatest fire;³⁰⁹

²⁹⁵ Flügel suggests Bahrānā and *Al-Hawl* ("The Terrors"), but these are guesses and may not be correct.

²⁹⁶ Instead of *Al-Tayyib* ("The Good"), this title may be *Al-Tib* ("Perfume," "Lawful").

²⁹⁷ The translation is from MS 1934, which has something like *al-ḥaṭṭ bunyān* ("the seven heavens"); MS 1135 has *al-'aṣbiyāt* ("prejudices"), and Flügel gives *al-'aṣabāt* ("relations"), or it might be *al-'uṣbāt* ("groups of men").

²⁹⁸ See n. 242.

²⁹⁹ These names are taken from MS 1934, where they are given with consonant and vowel signs.

³⁰⁰ As the word given as Abā is written like *abī*, the second part of a name may be missing.

³⁰¹ These are place names; see Yāqūt, *Geog.*, IV, 255; III, 779. If they are meant to be the names of persons, they should probably be spelled differently.

³⁰² Abū Ahyā is a guess for what is in MS 1934. Flügel gives a name like Abrahīyā and MS 1135 has something else again. As this man was an unbeliever (see second title following), the epistle must have been addressed to him, not written by him.

³⁰³ The spelling of this name is uncertain.

³⁰⁴ The name Aqfid is what seems to be meant in MS 1934; Flügel gives Af'and.

³⁰⁵ In the Arabic text the word "epistle" precedes each title or person addressed. This word is omitted in the translation, as well as the word "about" (*fi*) preceding some epistle titles.

³⁰⁶ For Aqfid see preceding note. MSS 1934 and 1135 have a word like *al-sha'b* ("people"), whereas Flügel gives *al-sa'd* ("felicity").

³⁰⁷ Yanū may be correct, or perhaps Innæus is the name meant. "Messages" (*al-rasā'il*) is taken from MS 1135. Flügel gives a form which seems to be an error and MS 1934 is not clear.

³⁰⁸ "Decreeing" (*al-taqdīr*) is from MS 1934. MS 1135 and Flügel have *al-nadhīr* ("the vow").

³⁰⁹ MS 1135 has a variation, evidently an error.

of al-Ahwāz about mention of the kingdom;³¹⁰ of the Hearers about the interpretation of *Yazdānbakht*;³¹¹ the first epistle of Maynaq, Al-Fāri-siyah;³¹² the second epistle of Maynaq; The Tithe and Alms; *Ardashūr* and Maynaq;³¹³ of Salam and 'Anširā; of Ḥaṭṭā;³¹⁴ Khabarbāt, The Kingdom;³¹⁵ to Abū Ahyā;³¹⁶ The Healthy and the Sick; of Ardād, Beasts; of Ajā, Sandals;³¹⁷ The Two Light Shining Cargoes;³¹⁸ of Mānā, The Crucifixion;³¹⁹ of Mihr, the Hearer; of Firūz and Rāsīn; of 'Abd Yāl about "Safar al-Asrār";³²⁰ of Simeon and Zamīn (Ramayn); of 'Abd Yāl Clothing.

The Portion of an Account of the Manichaeans, with Their Move-ments through the Countries and an Account of Their Leaders³²¹

The first of the sects in addition to the Samanīyah to enter the Land beyond the River (Transoxiana) was the Manichaeans.³²² The

³¹⁰ Instead of *al-mulk*, meaning "the kingdom" or "properties," this may be *al-malak* ("angel"). Flügel, *Mani*, p. 104, interprets it as *eigenthum*.

³¹¹ For a previous mention of this name, see n. 244.

³¹² This very likely refers to a prosperous village not far from where Baghdad was built; see Yāqūt, *Geog.*, III, 838. Maynaq may be more correctly written as Mīnaq.

³¹³ As *Ardashūr* was the king A.D. 226-40, Maynaq must have been associated with Mānī during the early part of his life.

³¹⁴ Ḥaṭṭā may be a man's name. Or perhaps the word is meant to be a place name like Khuṭā, west of al-Kūfah, or Jaṭṭā near al-Baṣrah; see Yāqūt, *Geog.*, II, 84, 453. Another possibility is Khaṭā in central Asia; see Richardson, *Dictionary*, p. 617.

³¹⁵ For "kingdom" see n. 310.

³¹⁶ See n. 302.

³¹⁷ "Sandals" (*al-khifāf*) is taken from Flügel. MS 1934 has *al-ḥifāf*, a consonant sign evidently being omitted. MS 1135 has *al-jafāf* ("dried"), often used with washed and dried garments.

³¹⁸ This probably refers to the sun and moon, which store up the light particles as burdens or cargoes.

³¹⁹ MS 1135 gives Mānī as the author, but this must be a mistake, as the subject of the book seems to be the gibbeting of Mānī.

³²⁰ For 'Abd Yāl ("Servant of Yāl") see Richardson, *Dictionary*, p. 1703. Yāl means "vault of Heaven." It may be Thāl or some other name instead. *Safar al-Asrār* was the great book of Mānī.

³²¹ The usual Arabic form for "Manichaeans" is al-Mānawīyah. In this heading, a vernacular form, al-Manānīyah, is used; see Flügel, *Mani*, p. 112. For this passage see Flügel, *Mani*, pp. 385-400, and compare the free translation in Browne, *Literary History of Persia*, I, 163-64.

³²² For the Samanīyah, see the Glossary, and for Transoxiana, see Yāqūt, *Geog.*, IV, 400. This was the Arab name for the part of Siberia east of the Oxus River, called *Mā Warā' al-Nahr* ("What Was behind the River").

reason for this was that, after Chosroes [Bahrām I] had executed and gibbeted *Mānī* and forbidden the people of his kingdom to dispute about the religion, he began to slay the followers of *Mānī* wherever he found them. So they did not stop fleeing from him until they had crossed the River of Balkh³²³ and entered the realm of the Khān, with whom they remained. In their tongue, "Khān" is the title by which they designate the king of the Turks.³²⁴

The Manichaeans remained in the Land beyond the River (Transoxiana) until the Persian rule fell apart and the Arab regime grew strong. Then they returned to this country, especially at the time of the Persian revolt, during the days of the Umayyad kings. *Khālid* ibn 'Abd Allāh al-Qasrī cared for them, but the leadership was not authorized in these districts except in Bābil.³²⁵

But [subsequently] the leader sought out any place where he could be safe. The last time they appeared was during the days of al-Muqtadir, for [after that] they feared for their lives and clung to Khurāsān. Any one of them who remained kept his identity secret as he moved about in this region. About five hundred of their men assembled at Samarqand, but when their movement became known, the ruler of Khurāsān wished to kill them.³²⁶ Then the king of China, who I suppose was the lord of the Tughuzghuz,³²⁷ sent to him, saying, "There are more Muslims in my country than there are people of my faith in your land." He also swore to him that if he [the ruler of Khurāsān] should kill one of them [the Manichaeans], he [the king of China] would slaughter the whole community [of Muslims] who were with him, and would also

³²³ The River of Balkh, was the Āmū Daryā; see "Balkh," *Enc. Islam*, I, 622; Flügel, *Mani*, p. 322.

³²⁴ For the influence of *Mānī* among the Turkish tribes of Asia, see Barthold, *Histoire des Turcs*, pp. 38-46.

³²⁵ See n. 237 for Babylon and n. 241 for treatment of the Manichaeans. The Persian revolt very likely refers to the Azraqī Rebellion, A.D. 698-99; see Hitti, *Arabs*, p. 208.

³²⁶ When they first invaded Persia the Muslims gave the Zoroastrians and Manichaeans the same generous treatment that they gave to the Christians and Jews, but later the Manichaeans became so restless under Arab rule that the 'Abbāsid caliphs suppressed them, calling them *zanādiqah* and causing them to migrate to central Asia.

³²⁷ For the Tughuzghuz, see the Glossary.

destroy the mosques and appoint spies³²⁸ among the Muslims in the country as a whole, so as to slay them. So the ruler of Khurāsān left them alone except for exacting tribute from them. Although they have become few in the Islāmic regions, I used to know about three hundred of them in the City of Peace [Baghdād] during the days of Mu'izz al-Dawlah.³²⁹ But at this our time there are not five of them in our midst. This people [the Manichaeans], who are called Ajārā,³³⁰ are at Rustāq, Samarqand, Şughd (Sughd), and especially Tūnkath.³³¹

Names and Record of the Leaders of the Manichaeans during the Regime of the Banū al-'Abbās and Earlier³³²

There was al-Ja'd ibn Dirham, for whom *Marwān* ibn Muḥammad, known as Marwān al-Ja'dī, was named. He was a tutor for Marwān and his son, introducing him to al-Zandaqah. During his caliphate, Hishām ibn 'Abd al-Malik killed al-Ja'd, after he had been imprisoned for a long time in the hands of *Khālid* ibn 'Abd Allāh al-Qasrī. It is said that the family of al-Ja'd presented a case to Hishām, complaining of their wretchedness and the long duration of the imprisonment of al-Ja'd. But Hishām said, "Is he still alive?" Then he wrote to Khālid about his execution. Khālid, accordingly, executed him on the Day of the Sacrifices,³³³ making him a substitute for the sacrificial victims, after having spoken about this from the

³²⁸ "Appoint" is from MS 1934; Flügel has "leave." The word translated "spies" is *arṣād*, which might also mean "ambushes."

³²⁹ Mu'izz al-Dawlah ruled at Baghdād, A.D. 946-67. This chapter must have been written a quarter of a century later.

³³⁰ It is possible that the name Ajārā is meant to be al-Bukhārī. Yāqūt, *Geog.*, I, 900, indicates that some of the people referred to in the region of Khurāsān were from Bukhārā. For the cities in this sentence, see Iṣṭakhrī, *Al-Masālik wa-al-Mamālik* (Iḥnī and Ghurbāl), pp. 176, 177, 180, 183, 185 nn. 1, 6; Yāqūt, *Geog.*, I, 746, 900; II, 778; III, 133, 394. For central Asia, see also Hawqal, *Oriental Geography*, pp. 245-80, and for the Manichaeans in China, see Reischauer, *History of East Asian Civilization*, I, 176-77.

³³¹ This place is probably Tūnkath (Tūnkāt) in the Shāsh region, or else modern Tashqand, called Binkath.

³³² MS 1934 has "earlier" (*qabl*), whereas MS 1135 has "other" (*ghayr*). For this passage, see Flügel, *Mani*, pp. 400-4.

³³³ This is 'Id al-Aḍḥā or Qurbān Bayrām, when sheep are slaughtered at the end of the pilgrimage to Makkah; see "Id al-Aḍḥā," *Enc. Islam*, II, 444.

pulpit according to the order of Hishām. He, I mean Khālīd, was accused of *al-zandaqah*, as his mother was a Christian. Marwān al-Ja'dī was also a *zandīq*.³³⁴

Among the Theologians Who Were Their Leaders but Who Appeared to Be Muslims, Keeping Secret *al-Zandaqah*

Ibn Tālūt, Abū Shākīr, Ibn Aklū Abī Shākīr, Ibn al-A'mā al-Ḥarīzī,³³⁵ Nu'mān, Ibn Abī al-'Awjā', Sālīḥ ibn 'Abd al-Quddūs. These men compiled books in support of the Dualists and the doctrines of their adherents, but they have destroyed many of the books which the theologians composed about those things.

Among the Poets

Bashshār ibn Burd, Ishāq ibn Khalaf, Ibn Shabābah, Salm [ibn 'Amr] al-Khāsir, 'Alī ibn al-Khalīl, 'Alī ibn Thābit.

Among Those Who Have Become Known Recently

Abū 'Isā al-Warrāq, Abū al-'Abbās al-Nāshī, al-Jayhānī³³⁶ Muḥammad ibn Aḥmad.

Mention of the Kings and Leaders Who Were Accused of *al-Zandaqah*

It is said that all of the members of the Barmak family were *zanādiqah* except for Muḥammad ibn Khālīd ibn Barmak. It is also said that al-Faḍl and his brother al-Ḥasan were, too.³³⁷ Muḥammad ibn 'Ubayd Allāh, the secretary of al-Madhī, was also a *zandīq*, and when he confessed al-Madhī had him executed. I have read, written in the handwriting of one of the members of the [Manichaean] sect, that al-Ma'mūn was one of them but he lied about this. It is also said that Muḥammad ibn 'Abd al-Malik al-Zayyāt was a *zandīq*.

³³⁴ Al-Ja'd served as tutor to the prince, who became Marwān II, reigning as caliph A.D. 744-50. He brought Manichaean influences to bear on his pupil. Accordingly, Hishām, who was the caliph when Marwān was in the tutor's care, ordered the governor in al-'Irāq to execute al-Ja'd. But as the governor, Khālīd ibn 'Abd Allāh al-Qasrī, sympathized with the Manichaeans, al-Ja'd was not executed until the caliph sent a final order for execution.

³³⁵ Both MSS 1934 and 1135 give the name in this form, but Flügel has Ibn al-A'dā, probably a mistake. Perhaps the following two names should be combined into one.

³³⁶ All of the texts have al-Jayhānī, but it is obvious that this is meant to be Muḥammad ibn Aḥmad ibn Naṣr ibn Jurjān al-Jayhānī.

³³⁷ These were probably al-Faḍl ibn Sahl and al-Ḥasan ibn Sahl.

Among the Leaders of the Sect during the 'Abbāsīd Regime

Abū Yaḥyā al-Ra'īs, Abū 'Alī Sa'id. Abū 'Alī Rajā' ibn Yazdānbakht;³³⁸ he it was whom al-Ma'mūn summoned from al-Rayy, after he had given assurance for his safety. But, as the theologians repudiated him, al-Ma'mūn said to him, "Become a Muslim, oh, Ibn Yazdānbakht! For if I had not given you a pledge of safety, there would have been a case between you and ourselves."

Then Yazdānbakht said to him, "Your counsel, oh, Commander of the Faithful, is hearkened to and your word accepted, but you are not one of those who force people to abandon their faiths." So al-Ma'mūn exclaimed, "It is true!" Then he settled him in the Mukharrim Quarter³³⁹ and set guards to care for him, fearing lest there might be disturbances against him. He was [a man] eloquent in speech.

Among Their Leaders during This Our Time

The leadership was moved to Samarra, where they came to establish it. Then, after their leader was [permitted to be] only in Bābil, ——— then in this our time ———.³⁴⁰

The Daysānīyah (Bardesanes)

Their master was called *Daysān* after the name of the river beside which he was born, before the time of Mānī.³⁴¹ The two sects are similar, but there is a disagreement between them regarding the fusing of light and darkness. The Daysānīyah became divided into two parties in connection with this question. One party asserted

³³⁸ MS 1934, unlike the other versions, inserts *ibn*, which is very likely incorrect.

³³⁹ This was the part of Baghdad on the East Bank across from the Round City; see Yāqūt, *Geog.*, IV, 441; Levy, *Baghdad Chronicle*, p. 40; Le Strange, *Baghdad*, pp. 169-76, 217-30, 305.

³⁴⁰ MS 1934 makes it clear that this sentence was not written accurately or completed. Space is left for the additional material required. The word "book" is written at the bottom of this second space, followed by a one-word title which could be *Al-Jil*, *Al-Jabal*, *Al-Hayl*, *Al-Hil*, or *Al-Khayl*, followed by the phrase "which was called." The Flügel edition does not make the sentence any clearer.

³⁴¹ This passage about the Daysānīyah and most of the one which follows about the Marcionites are lacking in MS 1934; the translation is taken from the Flügel edition. For Ibn *Daysān* and his sect, see the Glossary, "Daysānīyūn." For the River *Daysān*, the Greek Skirtos and modern Kara Kuyum at Urfa, see "Bardaisān," *Enc. Brit.*, III, 395, and "Edessa," VIII, 932.

that light became mixed with darkness voluntarily, so as to make it good. After having mingled with it, however, it longed to become disassociated from it, but was unable to do so. The other party asserted that light desired to clear away darkness from itself when it perceived its coarseness and putridness, but it became interwoven with it against its will. It was like a man who desired to remove something with sharp³⁴² splinters sticking into him. The more he tries to remove them, the further into him they go.

Ibn Dayṣān asserted that light is one genus, whereas darkness is another genus. Some of the Daysānīyah claimed that darkness was the origin of light and [others] stated that light is living, endowed with senses and having knowledge, whereas darkness is the opposite to that, blind, without sense perception and ignorant, so that they are repugnant to one another.³⁴³

In former times, the adherents of Ibn Dayṣān were in the regions of al-Baṭā'ih.³⁴⁴ In China and Khurāsān there are scattered communities of them, without any known congregation or oath of fealty,³⁴⁵ whereas the Manichaeans are very numerous.

Ibn Dayṣān had [among his books]:

The Light and the Darkness; The Sanctity (Spirituality) of the Truth; The Moving and the Static.

There were many [other] books of his and also books of the leaders of the sect, but they have not come down to us.

The Marcionites³⁴⁶

They were the followers of *Marcion*, antedating the adherents of Ibn Dayṣān. As a sect of the Christians, they were more closely related [to them] than the followers of *Mānī* and Ibn Dayṣān were.

The Marcionites asserted that the two primary elements are light and darkness, but that there is also a third, which blends and mixes

³⁴² Instead of "sharp," the word may be "iron." Cf. Shahrastānī (Haarbrücker), Part 1, p. 293, for this passage.

³⁴³ The translation follows Flügel; MS 1135 has a variation.

³⁴⁴ The marshlands between Wāsiṭ and al-Baṣrah were called al-Baṭā'ih; see Yāqūt, *Geog.*, I, 668.

³⁴⁵ This evidently means that they had no one pontiff.

³⁴⁶ See the Glossary.

them. They said that God, exalted and magnified, is unblemished by iniquities and that although the creation of everything in its entirety is not free from evil, He is exalted above it. They disagreed about what the third existence was. One of their sects said that it was the Life, which is Jesus. Another sect asserted that Jesus was the apostle of that third existence and that by His dictate and power He was the creator of phenomena. They agreed that the world was originated, its creation being obvious; they have no doubt about that matter.

They asserted that he who abstains from fats and intoxicants, who prays to God throughout his life, continually fasting, escapes from the snares of the devils. The accounts about this are conflicting and very confused.

The Marcionites had a book to which they attached special significance and in which they wrote about their doctrines. There was a book of Marcion's which he called *The Unraveling*,³⁴⁷ and there were also a number of books of his followers. They are not to be found, unless Allāh knows where [they are], for they are concealed among the Christians. There are many [Marcionites] in Khurāsān, their cause being openly known, as the cause of the Manichaeans is known publicly.³⁴⁸

The Māhānīyah³⁴⁹

They were a sect of the Marcionites who differed with them about some things but agreed about other things. They agreed with the Marcionites in connection with all matters except marriage and sacrifices. They asserted, moreover, that the intermediary between light and darkness was the Messiah.³⁵⁰ Nothing more than this is known about them.

³⁴⁷ MS 1135 has *Al-Hall* ("The Unraveling"); Flügel gives *Injil* ("Gospel"). MS 1934 begins again with the next sentence, after some omission; see n. 341.

³⁴⁸ This probably means that the Marcionites who remained in al-'Irāq were in danger and hid their books, while those in Khurāsān had more freedom.

³⁴⁹ Someone named Māhān was probably founder of this sect. Or perhaps the sect was named after Māhān, a city of Persia; see Yāqūt, *Geog.*, IV, 405; Le Strange, *Lands of the Eastern Caliphate*, pp. 257, 302, 307, 321. For mention of the sect, see Shahrastānī (Haarbrücker), Part 1, p. 293; Part 2, p. 423.

³⁵⁰ See Shahrastānī (Haarbrücker), Part 1, p. 295, for a doctrine evidently shared with the Marcionites.

The Janjayūn³⁵¹

They were the followers of *Janjī al-Jūkhānī*.³⁵² This man worshipped idols and beat the *zan-khalanj*³⁵³ in a temple of idols. But, leaving that cult, he turned to a sect which he himself originated. He asserted that there existed here something anterior to light and darkness and that there were two forms in that darkness, male and female. He said, "It [the male] was with its mate in the darkness." He also said, "When light appeared to the female, the world of the living stole a little of that light. Then she became active, like a worm, rising up. The light thereupon received her and clothed her with some of its light. After that she became different from it and, stealing light from it, she returned to her [own] status. From the light, which she stole from what the light had clothed her with, she created heaven, the mountains, the earth, and the other phenomena."³⁵⁴

They assert that fire is the queen of the world, and other things for which we would ask Allāh's forgiveness if we mentioned them.³⁵⁵ No book of theirs is known.

Statement about *Khusraw al-Az-Rūmaqān*³⁵⁶

He was also from Jūkhā, from a village on the Nahrawān.³⁵⁷ His followers gloried in clothing and dress, which he prescribed for

³⁵¹ The name of this sect is taken from MS 1934, except that this manuscript spells it with *b*, not *y*. *Y* seems correct, as the name comes from Janjī. The names of the sects are translated in the nominative form, though in the Arabic many of them are given with the *in* instead of the *ūn* ending, because *maqālah* ("treatise") precedes or is understood to precede the proper name. This word is not given in the translation.

³⁵² This name is probably derived from Jūkhā, a locality southeast of modern Baghdad mentioned in the next passage. Another possible source is Jawkhān, which is located further east; see Yāqūt, *Geog.*, II, 143, 144.

³⁵³ *Zan* is a Persian word which can mean "striking." *Khalanj* is an Oriental tree used for making bowls. This combination word seems to have denoted a sort of drum.

³⁵⁴ These quotations were probably taken from some old manuscript which gave only a superficial idea of what the doctrines of the sect were like.

³⁵⁵ This is similar to the English expression "God forbid."

³⁵⁶ *Khusraw* is often written in English as Chosroes. The form *al-Az* probably means "the one from." *Rūmaqān* was a district south of where Baghdad is today; see Yāqūt, *Geog.*, I, 87 l. 17; II, 861. *Jūkhā* is a locality southeast of modern Baghdad.

³⁵⁷ This was the great canal on the east side of the Tigris; see Le Strange, *Baghdad*, p. 174; Levy, *Baghdad Chronicle*, p. 32.

them. He asserted that light was continuously alive, but that while it was asleep the darkness overwhelmed it and, after taking [some] light from it, returned to its own place. Then [the light] sent to it [the darkness] a deity whom it had created and called Son of the Living (*Ibn al-Ahyā*). [To him] it said, "Go and bring me the light which the darkness has taken from me!"

When the Son of the Living came to the darkness and struck it, it was so wrought upon, that by force of the light existing in it there came from it two entities, male and female. He [the Son of the Living] passed on, returning to the light and to the source³⁵⁸ of life and spirits, some of which he took, and he clothed those two [newly] born.

He [*Khusraw*] also [said] that from the water, which was what remained³⁵⁹ from this reaction, there were created the heavens and the earths,³⁶⁰ as well as the stars, the waters, and the mountains in them [the earths].

He cursed and belittled Jesus. His [own] sect he kept secret, not divulging it, so that there is no book of his. [The following] is what is remembered from his words and the words of his followers: "It is we who have dug the channel³⁶¹ in the world and have stolen from the world the great treasure. We have been included and gone to the stream. We have gone with them black and come with them white, we have returned them shining and bright."³⁶² This passage they sing, chanting in rhythm. In this respect their sect resembles the sect of the *Khurramiyah*.³⁶³

³⁵⁸ The word translated "source" is *al-ma'din*, which is commonly used for "mine."

³⁵⁹ "What remained" is *al-ṣubāḥah*. Another possible interpretation of the Arabic is *al-ṣabāḥah* ("excessive attachment"), which might signify that creation was caused by the passion of male for female. The word might also be *al-qabāḥah* ("mist").

³⁶⁰ The Arabic for "earths" is *al-ardīn*, which might also mean "regions."

³⁶¹ *Al-sarab* ("channel") probably refers to an underground irrigation channel, the "treasure" being water. Or it may refer to the tunnel of a mine, leading to precious metal. "Treasure" is *al-māl*, which also means "wealth."

³⁶² In the Arabic "them" is feminine. It is not certain what is meant. It might refer to "souls" or to "garments" used in an allegorical way. They are washed clean by the power of the cult. A metaphorical illustration of this sort is in keeping with Gnostic thought.

³⁶³ See Glossary.

The Dashtīū³⁶⁴

They assert that [originally] there was nothing other than the darkness, in the hollow of which there was the water. In the hollow of the water there was the wind and in the wind the womb, in which womb was the placenta. In the placenta there was the egg and in the egg the living water, the great Son of the Living, who ascended on high and created the living creatures, the material phenomena, the heavens, the earth, and the divinities. They said, "His father, the darkness, did not know [about this]. Then he returned."

The Muḥājirūn³⁶⁵

These profess baptism, offerings, and gifts. They have feasts, and in their sanctuaries cows, sheep, and pigs are permitted.³⁶⁶ They do not withhold their women from their chiefs, and incline towards adultery.³⁶⁷

The Kashṭīyūn³⁶⁸

They avow sacrificial slaughters, lust, cupidity, and vainglory. They say that previous to all things there was the Great Living Being, which created from his own soul a son whom he named the Star of Splendor. They also call him the Second Living Being and make profession of offerings, gifts, and good things.

³⁶⁴ MS 1934 has "the Dashtīn," perhaps a popular abbreviation or an error, meant to be al-Dashtīyūn. Cf. n. 385 which follows. MS 1135 contains some unimportant errors and does not throw light on this passage. In the Flügel text the name is given incorrectly, but then corrected, pp. 340 n. 6, 341 n. 5.

³⁶⁵ Al-muḥājirūn means "emigrants" or "fugitives."

³⁶⁶ The translation is taken from MS 1934. Flügel and MS 1135 have "they slaughter cows, sheep, and pigs in their sanctuaries."

³⁶⁷ Flügel gives a word which suggests "they abhor adultery," but has a note expressing doubt as to the accuracy of this form. MS 1934 has a word which lacks consonant and vowel signs, but which suggests "inclined towards." This meaning seems to fit the context better than Flügel's word.

³⁶⁸ The name *al-Kashṭīyūn* cannot be identified as coming from any locality, tribe, or person. It probably cannot come from the Kashtan Tribe of the Caucasus, but is very likely a name from central Asia.

The Mughtasilah³⁶⁹

These people are very numerous in the regions of al-Baṭā'ih;³⁷⁰ they are [called] the Šābat al-Baṭā'ih. They observe ablution as a rite and wash everything which they eat. Their head is known as al-Ḥasīh and it is he who instituted their sect.³⁷¹ They assert that the two existences are male and female and that the herbs are from the likeness of the male, whereas the parasite plants³⁷² are from the likeness of the female, the trees being veins (roots).³⁷³

They have seven³⁷⁴ sayings, taking the form of fables. His [al-Ḥasīh's] disciple was named *Sham'ūn*. They agreed with the Manichaeans about the two elemental [principles], but later their sect became separate. Until this our own day, some of them venerate the stars.

Another Account of Šābat al-Baṭā'ih (Šābians of the Marshlands)

These people are in accord with the ancient Nabataeans. They exalt the stars and have images and idols. They belong to the community of the Šābians known as al-Ḥarnānīyūn, although it is said that they are different from them, both in general and particular [beliefs].

Statement about Abī Wa'amlakmā³⁷⁵

These people assert that the four existences did not resemble one another. They call the first Ḥūṣṭaf the Great.³⁷⁶ They call the second

³⁶⁹ For the Mughtasilah, also called Šābat al-Baṭā'ih (Šābians of the Marshlands), see "Šābians" in the Glossary.

³⁷⁰ For al-Baṭā'ih, see n. 344.

³⁷¹ For al-Ḥasīh, see Chwolsohn, *Die Sabier*, I, 112-19; "Elkesaites," *Enc. of Religion and Ethics*, V, 268; Pedersen, in Arnold, pp. 383, 385, 386.

³⁷² The word translated "parasite plants" is *al-uksūth*. "Likeness" (*shir*) is from Flügel. It seems to make more sense than the word given in MS 1934, which might be "hair" (*sha'r*) or "sense perception" (*shir*).

³⁷³ "Veins" is *urūqah*. For a more technical understanding of this form, see Dozy, *Supplément*, II, 119-20. It is impossible to be sure of the exact meaning of this passage.

³⁷⁴ MS 1934 has "seven"; Flügel and MS 1135 have "shameful." In the following sentence, "his disciple" probably refers to the disciple of al-Ḥasīh.

³⁷⁵ Abī (a form for "father of") is a guess. Another possible interpretation of the Arabic is a corruption of *ayyah* ("saint"). Probably, however, it is some form from a vernacular of central Asia. MS 1934 gives the vowel signs for the second part of the name clearly; MS 1135 is inaccurate.

³⁷⁶ Perhaps this is meant to be *Khūsh-ṭaff* ("Good Happening"), but it more likely comes from some rare dialect.

Rūyamān.³⁷⁷ They name the third Warzarūd,³⁷⁸ the living female.³⁷⁹ They call the fourth al-Asmālahūn.³⁸⁰ They assert that these existences were in the world before anything else, in the earth, heavens, or elsewhere. These [last] three existences called upon Hūstaf [asking] that they might make him their chief. Afterwards they disagreed and from their disagreement there resulted iniquities and sins.

Statement about the Shīliyyūn

Shīlī³⁸¹ was one of the Muḡhtasilah, but he disagreed with them. He wore *khashn*³⁸² and ate good food, but inclined towards the sect of the Jews, from which he derived ideas.

Statement about the Khawlāniyyūn

These were the followers of Malīh al-Khawlānī,³⁸³ who was a disciple of Bābak ibn Bahrām. Bābak was a disciple of Shīlī, but held back from the Jews.

The Mārīyūn and Dashtīyūn

Their master was Mārī, the *usquf*,³⁸⁴ and they drew upon the doctrines of the dualists, not forbidding sacrificial slaughters. *Dashtī*³⁸⁵ was one of the followers of Mārī, but after a time he differed with him.

³⁷⁷ Dhū-yamān ("Possessor of Splendor") might be the word meant here.

³⁷⁸ This name cannot be identified. Warzarūd was an old name for the Oxus River; both names may come from the same source.

³⁷⁹ The word translated as "the living female" seems to be either the feminine for "living" or else the word for "serpent." MS 1135 has a variation.

³⁸⁰ This word probably comes from central Asia and may not be written correctly.

³⁸¹ This name may be derived from Shīlā, a river near al-Kūfah even though the *al-* which usually precedes a name taken from a locality is lacking. See Yāqūt, *Geog.*, III, 358.

³⁸² This is a kind of grass from which rough garments are made. In the clause which follows, "good" very likely signifies "lawful."

³⁸³ This name may come from that of a pagan village near Damascus; see Yāqūt, *Geog.*, II, 499 l. 17.

³⁸⁴ Mārī is a common name among Syriac speaking people. *Usquf* was ordinarily used for a Christian bishop, but here may refer to a pagan prelate of some sort.

³⁸⁵ *Dashtī* was probably named for al-Dasht, either the village near Iṣbahān or the town near Tabriz. See Yāqūt, *Geog.*, II, 575. The Arabic incorrectly omits the *al-* before the name.

People of the Fear of Heaven³⁸⁶

Their master was Arīdī.³⁸⁷ He lived at Ctesiphon and Bahurāsīr³⁸⁸ and was a rich man. He deceived a Jew, who transcribed for him the books of the prophets and the wise men. He invented a sect of his own, summoning the people to join it. In the regions of Ctesiphon there are [still] people of his sect.

The Ashūriyyūn

Their master and chief is named Ibn *Siqtiri* ibn Ashūri. They collect revenues and profits. In some things they agree with the Jews and about other things they disagree with them. They appear to be a sect of Jesus.³⁸⁹

Statement about the Awradjiyyūn³⁹⁰

This people venerated the sea,³⁹¹ saying that it was the ancient [existence], antedating all else. When it became agitated there appeared a fresh breeze, and when the breeze saw it [the sea], it made of it a dwelling, and inhabiting this it laid seven eggs. He said,³⁹² "From these seven eggs there came seven deities. They call one of these deities the Arrow (*al-Nushshābah*), for they asserted that it plunged into the sea and then came out with the speed with which an arrow springs forth." He said, "It created al-Kawthar, known as *al-thall*.³⁹³ In that *thall* there flows a river known as the Great Euphrates, and beside this *thall* there was planted a *sidrah*."³⁹⁴ They

³⁸⁶ Flügel gives *khīfah* ("fear"); in MS 1934 there are no diacritical marks, so that the word may be meant for something else.

³⁸⁷ The name may instead be Arbadī.

³⁸⁸ This was a district near Ctesiphon; see Yāqūt, *Geog.*, I, 768.

³⁸⁹ The people still remaining in the Nestorian Church are called Assyrians, but it is not at all certain that they belong to the same sect as the one described here.

³⁹⁰ The name is clearly written in MS 1934, but it has not been possible to identify it. This account seems to be about some old sect in the region of al-Baṣrah. It deserves further research, as it may cast some light on the old peoples in that region.

³⁹¹ Here *al-baḥr* probably refers to the sea, as a few lines below the river is called *al-nahr*.

³⁹² "He" probably refers to the person who wrote the account of this sect, quoted by al-Nadīm.

³⁹³ *Al-kawthar* means "abundance," but it was often used for a river of Paradise; see Qur'ān 118:1; "Kawthar," *Enc. Islam*, II, 834. *Al-thall* means "overflowing" or "outpouring."

³⁹⁴ *Al-sidrah* was the tree of heaven or the lotus tree.

said that from one of the seven eggs there was the Arrow and from another the spreading waters which are apparent;³⁹⁵ from the third was *asīraq*,³⁹⁶ from the fourth *al-thāj*,³⁹⁷ from the fifth the Lady of the World, from the sixth the youth, and from the seventh, day and night. He said, "*Al-thāj* descended upon the spreading waters, covering them.³⁹⁸ Then it produced the whole world and the things in it."

These people exalt the sea, saying that it is the great god. It is said that there are many communities of them in the seacoast towns (regions), but we have never seen any of them. They have sayings handed down, coming as fables, which we have omitted lest because of them the book should become too long.

The Names of the Divisions Which Existed between Jesus, for Whom May There Be Peace, and Muḥammad the Prophet, for Whom May There Be Peace³⁹⁹

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: In refutation of the Christians, al-Qaḥṭabī mentioned these divisions—the Melchites, the Nestorians, the Jacobites, the Damians,⁴⁰⁰ the Katathaniyah,⁴⁰¹ the Bahāniyah, the Allabaniyah,⁴⁰² the Maronites,⁴⁰³ the Sāliyah, the

³⁹⁵ The translation is from MS 1934, which has two words which might be deciphered as *al-murīyātīn al-bayyinīn* ("the spreading waters which are apparent"). Flügel gives a variation.

³⁹⁶ *Asīraq* represents a word which is given differently in the various texts and cannot be identified.

³⁹⁷ Flügel gives *al-tāj* ("crown"); *al-thāj* is taken from MS 1934. This is the name of a spring and town in Baḥrayn, which suggests that the word may be an ancient name connected with the traditions of the sea in that region; see Yāqūt, *Geog.*, I, 913.

³⁹⁸ MS 1934 gives *aḥlas*, literally, "covered with rain." Flügel has *aḥlas* ("caused to sit down").

³⁹⁹ This title is taken from MS 1934. The Flügel edition and MS 1135 have variations which have the same meaning. The names which lack footnotes, except for the first three which are well-known sects, cannot be identified. The suggestions in the footnotes represent guesses, not certain identifications. For lists of ancient sects, see the index volume of *Enc. of Religion and Ethics*, pp. 532–34; Carrington, *Early Christian Church*; Mansel, *Gnostic Heresies*; Döllinger, *Beiträge zur Sekten-geschichte des Mittelalters*.

⁴⁰⁰ Probably the followers of Damian (A.D. 578–605), the Monophysite patriarch of Constantinople. They were called Tetradites; see "Tritheism," *Enc. of Religion and Ethics*, XII, 463. Instead of al-Ḍāmiyah, given in MS 1934, Flügel has al-Ṣāmiyah.

⁴⁰¹ This may come from *Karadēos*.

⁴⁰² This may refer to the Ebionites; see Grant, *Gnosticism*, p. 42; Carrington, *Early Christian Church*, I, 413.

⁴⁰³ This is the well-known sect of northern Lebanon.

Ariyūsīyah,⁴⁰⁴ the Manichaeans,⁴⁰⁵ the Dayṣāniyah (Bardesanes), the Marcionites, the Ahr'aniyah,⁴⁰⁶ the Miqdāmūsīyah, the Macedonians,⁴⁰⁷ the Homoiousians,⁴⁰⁸ the Ghūliyah,⁴⁰⁹ the Būliyah,⁴¹⁰ the Arnā'mūsīyah, the Waṭāhariyah,⁴¹¹ the Haylāniyah, the Nākūliyah,⁴¹² the Būlfāniyah, the Mihrāniyah, the Sūrfāniyah, the Sāwranīyah, the Walānashīyah,⁴¹³ the Afkharīyah, the Yūnāniyah,⁴¹⁴ the Ḥāwa-ḥasīyah, the Abīyah,⁴¹⁵ the Kawārkiyah.

The Na'āliyah,⁴¹⁶ the Raddawīyah,⁴¹⁷ the 'Awliyah,⁴¹⁸ the Aṭmarbuyūtiyah, the Lu'āniyah, the Qayrāṭasiyah, the Samf-saniyah,⁴¹⁹ the Atharnīyah,⁴²⁰ the Artamisīyah,⁴²¹ the Sābānāsīyah,

⁴⁰⁴ This may be the sect of Arius, the famous fourth-century heretic.

⁴⁰⁵ The name is given as al-Manāniyah, as it is given in the title for the passage on the Manichaeans in *Al-Fihrist* (see n. 132). For the two sects which follow, see the Glossary.

⁴⁰⁶ Flügel gives al-Ajra'āniyah; the word in the translation is taken from MS 1934.

⁴⁰⁷ See "Macedonianism," *Enc. of Religion and Ethics*, VIII, 225–30.

⁴⁰⁸ This name is a guess. Homoiousians were often associated with the Macedonians. In the Arabic there is a *yā'(y)* instead of a *hā'(h)*.

⁴⁰⁹ This probably refers to some ancient sect, rather than to the medieval Ghulāt.

⁴¹⁰ Although Flügel gives *nūn(n)* as the initial letter, in MS 1934 it might be *bā'(b)*, so that this may refer to the party of Paul of Samosata, who A.D. 260 became bishop of Antioch, and preached the Adoptionist heresy; see "Samosatenism," *Enc. of Religion and Ethics*, XI, 170.

⁴¹¹ This rendering of the name follows MS 1934.

⁴¹² This may be the sect of Nicolas, although that group is named later in the list; see n. 430. Most of the names which follow differ in the various versions.

⁴¹³ Perhaps this is meant to be the Valentinians, as the points of the *shīn(sh)* might originally have represented other letters; see "Valentinianism," *Enc. of Religion and Ethics*, XII, 572.

⁴¹⁴ This probably refers to the Greek Orthodox Church.

⁴¹⁵ This name may be derived from *Āb* ("Father"), the first person of the Trinity, or it is perhaps meant to be al-Ūfiyah, signifying the Ophites. See Mansel, *Gnostic Heresies*, p. 95, "Ophitism," *Enc. of Religion and Ethics*, IX, 499.

⁴¹⁶ This spelling is from MS 1934; it might also be interpreted as al-Naghāliyah. Flügel gives al-Naqāliyah.

⁴¹⁷ The initial letter may be *zā'(z)* instead of *rā'(r)*.

⁴¹⁸ The initial letter may be *ghayn(gh)* instead of *'ayn(')*.

⁴¹⁹ Probably the Sampsaeans; see "Elkesaites," *Enc. of Religion and Ethics*, V, 267.

⁴²⁰ The different ways of giving this name are so uncertain that the spelling is surely incorrect.

⁴²¹ This may be connected with Bishop Artemas (see Carrington, *Early Christian Church*, II, 419) or with the friend of the apostle Paul (see Hastings, *Dictionary of the Bible*, I, 159).

the Nawbaṭīniyah,⁴²² the Ishāqīyah,⁴²³ the Thamāniyah,⁴²⁴ the Maronites,⁴²⁵ the Mūliyiāniyah,⁴²⁶ the Afūlinaristīyah,⁴²⁷ the Awṭāk-hīyah,⁴²⁸ the Bawālīnārīyah,⁴²⁹ the Niqālūsīyah,⁴³⁰ the Marmasīyah,⁴³¹ the Malūdīyah,⁴³² the Bāqūrīyah,⁴³³ the Adamīyah,⁴³⁴ the Nafasṭūniyah, the 'Anzūniyah, the Nafsāniyah,⁴³⁵ the Ḥabashīyah,⁴³⁶ the Dīqṭāniyah.⁴³⁷

⁴²² Possibly the adherents of the third-century theologian Novatian. See "Novatianists," *Enc. of Religion and Ethics*, IX, 399; Carrington, *Early Christian Church*, II, 468.

⁴²³ This may be a repetition of the Jacobites, or a sect named for some founder named Ishāq.

⁴²⁴ Perhaps this is meant to be al-Yamāniyah, referring to the Christians of Najrān or other places in southern Arabia.

⁴²⁵ This seems to be a repetition of the name of the Lebanese sect.

⁴²⁶ Perhaps al-Mawāliyiāniyah is the name meant.

⁴²⁷ This may refer to the sect of Apollinaris the Younger of Laodicea, who died A.D. 390; see "Apollinarism," *Enc. of Religion and Ethics*, I, 606, and "Monophysitism," VIII, 811. Cf. Carrington, *Early Christian Church*, II, 178, 224, for Apollinaris called Claudius.

⁴²⁸ Very likely the heresy of Eutyches, condemned at Constantinople A.D. 448. See "Monophysitism," *Enc. of Religion and Ethics*, VIII, 812.

⁴²⁹ Possibly the letter ṭā'(t) is meant to be zā'(z).

⁴³⁰ This almost certainly refers to the sect of Nicolas. See "Nicolaitans," *Enc. of Religion and Ethics*, IX, 363; Mansel, *Gnostic Heresies*, p. 72; Carrington, *Early Christian Church*, I, 299; Grant, *Gnosticism*, p. 43.

⁴³¹ In MS 1934 perhaps the second mīm(m) is meant to be qāf(q), so that this may refer to the heresy of Marcus, who lived in the middle of the second century A.D. See Mansel, *Gnostic Heresies*, pp. 41, 198, 242; Carrington, *Early Christian Church*, II, 231; "Sects," *Enc. of Religion and Ethics*, XI, 316 top.

⁴³² This sect may be named after Malūd in Turkeṣtān; see Yāqūt, *Geog.*, IV, 638. The spelling is from MS 1934; Flügel gives al-Malūriyah.

⁴³³ As the consonant sign is lacking, the initial letter may be nūn(n) or some other letter.

⁴³⁴ This name may be connected with one of the controversies over Adam's fall, or is perhaps meant to be al-Aramīyah, or those using Aramaic for the litany.

⁴³⁵ The name signifies "sensualists" and may refer to a sect which believed that salvation was by divine grace, so that sensual living was no hindrance.

⁴³⁶ This probably refers to the Ethiopian Copts; see "Abyssinia," *Enc. Islam*, I, 119. In MS 1934 the dot under the bā'(b) is misplaced.

⁴³⁷ Perhaps this is meant to be the Docetics; see "Docetism," *Enc. of Religion and Ethics*, IV, 832; Carrington, *Early Christian Church*, I, 308; Mansel, *Gnostic Heresies*, p. 127.

The Sects of the Khurramīyah and the Mazdakiyah⁴³⁸

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: There were two groups of the Khurramīyah. The original Khurramīyah were called the Muḥammīrah.⁴³⁹ They were dispersed among the mountain regions of Ādharbayjān,⁴⁴⁰ Armenia, the Daylam country, Hamadān, and Dīnawar, as well as between Iṣbahān and the region of al-Ahwāz. By origin these were Magians, but later their [own] sect became established. They were among the people known as Luqāṭah.⁴⁴¹ The master, the former *Mazdak*, ordered them to partake of pleasures and to pursue carnal desires, food and drinks, social intercourse and mixing together, as well as to refrain from arbitrariness with one another. For they shared their women and families, as no one of them was excluded from the women of another, nor did he himself withhold [his own women]. But along with this they exemplified deeds of kindness, refraining from killing and from causing people sorrow.⁴⁴² They had a system of hospitality which no other people had. For if they received a man as a guest, they did not exclude him from anything he desired, whatever it might be.⁴⁴³ Belonging to this cult was the latest *Mazdak*, who appeared during the days of Qubād ibn Fīrūz. *Anūshīrwān* executed him and killed his adherents.⁴⁴⁴ His record is famous. As al-Balkhī⁴⁴⁵ has dealt thoroughly with information about the Khurramīyah, their doctrines and their

⁴³⁸ For these two sects, see the Glossary. Flügel gives the first name as the Ḥaramīyah, but modern authorities give the Khurramīyah.

⁴³⁹ *Al-muḥammīrah* is a form of the word meaning "red." Nizām al-Mulk, *Siāset Namēh*, p. 291, speaks of red flags. Browne, *Literary History of Persia*, p. 312, says that it refers to wearing red as a badge.

⁴⁴⁰ See Yāqūt, *Geog.*, I, 822.

⁴⁴¹ The spelling may be *luqāṭah* or *laqāṭah*. This is the word used in Muslim law for something picked up, often applied to a foundling. The name was also used as an expression of contempt for low types of people.

⁴⁴² Literally "the causing of pains for spirits."

⁴⁴³ It is interesting to compare this passage with Polo, *Travels of Marco Polo*, XXXVIII, 106, and Pelliot, *Notes on Marco Polo*, I, 154.

⁴⁴⁴ This is probably the same Mazdak who has already been mentioned, even though he was called "the latest." Mazdak was executed about A.D. 531, which was approximately the time when Qubād was succeeded by *Anūshīrwān* as king of Persia.

⁴⁴⁵ This man must have been al-Balkhī Abū Zayd Aḥmad ibn Sahl, who was probably the author of the book which follows, even though Yāqūt, *Irshād*, VI (1), 142, does not include this title with a list of his books and it is also omitted in the passage about him in *Al-Fihrist*.

actions connected with drinking, pleasures, and worship, in the book *Sources of Questions and Answers* (*Uyūn al-Masā'il wa-al-Jawābāt*), it is unnecessary for us to mention what someone ahead of us has dealt with.

Account of the Khurramīyah al-Bābakīyah

The chief of the Khurramīyah al-Bābakīyah⁴⁴⁶ was Bābak al-Khurramī. He used to say to whomever he seduced that he was God. He instituted among the doctrines of the Khurramīyah killing, violence, wars, and mutilation, not previously known by the Khurramīyah.

The Reason for the Beginning of His Movement, His Appearance, His Wars, and His Execution⁴⁴⁷

Wāqid ibn 'Amr al-Tamīmī said, when dealing with the traditions of Bābak:

His father was a man from among the people of al-Madā'in, an oil dealer who moved to the frontier of Ādharbayjān, where he dwelt in a village called Bīlāl-Ābād in the district of Mīmadh.⁴⁴⁸ He carried his oil in a container on his back and went about among the villages of the district. He conceived a passion for a one-eyed woman, the mother of Bābak, with whom he committed fornication for a long time. When he and she were withdrawn from the village, alone in a thicket, having with them some drink in which they were indulging, at that very time women came out from the village to draw water from a spring in the thicket. When they heard a voice singing something Nabataean they sought it and pounced upon the two of them. Although 'Abd Allāh [the oil peddler] fled, they took the mother of Bābak by the hair and brought her to the town, exposing her.

⁴⁴⁶ Here again Flügel has the Hāramīyah instead of the Khurramīyah (see n. 438).

⁴⁴⁷ Compare this passage with the free translation in Browne, *Literary History of Persia*, I, 324, and Flügel, *ZDMG*, XXIII (1869), 531. See also Wright, *Muslim World*, XXXVIII, No. 1 (January 1948), 43-59, and No. 2 (April 1948), 124-31; "Bābek," *Enc. Islam*, I, 547; Mas'ūdī, VII, 123-32; Ṭabarī, *Annales*, Part 3, pp. 1171, 1186, 1301, with following passages. In order to avoid monotony in this passage, the word "said" is translated in various ways. Otherwise there is an attempt to make the translation more literal than that of Browne.

⁴⁴⁸ The village of Bīlāl-Ābād is often called al-Badhhdh; see Wright, *Muslim World*, XXXVIII, No. 1 (January 1948), 46 n. 9, and Yāqūt, *Geog.*, I, 529. See Yāqūt, *Geog.*, IV, 717, for Mīmadh, often written as Maymadh.

Wāqid said:

Then this oil dealer made a request to her father, who married him to her. He caused her to give birth to Bābak. Later he went forth on one of his trips to the mountain of Sabalān,⁴⁴⁹ where someone attacked him from the rear, wounding and killing him, so that after a moment he died. Bābak's mother then started to serve the people for wages as a wet nurse, until Bābak was ten years old. It is related that one day, when she set out to look for Bābak while he was tending some people's cows, she found him asleep under a tree. He was naked, and she observed blood under every hair on his body⁴⁵⁰ and head. But when he awoke from his sleep and stood erect, the blood which she had seen disappeared, so that she could not find it. She said, therefore, "I knew that my son would have a brilliant mission."

Wāqid said:

Bābak was in the district of Sarāh⁴⁵¹ with al-Shibl ibn al-Munaqqā al-Azdī, the care of whose animals he attended to and from whose young men he learned how to beat the tanbur. Then he went to Tabrīz, in the administrative district of Ādharbayjān, where he was employed for about two years by Muḥammad ibn al-Rawwād al-Azdī. When he was eighteen years old he returned to his mother and lived with her.

Wāqid ibn 'Amr said:

In the region of the mountains of al-Badhhdh⁴⁵² and the mountains adjoining it, there were two men with power and wealth who were barbarians won over by the Khurramīyah.⁴⁵³ They were disputing about the mastery of the Khurramīyah in the mountains of al-Badhhdh, that one of them alone might have the chiefship. One of them was called Jāwīdān ibn Suhrak, while the other, being chiefly identified by a surname, was known as Abū 'Imrān. During the summer there was war between them, but during winter the snows separated them because they blocked the mountain passes. Now Jāwīdān, who was Bābak's master, went forth

⁴⁴⁹ See Yāqūt, *Geog.*, I, 173 l. 12; III, 34 bottom.

⁴⁵⁰ MS 1934 has "body"; MS 1135 and Flügel give "breast."

⁴⁵¹ Browne, *Literary History of Persia*, I, 325 n. 2, explains that this was in Ādharbayjān. Wright, *Muslim World*, XXXVIII, No. 1 (January 1948), 46 n. 10, identifies it as ancient Sarāw and the modern Sarāb. See also Yāqūt, *Geog.*, III, 64.

⁴⁵² See n. 448.

⁴⁵³ The word translated "barbarians" is *al-'ulūj*, which signifies that they were neither Muslims nor Arabs.

from his city with two thousand sheep, heading with them for the city of Zanjān, which was one of the cities on the frontiers of Qazwīn.⁴⁵⁴ After reaching it and selling his sheep, he turned back to the mountain of al-Badhdh, where in the neighborhood of Mīmadh, snow and nighttime overtook him. So he turned aside to the village of Bilāl, Ābād⁴⁵⁵ and asked the host there to lodge him.⁴⁵⁶ Because he felt that Jāwīdān was unimportant, he [the host] proceeded to lodge him with the mother of Bābak, in spite of her lack of good food due to destitution and poverty. She got up to kindle a fire, being unable to do anything else. But Bābak attended to the servants (young men) and animals, caring for them and bringing them water. Jāwīdān, moreover, sent him to buy food for him, as well as drink and fodder. After he had brought these things, he conversed and talked with him. He found that in spite of the wretchedness of his circumstances and [the fact that] his language was indistinct, a crude vernacular, he [Bābak] was intelligent. So, as he saw that he was crafty and clever, he said to his mother, "Oh, woman, I am a man from the mountain of al-Badhdh, with brilliancy of position and wealth. As I am in need of this son of yours, hand him over to me to take with me and make him the guardian of my lands⁴⁵⁷ and possessions. Every month I will send you his wages of fifty silver coins (s., *dirham*)" She replied to him, "Surely you are the very likeness of kindness, with signs of wealth showing all over you, so my heart has trust in you. Take him with you when you leave."

Then Abū 'Imrān went forth from his mountain against Jāwīdān, engaging him in fighting, and he was defeated. After Jāwīdān had killed Abū 'Imrān, he returned to his mountain, but as he had a wound about which he was concerned, he remained in his house for three days. Then he died.

Now the wife of Jāwīdān had become passionately in love with Bābak, who had been committing adultery with her. When, therefore, Jāwīdān died, she said to him, "You are hardy and clever; he has died! I won't raise my voice about this to any of his companions. Get ready for tomorrow! I'll have a gathering of them for you and tell them that Jāwīdān said, 'I wish to die during this night, so that my spirit will go

⁴⁵⁴ See Yāqūt, *Geog.*, II, 948, and IV, 88, for Zanjān and Qazwīn.

⁴⁵⁵ See n. 448.

⁴⁵⁶ "Host" (*al-jazir*) was, in al-'Irāq, the person in a village who was responsible for entertaining strangers; see Bustānī, *Muḥīt al-Muḥīt*, I, 248 l. 13.

⁴⁵⁷ MS 1934 has *ṣunā'i* ("my laborers"), but MS 1135 and Flügel give *ḍayā'i* ("my lands"), which is probably correct.

forth from my body and enter the body of Bābak, associating itself with his spirit. He will accomplish for himself and for you something which no one else has ever accomplished and no one will accomplish after him. For he will rule the earth, slay the oppressors, and restore the Mazdakiyah. By him shall your abject [people] become mighty and by him shall your lost be uplifted." Bābak was moved with ambition because of what she said to him, rejoicing in it and preparing himself for it.

When morning came, she assembled in her presence the warriors of Jāwīdān, who said, "How is it he did not summon us and give us a charge." She replied, "Nothing prevented him from doing this except that you were scattered among your villages. If he had sent to assemble you, news about him would have spread and he did not trust the Arabs's hostility for you. So he charged me with what I am going to tell you, that you may accept it and act in accordance with it." Then they said to her, "Tell what he charged you with, for we have never had a disagreement with his command during the days of his life, nor are we going to have a disagreement with him after his death." So she answered, "He said to me, 'I am going to die during this night! My spirit will go out from my body and enter the body of this youth, my servant! I have decided to place him in authority over my companions. If I die tell them this! Anyone who disagrees with me about this, and chooses for himself what is contradictory to my desire, has no religion!'" Then they exclaimed, "We have accepted his charge to you about this youth!"

So she called for a cow and ordered that it be killed and flayed with its skin spread out. Then she placed on the skin a vessel full of wine, beside which she broke bread, placing it by the bowl.⁴⁵⁸ Then she called upon one man after another, saying, "Step on the skin with your foot, take a piece of bread, dip it in the wine, eat it, and say, 'I have placed my faith in thee, oh, spirit of Bābak, as I had faith in the spirit of Jāwīdān.' Then take the hand of Bābak, do obeisance to it and kiss it."

This they did until the time when food was made ready for her. Then, offering them food and drink, she sat him [Bābak] on her bedding⁴⁵⁹ and sat with him, openly before them. After each one of them had drunk three times, she took a sprig of basil and gave it to Bābak, who received it from her hand. That was their marriage [ceremony]. Then they [the

⁴⁵⁸ "Bowl" (*ṭast*) is used in modern times for a washbasin, but formerly must have meant a copper pan or bowl. Instead of "by," the Arabic has *fī* ("in"), but the description indicates that the pieces of bread were outside the vessel.

⁴⁵⁹ This refers to something spread out on the floor, such as a rug or mattress.

men] rose up and paid their respects to them, approving of the marriage. Foreigners and protégés were [among] those who submitted.⁴⁶⁰

The Sects Which Developed from the Sects of the Magians and the Khurramīyah in Islāmic Times

At the beginning of the 'Abbāsīd regime, before the appearance of [al-Saffāh] Abū al-'Abbās, there was a man named *Bihāfrīd* from the village of Rūwā in the region of Abrušāh.⁴⁶¹ He was a Magian who observed the five prayers without prostration and was lax about the *qiblah*. He served as a priest and called upon the Magians [to join] his sect, so that many people turned to him. When Abū Muslim sent *Shabīb* ibn Rawāḥ and 'Abd Allāh ibn Sa'īd to set forth Islām to him, he accepted Islām and joined the black.⁴⁶² But, as he served as a priest, his profession of Islām was not accepted and he was killed. There is a group belonging to his sect in Khurāsān even at this time. This is what *Ibrāhīm* ibn al-'Abbās al-Šūlī records in the book *The 'Abbāsīd Regime*, but it is Allāh who knows.⁴⁶³

The Muslimīyah⁴⁶⁴

Among the creeds which developed in Khurāsān after [the establishment of] Islām, there was that of the Muslimīyah.⁴⁶⁵ They were followers of Abū Muslim, who believed in his imamate and declared that he was alive and prospering. When al-Manšūr killed

⁴⁶⁰ "Those who submitted" is *al-musallimūn*. The word might be *al-Muslimūn* ("the Muslims"), meaning that the men who were Muslims in the ranks of Bābak were either strangers or protégés, but the first interpretation seems to be the most likely.

⁴⁶¹ For this locality in Persia, see Yāqūt, *Geog.*, I, 80. "In the region of" is, in Arabic, *min*.

⁴⁶² Black was the color of the 'Abbāsīd movement, which Abū Muslim was championing.

⁴⁶³ The Flügel version adds "with correctness" (*bi-al-ṣawāb*).

⁴⁶⁴ MS 1934 seems to give this passage more accurately than Flügel or MS 1135. Light is shed on it by the following references: Yāqūt, *Geog.*, II, 426 bottom; Mas'ūdī, VI, 186-89; Ṭabarī, *Annales*, Part 3, pp. 1285, 1287-88, 1291-92; Iṣṭakhrī, *Masālik al-Manālik* (de Goeje), p. 203; Muqaddasī, *Aḥsan al-Taqāsim*, p. 398 bottom; Jawqāl, *Al-Masālik wa-al-Manālik*, pp. 265-66.

⁴⁶⁵ Shahrastānī (Haarbrücker), Part 1, p. 293, calls this group al-Abū Muslimīyah. See also Baghdādī, pp. 75, 92.

Abū Muslim, he caused his propaganda agents and the adherents loyal to him to flee to the frontiers of the land.⁴⁶⁶

A man known as *Ishāq*⁴⁶⁷ went to the Turks in the Land beyond the River (Transoxiana), where he instituted propaganda for Abū Muslim. He claimed that Abū Muslim was detained among the mountains of al-Rayy.⁴⁶⁸ According to them he will come forth at a time about which they know. This is similar to what the Kaysānīyah assert about *Muḥammad* ibn al-Hanafīyah.⁴⁶⁹

Someone narrating this report has said, "I asked a group why *Ishāq* was called a Turk. They said it was because he entered the land of the Turks to propagandize them about the mission of Abū Muslim. One group relates that *Ishāq* was one of the 'Alawīyah, but he concealed himself among them [the Turks] by means of this sect, for he was one of the sons of *Yahyā* ibn Zayd ibn 'Alī. It was also said that he went off, fleeing from the Banū Umayyah, to roam about in the lands of the Turks."⁴⁷⁰

The author of the book *Account of the Part of Khurāsān Which Is in the Land beyond the River (Transoxiana)*⁴⁷¹ said, "*Ibrāhīm* ibn *Muḥammad*, who was acquainted with the affairs of the Muslimīyah, told us that *Ishāq* was merely a man from among the people of the Land beyond the River (Transoxiana), who was illiterate but had a following among the *jinn*, so that if he asked about anything, the answer came after a night. So when events occurred for Abū Muslim as they did,⁴⁷² he called the people to him, asserting that he was a prophet appointed by *Zoroaster* and claiming that *Zoroaster*

⁴⁶⁶ When some of the followers of Abū Muslim wished to have him become the caliph, al-Manšūr, the second member of the 'Abbāsīd dynasty, had him killed.

⁴⁶⁷ For the sect of *Ishāq*, see Baghdādī (Halkin), p. 75 n. 3.

⁴⁶⁸ See Yāqūt, *Geog.*, II, 892.

⁴⁶⁹ See "Kaysāniya," *Enc. Islam*, II, 658; Baghdādī (Seelye), pp. 35, 48, 49; Khallikān, II, 577; Mas'ūdī, V, 180, 267-68.

⁴⁷⁰ Because the 'Alawīyah were descendants of the Prophet's daughter and pretenders to the caliphate, they were feared by the ruling caliphs. This passage suggests that *Ishāq* was the son of *Yahyā* ibn Zayd ibn 'Alī Zayn al-'Ābidīn. When his father was killed, he probably sought refuge in central Asia, but this supposition cannot be proved. See "Yahyā b. Zaid al-Husaini," *Enc. Islam*, IV, 1151, and "Alids," I, 297.

⁴⁷¹ The author of this book has not been identified, but for the region see Yāqūt, *Geog.*, IV, 400; "Khorāsān," *Enc. Islam*, II, 966.

⁴⁷² Abū Muslim was killed A.D. 755.

was alive and had not died. His adherents, therefore, were certain that he was living and would not die, but would come forth to raise up this cult for them.⁴⁷³ This was among the mysteries of the Muslimīyah."

Al-Balkhī⁴⁷⁴ said, "Some people call the Muslimīyah the Khurram-dīnīyah." He also said "I have heard that we have a group of them in Balkh, in a village called Khurram-ābādī, in which it [the group] takes refuge."⁴⁷⁵

Doctrines of the Shamanīyah⁴⁷⁶

I have read [what was written] in the handwriting of a man from among the people of Khurāsān, who composed an account of Khurāsān in ancient times and of what has recently come to pass there, this passage being similar to the original record.⁴⁷⁷ He said, "The prophet of the Shamanīyah is the *Buddha*,⁴⁷⁸ and the majority of the people of the Land beyond the River (Transoxiana) were in accord with this doctrine before Islām, in ancient times. The meaning of the Shamanīyah is related to *shamani*,⁴⁷⁹ and these were the most exalted⁴⁸⁰ people of the earth and the religions. That was because the Buddha prophesied to them, teaching them that the principal thing which is illegal and forbidden for a man to believe in and practice is the saying of *lā*, in connection with all things.⁴⁸¹

⁴⁷³ Evidently Ishāq stirred up followers of Abū Muslim to believe that he had not been killed, but like Zoroaster was still alive and would come back to make his adherents powerful.

⁴⁷⁴ See n. 445.

⁴⁷⁵ It is quite likely that some of the heretical Khurramīyah, fugitives in a town of Balkh, may have joined the new revolutionary sect of the Muslimīyah.

⁴⁷⁶ For this sect, see the Glossary.

⁴⁷⁷ The word "original record" (*al-dustūr*) probably indicates that there was an ancient source from which the passage was quoted.

⁴⁷⁸ In the Arabic text the name is given as Buwāsaf in MS 1934 and Budāsaf in the Flügel version. The prophet referred to is evidently the Buddha. For further information see "Būdāsaf" in the Glossary.

⁴⁷⁹ For the Shamanīyah, see Glossary.

⁴⁸⁰ "Most exalted" (*asmā*) is taken from MS 1934. Another possibility is *askhā* ("most generous"), given in MS 1135 and Flügel; this would be logical if the members of the cult were forbidden to say "no" (see following note).

⁴⁸¹ *Lā* means "no." If this word is correct, the prohibition against saying "no" may refer to the doctrine that members of the sect were not supposed to refuse alms to Buddhist monks, perhaps also to guests and strangers. It is more likely, however,

They are in accord with this both in speaking and acting, for the saying of *lā* with them is an act of Satan and their doctrines about Satan ————.⁴⁸²

that the word is meant to be *anā*, the first person pronoun, "I." Among the things which the Buddhists are commanded to avoid are the Ten Fetters, which bind men to the wheel of existence. The first fetter which must be avoided is belief in the existence of "self." Thus, acknowledging the existence of the ego and using the pronoun "I" would be prohibited. See Monier-Williams, *Buddhism*, pp. 43, 127; Noss, *Man's Religions*, p. 174.

⁴⁸² Flügel and MS 1135 insert *daf* ("warding off") before Satan, but MS 1934 omits this word. The remainder of the passage is evidently incomplete. It is likely that the original manuscript from which this was quoted was torn off at this point.

In the name of Allāh, the Merciful, the Compassionate

The Second Section of the Ninth Chapter

of the book Al-Fihrist, with accounts of the scholars and the names of the books which they composed. This chapter comprises sects and doctrines.

The Doctrines of India

"I read in a section, which I translated, this statement: 'Baok. In it are the sects and religions of India. I transcribed this book from a book among the books, on Friday the third of al-Muharram [the first Muslim month], during the year two hundred and fifty-nine [A.D. 863/64].'"¹

I do not know who wrote this statement, which is in this book, except that I saw it written in the handwriting of Ya'qūb ibn Ishāq al-Kindī, letter for letter. There was under this translation of this statement, in the words of the writer, "Some of the theologians have said that Yahyā ibn Khālīd al-Barmakī sent a man to India, so that he might bring him the medicinal plants found in that land and also write for him about the religions. So he wrote this book for him."²

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: He who knew about the subject of India during the Arab regime was Yahyā ibn Khālīd,

¹ As the Arabic text does not supply quotation marks, it is impossible to be sure which parts of this account are quoted. It is likely that this book was translated by some unknown scholar, copied by Ya'qūb ibn Ishāq al-Kindī, and then used by al-Nadīm to form the basis of the account of Indian sects which follows in the succeeding paragraphs. As it took some time for books to be copied and distributed, al-Nadīm evidently had not come across the accounts of India given by al-Mas'ūdī, Abū Zayd al-Balkhī, al-Iṣṭakhri, al-Ḥasan ibn Yazīd al-Sirāfi, and al-Muqaddisī, all of whom must have written their books during the lifetime of al-Nadīm, or during the decades just preceding his birth.

² MS 1135 omits this paragraph, as well as the one which follows.

with also a group of the *Barmak* family. So it is quite likely that this statement is correct, if we relate it to what we know from the accounts of the members of the Barmak family, with their concern for India and their causing the scholars of its medicine and its doctors to be present [in Baghdād].³

The Names of the Places of Worship in the Land of India, with a Description of the Buildings and the State of the Idols⁴

The greatest of the buildings is the edifice at Mānkīr, which is a parasang in length. Mānkīr is the city in which there is the Balharā.⁵ It is forty parasangs long, [made] of teak, palm, and other sorts of wood.⁶ It is said that there are a thousand thousand elephants there to transport the goods of the common people. At the king's stable there are sixty thousand elephants, and one hundred and twenty thousand elephants belong to the [cloth] bleachers there.

In the building of the idols, there are about twenty thousand idols made of a variety of materials, such as gold, silver, iron, copper, brass, and ivory, as well as crushed stones adorned with precious jewels.

Every year the king goes to this building. He walks from his palace and then returns riding. In it there is an idol made of gold, the height of which is twelve cubits. It is on a throne of gold, under the center of a golden dome, all adorned with jewels—pearls⁷ and precious stones; red, yellow, blue, and green.⁸ They slay sacrificial victims for this idol, and

³ Flügel omits the words "so it is quite likely that this statement is correct, if we relate it to what we know from the accounts of." Flügel also confuses other words in this passage. The translation is taken from MS 1934.

⁴ "Idols" (*al-bidadah*) evidently refers to idols in general, rather than specifically to Buddhist ones. Most of the material under this heading is evidently a quotation. See n. 17 for the end of the quotation.

⁵ Mānkīr was the ancient Mānyakheta and modern Mālkhed, northwest of Hyderabad in the Deccan. See Smith, *Early History of India*, p. 387; Yāqūt, *Geog.*, III, 444 l. 7; Mas'ūdī, I, 162, 177-78, 374, 381-83; Ḥasan ibn Yazīd, *Akhbār al-Šin wa-al-Hind*, p. 12. "Parasang" represents different distances in different vernaculars. Here it cannot have been a very long distance. The Balharā (Bulahrā) was the dynastic title of the most important king in India during the tenth century. For this passage, see Ferrand, *Voyage du marchand arabe Sulaymān*, pp. 47 ff.

⁶ Flügel and MS 1135 have *al-qanā* ("dates"), which is here translated as "palm," but MS 1934 has *al-fanā*, which is the tree called *Solanum hortense*. The passage probably refers to the city as a whole.

⁷ "Pearls" is given as the translation for *al-abyaḍ al-ḥabb*.

⁸ The word translated as "precious stones" is *al-yāqūt*, which here seems to be used in a general way, though it usually means "rubies."

there is a certain day of the year, known to them, when they go furthest in making offerings of themselves as well.⁹

There is a building at al-Mūltān, which building is said to be one of the seven temples.¹⁰ In it there is an iron idol which is seven cubits in length. It is under the center of a dome which magnetic stones support with balanced pressure on all sides. It is said that it leans to one side because of some injury. This temple is at the foot of a mountain. The height of its dome is one hundred and eighty cubits. The people of India make pilgrimages to it by land and sea from the farthest parts of their country. The road to it from Balkh is a straight one, for the regions of al-Mūltān are near to the districts of Balkh. On top of the mountain, as well as at its foot, there are houses for devotees and ascetics, as well as places for sacrificial victims and offerings. It is said that there is never a spare moment or a single hour when there are no people going there as pilgrims.

They have two idols, one of which is called Jun-bukt and the other Zun-bukt.¹¹ Their forms are carved out of the sides of a great valley, cut from the rock of the mountain. The height of each one of them is eighty cubits, so that they can be seen from a great distance.

He said:¹²

The people of India go on pilgrimages to these two [idols], bearing

⁹ "Offerings of themselves" may refer to Hindu human sacrifices, the burning of widows, or to dedication to some fraternity or priesthood. See Dubois, *Hindu Manners, Customs, and Ceremonies*, pp. 645-48.

¹⁰ The word *bayt* is translated as "building" or "temple" according to which interpretation seems most suitable. Mūltān (Mūlastāna) is on a fork of the Indus River in the western part of the Punjab. See Balfour, *Cyclopaedia of India*, II, 1007; Jackson, *History of India*, III, 9 ff.; Mas'ūdī, I, 151, 154, 207, 374-78; IV, 96; Yāqūt, *Geog.*, III, 457 l. 4; IV, 629; Bīrūnī, *Alberuni's India*, I, 116; II, 184; Fidā', *Taqwīm al-Buldān*, p. 351; Iṣṭakhrī, *Masālik al-Mamālik* (de Goeje), pp. 172-78; Idrīsī, *India*, pp. 49 ff., 96, 149; Ḥawqal, *Oriental Geography*, p. 154.

¹¹ These were the famous images of Bāmiyān (Bamian), eighty miles northwest of Kābul. In some books the idols are called Surkh-but and Khink-but, meaning "gold" ("red") and "white" idol. For pictures and accounts of these rock carvings, see Hackin, *Bamian*, pp. 38 ff.; Godard, *Antiquités bouddhiques de Bāmiyān*, pp. 11 ff., 86, and Plates I-XIII, XXIX; Williams, *National Geographic Magazine*, LXIV, No. 6 (December 1933), 741, 745; "Bāmiyān," *Enc. Islam*, I, 643; Watters, *On Yuan Chwang's Travels in India*, I, 118-19. See also Hackin, *Nouvelles Recherches*, Plates II, III; Iṣṭakhrī, *Al-Masālik wa-al-Mamālik* (Ḥinī and Ghurbāl), p. 156; Ḥawqal, *Oriental Geography*, pp. 213, 225-28; Fidā', *Taqwīm al-Buldān*, p. 455; Yāqūt, *Geog.*, I, 481.

¹² "He said" evidently refers to the author of this long passage, which al-Nadīm found copied in the handwriting of al-Kindī.

with them offerings, incense, and fragrant woods. If the eye should fall upon them from a distance, a man would be obliged to lower his eyes, overawed by them. If he is lacking in attention or careless when he sees them, it is necessary for him to return to a place from which he cannot view them and then to approach them, seeking them as the object of his attention with reverence for them.

A man who has been an eyewitness of them told me that the amount of blood which is shed beside them is not small in quantity. He asserted that it might happen that perhaps about fifty thousand or more might offer themselves, but it is Allāh who knows.¹³

They have a building at Bāmiyān¹⁴ on the frontiers of India, where it borders on Sijistān. Ya'qūb ibn al-Layth reached this locality when he sought to invade India. The idols which were sent to the City of Peace [Baghdād] from that locality of Bāmiyān were transported at the time of its invasion. Ascetics and devotees occupy this great building. In it there are idols of gold adorned with precious stones, the number of which is unknown and to which no praise or description can do justice. The people of India go there on pilgrimages by land and sea from the furthest town (regions) of their country.

At Faraj¹⁵ there is the House of Gold, a building about which there is a difference of opinion. Some say that it is a stone building, containing idols, and that it is called the "House of Gold" because the Arabs took a hundred *buhār*¹⁶ of gold from it when they invaded this place during the days of al-Ḥajjāj.¹⁷

Abū Dulaf al-Yanbū'ī, a traveler, told me that the building which is known as the House of Gold is not this one.¹⁸ The building is in

¹³ If this statement refers to human sacrifices, it must be connected with the Hindus rather than the Buddhists; see n. 9 and Eliot, *Hinduism and Buddhism*, I, 69; II, 288-89. It may be that the passage confuses sacrifice with the dedication of men to lives in the Buddhist monasteries.

¹⁴ See n. 11.

¹⁵ Yāqūt, *Geog.*, III, 869, says that Faraj is the name for the House of Gold at al-Mūltān; see also Idrīsī, *India*, p. 51.

¹⁶ *Buhār* was the name of a measure. Richardson, *Dictionary*, p. 299, says that it was equal to 400 pounds. Dozy, *Supplément*, I, 121, says it is a bag for measuring. Bustānī, *Muḥīt al-Muḥīt*, I, 135, describes it as a larger measure.

¹⁷ It is likely that the quotation begun with the second heading of this section ends here, and that Abū Dulaf gave the following information to al-Nadīm in person.

¹⁸ Abū Dulaf Mi'sar ibn Muhallil was sent on a mission to India, A.D. 942. He probably died at Baghdād about the time when *Al-Fihrist* was being completed.

the wild parts of India, in the territories of Makrān and Qandahār.¹⁹ Nobody reaches it except the devotees and ascetics of India. It is built of gold. Its length is seven cubits and its width the same. Its height is twelve cubits and it is adorned with varieties of precious stones. In it there are idols made of red rubies and other marvelous precious stones, and it is adorned with glorious pearls, each one of which is like a bird's egg or even larger. He [Abū Dulaf] asserted that reliable authorities from among the people of India told him that the rain draws away from the top of this building, as well as from the right and left [sides], so that it does not strike it. In the same way the stream in flood avoids it, flowing to the right and left. He said, "One of the Indians said that if anyone sick with any disease whatsoever, sees it, Allāh, may His name be glorified, cures him." He also said, "When I examined this matter, there was disagreement about it. Some of the Brahmans stated to me that it is hanging between Heaven and earth without support or suspension."

Abū Dulaf said to me, "The Indians have a temple at Qimār. Its walls are made of gold and its roofs with beams of Indian lumber, the length of each timber being fifty cubits or more. Its idols, niches, and its parts faced in worship have been adorned with glorious pearls and precious stones." He said, "A reliable person told me that in the city of al-Ṣanf they have a temple other than this one. It is an ancient temple in which all of its idols speak with the worshipers, answering everything about which they are questioned." Abū Dulaf [also] said, "At the time when I was in India, the king of the government of al-Ṣanf was named Lājīn." The Najrānī monk told me that the king at the present time is a monarch known as King Lūqīn, who desired al-Ṣanf. He devastated it and became ruler over its people.²⁰

¹⁹ See Yāqūt, *Geog.*, III, 445 ff. for an account of Abū Dulaf. Makrān is west of modern Karachi. See Hawqal, *Oriental Geography*, pp. 138-41; Bīrūnī, *Tahqīq mā li-al-Hind*, p. 167 l. 10; Yāqūt, *Geog.*, IV, 612-14. Qandahār (Qunduhār) is in southern Afghanistan, and can easily be confused with Ghandār, nearer to modern Bombay. See Balādhurī, *Futūḥ al-Bulḍān*, p. 610; Yāqūt, *Geog.*, IV, 183; Le Strange, *Lands of the Eastern Caliphate*, p. 347; Idrīsī, *India*, pp. 66, 159.

²⁰ For details about the Najrānī monk, see n. 39. He was probably the source of the "Statement about the Buddha" which follows. The most reasonable explanation for this paragraph is that it refers to Indochina, and that the names are as follows:

Statement about the Buddha, from a Source Other than the Book [Transcribed] in the Handwriting of al-Kindī²¹

The people of India disagree about this [subject]. One party asserted that he [Buddha] was the likeness of the Creator, may His greatness be exalted. Another group said that he was the likeness of his apostle [sent] to them. Then they disagreed at this point. One sect (party) said that the apostle was one of the angels. Another sect stated that the apostle was a man among the people. Then a group said that he was a demon among the demons, while [another] sect stated that he was a likeness of the Būdāsaf, the wise, who came to them from Allāh, may His name be glorified. Each sect among them has a ritual for worshiping and exalting him.²²

Some of their trustworthy people have said that each one of their communities has an image to which people go so as to worship and exalt it. Al-Budd (Buddha) is a generic term, while *al-aṣṇām* (idols) signifies [different] "kinds." The description of the greatest Buddha is that of a man seated on a throne, with no hair on his face and with his chin and mouth sunk [close] together. He is not covered by a

Qimār (Qamār) is probably meant to be Khmer, the name for the dynasty and kingdom of Cambodia which flourished at the time when *Al-Fihrist* was being written. Al-Ṣanf is probably Champa (Tchampa), the ancient kingdom of southern Annam. Lājīn seems to be confused with Rājēn and meant to be Rajendravarmān, the king of Qimār, who made himself master of al-Ṣanf A.D. 944-52. Lūqīn is very likely meant to be Lung-pien of Tonkin, southeast of Hanoi near the mouth of the Song-koi River. Lung-pien established rule over al-Ṣanf toward the end of the tenth century.

For these places, see Miṣ'ar ibn Muḥallil, *Al-Risālah al-Thānīyah*, p. 7; Grousset, *L'Asie Orientale*, pp. 371 (map), 398; Grousset, *Histoire d'Extrême Orient*, II, 559 bottom, 562-63; "Cochin-China," *Enc. Brit.*, VI, 621; "Cambodia," *Enc. Brit.*, V, 84; Ferrand, *Voyage du marchand arabe Sulaymān*, pp. 98-102; Mas'ūdī, I, 72, 169-75, 330, 341-43; Yāqūt, *Geog.*, IV, 173; Fidā', *Taqwīm al-Bulḍān*, p. 369; Fidā', *Géographie d'Aboulféda*, I, cdxv-cdxvi; Reinaud, *Relations des voyages*, pp. 97 ff.; Renaudot, *Ancient Accounts of India and China*, I, 63 ff.; Ḥasan ibn Yazīd, *Akhbār al-Ṣīn wa-al-Hind*, p. 45 l. 37; Idrīsī, *Wasf al-Hind*, pp. 20, 76, 81; Idrīsī, *India*, pp. 35, 69, 72, 90, 99, 113, 128, 157, 161. It should be mentioned that some of these references connect Qimār (Qamār) with Comorin in southern India.

²¹ The passage under this heading, with the possible exception of the last two sentences about the image with four faces, seems to refer to the Buddha himself.

²² For the use of Būdāsaf, see the Glossary.

robe and he is as though smiling. With his hand he is stringing thirty-two [beads].²³

A trustworthy person has said that there is an image of him in every house. These are made of all kinds of materials, according to the status of the individual. They are of gold adorned with different jewels, or of silver, brass, stone, or wood. They exalt him as he receives them, facing either from east to west, or from west to east, but for the most part they turn his back to the east, so that they face themselves toward the east. It is said that they have this image with four faces, so fashioned by engineering and accurate craftsmanship that from whatever place they approach it, they see the full face and the profile perfectly, without any part of it hidden from them. It is said that this is the form of the idol that is at Mūltān.²⁴

Al-Mahākālayah,²⁵ from What Is [Written] in the Handwriting of al-Kindī

They have an idol named Mahākāl which has four hands and is sapphire in color, with a great deal of lank hair on its head. It bares its teeth, its stomach is exposed, and on its back is an elephant's skin dripping blood. The legs of an elephant's hide are tied in front of it. In one of its hands is a great serpent with its mouth open, in another is a rod, in the third there is a man's head. It has the fourth hand uplifted. Two snakes are in its ears, like earrings, and two huge serpents, which have wrapped themselves around it, are on its body. On its head there is a crown made of skull bones, and it

²³ Some Buddhists followed the custom of the Siva worshipers, using a rosary with thirty-two beads. However, as a rule, the Buddha is represented with a lotus flower rather than a rosary. See "Rosaries," *Enc. of Religion and Ethics*, X, 848, 850 top; for pictures of Buddhist idols, see Silva-Vigier, *Life of the Buddha*, Plates 67, 85, 96, 143.

²⁴ These two final sentences may not refer to the Buddha, although he is sometimes represented with numerous heads. The well-known four-faced figure was Chaturānana, representing Brahma, while the idol at Mūltān was connected with sun worship. See "Images and Idols," *Enc. of Religion and Ethics*, VII, 123, 144. For Mūltān, see n. 10 and Eliot, *Hinduism and Buddhism*, III, 453.

²⁵ Evidently these were worshipers of the Great Kāla, the male deity Mahā-Kāla, rather than his female consort, as at the end of the paragraph the idol is referred to as masculine. See "Brahmanism," *Enc. of Religion and Ethics*, II, 812; Shahrastānī (Haarbrücker), Part 2, p. 368; Monier-Williams, *Brahmanism and Hinduism*, pp. 82, 188; Eliot, *Hinduism and Buddhism*, III, 169; Bīrūnī, *Alberuni's India*, p. 202.

has a necklace also made of them. They claim that it is a demon from among the devils, meriting worship because of its great power and its possession of qualities which are praiseworthy and lovable, as well as despised and abhorred, and also because of its giving and refusing, doing good and committing evil. It is, moreover, their refuge during times of adversity.

Among Them Are Members of the Sect of the Dinabaktanīyah (Sun Worshipers)²⁶

They are worshipers of the sun, for which they have made an idol on wheels.²⁷ The supports of the cart are four horses, and in the hand of the idol there is a jewel the color of fire. They claim that the sun is the king of the angels, deserving devotion and worship. They prostrate themselves in front of this idol and walk around it with incense and stringed instruments.²⁸ This idol has estates and revenues, as well as temple servants and retainers to care for its upkeep and the maintenance of its estates. It is worshiped three times a day, with the expressions of speech (forms of litanies) which they have for it.

There come to it persons with maladies—leprosy, leprous skin, lameness, and other distressing forms of illness. They stand by it and spend nights beside it, worshiping, making supplication, and praying that it may cure them. They neither eat nor drink, but fast for it. Thus the sick person continues, until in his sleep he sees someone saying to him, "Thou hast been cured, the desire has been attained!"

²⁶ As this sect and the ones which follow are not well known and the names are incorrectly transliterated into Arabic from the Sanskrit, without consonant and vowel signs, an attempt to identify them can only be guesswork. The Arabic term for the Sun Worshipers very likely comes from *āditya* ("sun") and *bhakta* ("devotees"), with the common Arabic ending *niyah* added to the Sanskrit names. The sun god worshiped at Mūltān was Āditya. The first name is abbreviated, so instead of *āditya* it may be *dina*, which sometimes implies "the splendor of the sun." See Idrīsī, *India*, pp. 96, 148–49; Bīrūnī, *Alberuni's India*, I, 116, 291; Monier-Williams, *Brahmanism and Hinduism*, pp. 87 n. 1, 97; Shahrastānī (Haarbrücker), Part 2, p. 366; "Brahmanism," *Enc. of Religion and Ethics*, II, 805; "Nature," *ibid.*, IX, 230; "Ormazd," *ibid.*, IX, 568; Flügel edition, p. 348 n. 1.

²⁷ "Wheels" is *ajal*, which seems to be correct, although in the account of the Moon Worshipers, Shahrastānī (Haarbrücker), Part 2, p. 367, has *'ijl* ("calf").

²⁸ "Stringed instruments" is *al-mazāhir wa-al-ma'āzif*.

Then it is said that the idol has spoken to him in his sleep, so that he has been cured and returned to good health.

Among Them Are Members of the Sect of the Chandrabheknīyah (Moon Worshipers)²⁹

They are worshipers of the moon. They say that the moon is one of the angels, meriting exaltation and worship. According to their ordinances, they worship it as an idol mounted on a cart. Four ducks draw the cart, and in the hand of this idol there is a jewel called Moon Devotion.³⁰ It is a part of their religion to bow down to it and worship it, as well as to fast for half of every month. They do not break the fasting until the moon rises, when they come to their idol with food, drinks, and milk. They make supplication to it, looking up to the moon and praying to it for what they need. When the moon appears as a crescent at the beginning of the month, they go up to the housetops, gazing at the moon and burning incense. When it appears they call upon it, making supplication to it. Then they descend from the roofs for food and drink, joy and merry-making. They do not look at it except when its faces are beautiful.³¹ In the middle of the month, when they have finished breaking the fast,³² they start dancing, games, and [playing] musical instruments, in the presence of the moon and the idol.

²⁹ The Arabic term may refer to *Canrabhāgā*, the old name for the Chenab River, where there was a great temple, but it is much more likely that it is an attempt to transliterate the Sanskrit words *candra* (*chandra*) meaning "moon," and *bhakti* ("devotion"), with the Arabic ending *nīyah*. See Eliot, *Hinduism and Buddhism*, III, 453; Watters, *On Yuan Chwang's Travels in India*, II, 254; Monier-Williams, *Brahmanism and Hinduism*, pp. 108, 343; Shahrastānī (Haarbrücker), Part 2, p. 367; Defrémery, *Journal asiatique*, IV (August 1844), 128.

³⁰ Instead of "mounted on a cart," Shahrastānī (Haarbrücker), Part 2, p. 367, has "in the form of a calf." In the translation the name of the jewel is given as "Moon Devotion" (*Chandra-bhakti*), although in the Arabic text the spelling seems to be something like *Jandarkit*.

³¹ The Arabic is literally "except on beautiful faces." This may refer to times when certain faces or quarters of the moon indicate festival times, or perhaps to times when the moon is clear.

³² Both MS 1934 and MS 1135 omit the words "breaking the fast," probably a mistake.

Among Them Are Members of the Sect of the Anshīyah (Abstaining from Food),³³ Meaning Those Restricted from Food and Drink

Among Them Are the Members of the Sect Called Bakrananīyah (Shackled),³⁴ Meaning the Shackling of Themselves with Iron

Their ordinances are that they must shave their heads and beards, and make naked their bodies except for their private parts. It is not in accord with their ordinances to recognize anyone or to speak to him unless he has entered their sect. They command whoever enters into their faith to offer alms, thereby to be humbled. A person who enters their faith does not shackle himself with iron until he reaches the grade in which he is worthy of so doing. The shackling of themselves is from their waists up to their chests, so as not to tear their stomachs. They assert that this is the result of great learning and mastery of the intellect.

Among Them Are Members of a Sect Called the Kankāyātrah (Ganges Pilgrims)³⁵

The people of this doctrine are distributed throughout all of the regions of India. According to their ordinances, if a person commits an important sin, he must start out from far or near [and travel] until he washes in the River Ganges, so as thereby to become purified.

Among Them Are the Members of a Sect Called the Rājamarīyah (King Servers)³⁶

They are partisans of the kings. According to the ordinances of their faith, they must help the kings. They say, "God, the Creator,

³³ The Arabic is probably meant to be the Sanskrit *an-āsin* ("not eating"). See Flügel, *ZDMG*, XXII (1868), 737, for an early study of these names.

³⁴ This name cannot be identified. The Sanskrit word for "shackled" is *baddha*, and it is possible that the Arabic is meant to be *al-Baddhanīyah* (*Baddha* plus the Arabic ending, *nīyah*). In that case the dot on the *dhāl* (*dh*) has been so carelessly written that it makes the *dāl* (*d*) coming before it look like a *kāf* (*k*). This letter *dhāl* (*dh*) is written like a *rā* (*r*). Cf. Shahrastānī (Haarbrücker), Part 2, p. 361.

³⁵ The Indian name for the Ganges is *Ganga*. In the Arabic text the name is badly written, but it must be an attempt to indicate the *Ganga*. The *g* is transliterated as *kāf* (*k*), as is also the case in Mas'ūdī, II, 80, and Baṭūṭah, *Tuhfat al-Nazzār*, IV, 212. The word after *Ganga* is evidently *yātrā*, a Sanskrit word used for a person going on a pilgrimage.

³⁶ The garbled Arabic appears to be a crude transliteration of the Sanskrit *Rājamarītya* ("King Servers"). In the Arabic, possibly the *m* (*mīm*) is meant to be *b* (*bā*).

Blessed and Almighty, made them kings, so that if we are slain in obeying them, we shall go to the Garden [of Paradise]."

Among Them Are the Members of a Sect

According to its ordinances they let their hair grow long, twisting it on their faces. All sides of their heads are covered, their hair hanging down to an equal extent on the different sides of the head. According to their ordinances, they do not drink wine. They have a mountain called Jūr'ān³⁷ to which they make pilgrimages. When they leave for the pilgrimage they do not enter inhabited places along the way. If they go forth and meet a woman, they flee from her. They have a large temple, containing an image, at this mountain to which they make their pilgrimages.

The Doctrines of China³⁸ and Some Accounts of Them

What was told me by the Najrānī monk who came from China during the year three hundred and seventy-seven [A.D. 987/88].

This man was one of the people of Najrān, whom the Catholicos sent to China about seven years ago.³⁹ He took with him five Christian men from among those who stood for the cause of the faith. This monk and another one returned from the group after

³⁷ MS 1934 and Flügel both give a form which might be Jūr'ān, whereas MS 1135 has what is probably meant to be either Jūr or Jawr. The word probably refers to Guru, the summit of Mt. Abu, where the Aghori ascetics had a center. It is also possible, but not as likely, that the proper name refers to the sacred Gauri region around Mt. Kailāsa in Tibet, a famous place for pilgrims. See Flügel, *ZDMG*, XXII (1868), 737; "Abu," *Enc. of Religion and Ethics*, I, 51; "Aghori," *ibid.*, I, 211; "Kailās Kailāsa," *ibid.*, VII, 637.

³⁸ The translation follows MS 1934. Flügel gives "doctrines of the people of China." The literal translation of the next clause is "and something from their traditions (*akhbār*)."

³⁹ The Catholicos must have been Nestorian, as other patriarchs were not permitted to live at Baghdād. As it is unlikely that any Christians who might have remained in southern Arabia were Nestorians, this name evidently does not refer to the original Najrān in the Arabian peninsula, but to the colony of the same name two days south of al-Kūfāh, founded by refugees from southern Arabia during the reign of the second caliph. See Yule, *Cathay*, I, 113-14; Yāqūt, *Geog.*, IV, 757; "Nestorians," *Enc. Brit.*, XIX, 407. Fidā', *Géographie d'Aboulfēda*, I, cdxvi, says the monk left for China about A.D. 980. He returned 987-88. During this period the Sung emperor T'ai Tsung (A.D. 960-88) was trying to unify the kingdom. See Latourette, *The Chinese*, p. 227; Grousset, *L'Asie Orientale*, p. 263 ff.

six years. I met him in Dār al-Rūm, behind the Church.⁴⁰ I saw a young man of handsome appearance, who spoke little unless he was questioned. I asked him why he had set forth on this [journey], and the reason for his lingering for this long period of time. He told me about the things he had met along the way which had delayed him, and said that the Christians who used to be in the land of China had disappeared and perished for various reasons,⁴¹ so that only one man remained in the entire country. He mentioned that they had had a church there which was destroyed. He said, "When I saw that there were none to whom I could give support in their religion, I returned in less time than I had gone."

When making his remarks, he said, "Sea voyages have changed and sea travel degenerated, so that the persons who understand these things are few in number. Accidents have made their appearance, with fear and with islands to bar the voyages, so that only a person willing to brave dangers undertakes travel."

He related that the name of the city of the king, in which the king dwelt, was Tājūyah. The kingdom belonged to two rulers, but one of them died and the other remained.⁴² He said, "The symbol of eminence for whoever enters the presence of the kings in their services is the *bushān*, which is a piece of horn on which there are natural designs. An *awqiyah* [of this horn] reached the value of five *mann* of gold. But the king who remains has done away with this and permitted them to enter into his presence with girdles of

⁴⁰ Dār al-Rūm ("the Court of the Greeks") was used to designate the Christian quarter of Baghdād on the East Bank. It was used in a special way for the area near a caravanserai frequented by Christian merchants, near the great church and monastery built by the Nestorians in the late eighth century. See Yāqūt, *Geog.*, II, 662; Levy, *Baghdad Chronicle*, pp. 67, 162; Le Strange, *Baghdad*, pp. 207-8, and p. 213, which gives a free translation of the passage.

⁴¹ The idiom translated "for various reasons" is *bī-ashāb*; the exact meaning is not certain. The church referred to in the following sentence was very likely the Nestorian church at Ch'ang-an.

⁴² Tājūyah is probably T'ai-yuan in Shansi, the Tājah of Idrīsī. It was captured by the Sung king A.D. 976 and became the northern capital. The two kings were probably Chao K'uang-yin (T'ai Tsu) of the Sung dynasty and his brother, Chao Kuei (T'ai Tsung), who became the sole monarch when the brother died, A.D. 976. See Grousset, *L'Asie Orientale*, pp. 263 ff; Grousset, *Histoire d'Extrême Orient*, I, 369-70; Latourette, *The Chinese*, p. 227; Yule, *Cathay*, I, 114; Emin, *Diary*, pp. 264 n. 984, 268.

gold and similar things. Thus the value of this [horn] has depreciated, until an *awqīyah* of it is worth only an *awqīyah* of gold or even less."⁴³

The monk said, "When I asked about this horn, the philosophers and wise men of China recorded, with regards to the animal to which this horn belongs, that when the young is born, there appears on its horn an image of the first thing which appears to it as it comes from the womb." He [also] said, "The things marked on it are for the most part flies and fish." I said to him, "They say that it is the horn of the rhinoceros." He replied, "It is not as they say, for it is one of the animals of that country." He went on to say, "It has been said to me that it is a beast of the land of India, which is the real truth."⁴⁴

He said, "In every city of China there are four officers. One of them is called *lānjūn*, which means *amīr al-umarā'* (chief of chiefs), and the name of another is *ṣarāṣibah*, which means *amīr al-jaysh* (chief of the army).⁴⁵ There is a place in which there is the greatest idol, which is an image of the *baghbūr* at Baghrān,⁴⁶ in the kingdom of the land of Khānfū.⁴⁷

⁴³ Richardson, *Dictionary*, p. 204, gives the *awqīyah* as equal to one ounce; p. 1495 gives the *man* as equal to two pounds or more. The values of these weights are different in different regions; it is impossible to know what they represented in China.

⁴⁴ This was evidently the rhinoceros of Indochina or of Indonesia. See Ferrand, *Voyage du marchand arabe Sulaymān*, pp. 50, 54, 141; Reinaud, *Relations des voyages*, I, 61 bottom.

⁴⁵ *Lānjūn* is the Chinese *lang-chung* ("secretary"). *Ṣarāṣibah* is probably incorrectly transliterated, as it does not resemble a Chinese word.

⁴⁶ The word *baghbūr* is similar to the Persian *faghfūr* (*facfūr*) meaning "Son of Heaven," also similar to the Chinese *t'ien-tzu* and the Indian *bhagaputra*; see Pelliot, *Notes on Marco Polo*, II, 652. Baghrān has not been identified. It was probably the ancestral tomb center of the rulers in the north. One can see more recent tombs, similar to this ancient one, north of Peking at the Ming Tombs. The text explains that the greatest idol is an image of the *baghbūr*. In a tomb shrine there was apt to be a portrait of the ruler, set in a side chamber, and perhaps also a large tablet. The "image of the *baghbūr*" perhaps refers to one of these rather than to a statue, though it is possible that there was a statue of the king during the tenth century. For this passage, see Yule, *Cathay*, I, 141, 256; Ferrand, *Voyage du marchand arabe Sulaymān*, p. 62; "China," *Enc. Islam*, I, 842; Mas'ūdī, I, 306; Reinaud, *Relations des voyages*, I, 45; II, 30; Hasan ibn Yazīd, *Akhbār al-Ṣin wa-al-Hind*, pp. 20, 61, sect. 45 n. 3; Polo, *Book of Ser Marco Polo*, II, 148 n. 1.

Among the cities of China there are Hanjūn, Sībūn, and Janbūn.⁴⁸ He [also] said, "The meaning of *baghbūr* in the language of China is the 'Son of Heaven,' that is, 'descended from heaven.' Jiki the Chinese told me this in the year three hundred and fifty-six [A.D. 967]."⁴⁹

I Asked the Monk about Doctrine

He said, "Most of them are dualists and Shamanīyah." He [also] said, "Their common people worship the king, exalting his image, which has a great building in the city of Baghrān.⁵⁰ It is about ten thousand cubits (*dhira'*) each way [square]. It is built of varieties of stones, baked bricks, gold, and silver. Before reaching it, the person seeking it beholds different kinds of idols, statues, images, and fabulous creatures, which surpass the imagination of the person ignorant of how they are [made] and of what their purpose is." He said to me, "By Allāh, oh, Abū al-Faraj [al-Nadīm], if one of us Christians, Jews, or Muslims should exalt Allāh, may His name be magnified, as these people exalt the image of their king, to say nothing of his own person, why Allāh would cause rain to fall for him. For if they behold it, there comes to them such agitation, trembling, and emotion, that any one of them might lose consciousness for a number of days."

⁴⁷ Khānfū was Canton (Kwang-chau). See Khurdādhbih, *Al-Masālik wa-al-Mamālik*, Arabic, p. 69 and French, p. 49; Faqīh, *Kitāb al-Buldān*, p. 13 l. 5; Mas'ūdī, I, 311-13; Hasan ibn Yazīd, *Akhbār al-Ṣin wa-al-Hind*, p. 6 l. 14; Yule, *Cathay*, I, 86, 89, 129; "China," *Enc. Islam*, I, 841-43; Ferrand, *Voyage du marchand arabe Sulaymān*, pp. 18-19.

⁴⁸ Hanjūn was almost certainly Khanjū (Janjū or Ch'üan-chou), later known as Zaytūn. This was a city near Amoy, an eight-day journey from Canton. See Khurdādhbih, *Al-Masālik wa-al-Mamālik*, Arabic, p. 69, and French, p. 49; see Yule, *Cathay*, I, 256; Reinaud, *Relations des voyages*, II, 65. Sībūn is perhaps meant to be Si-fou, said to be the mid-tenth-century name for the seaport capital city of Hang-tcheou, or it may be confused with Saifu (Siang-yang-fu) on the River Han. See Grousset, *Histoire d'Extrême Orient*, I, 368 n. 4; Polo, *Book of Ser Marco Polo*, II, 167. The ending *būn* is not Chinese, so that the Arabs must have added the *n* (*nūn*) or else transliterated this form from some other name which has not been identified. Janbūn is perhaps Janfū, which was known by other names in later times; see Yule, *Cathay*, I, 136.

⁴⁹ As al-Nadīm received this information about A.D. 967 and Jiki is called "the Chinese," this Jiki was not the Nestorian monk.

⁵⁰ For the Shamanīyah, see Glossary. For Baghrān, see n. 46.

Then I said, "All this is because Satan has gained control over their country and their population, seducing them and misleading them from the way of Allāh." He said, "It is just about like that."

Another Account from a Person Other than the Monk

Abū *Dulaf* al-Yanbū'ī said, "The name of the city of the greatest king is Humdān,⁵¹ and the city of merchants and financial affairs is Khānfū, the length of which is forty parasangs."⁵² It is not so large, for the monk said that it was less than that.

Another person has said:

There are three hundred cities in China, all of which are flourishing. Over every fifty cities there is a king, who represents the *baghbūr*.⁵³ Among their cities are Wūšanū, Qānšū, and a city named Arqā'il,⁵⁴ between which and Qānšū there is a journey of two months. Qānšū is close to the frontiers of Tibet, the Turks, and the Tughuzghuz,⁵⁵ who are on good terms with one another. From Tibet to Khurāsān and the seacoast of China in a circuit is three thousand parasangs.⁵⁶

Among the regions of China is al-Silā, which is one of the best and noblest of the lands and one of the richest in gold.⁵⁷ In China there are

⁵¹ Humdān (Khumdān), called Ch'in Hsien-yang, was the Ch'in capital across the river from Ch'an-an; see Ferrand, *Voyage du marchand arabe Sulaymān*, pp. 77, 86, 92, 105; Mas'ūdī, I, 313; Grousset, *Histoire d'Extrême Orient*, I, 356; Yule, *Cathay*, I, 133, 141; Khurdādhbih, *Al-Masālik wa-al-Mamālik*, French, p. 206, and Arabic, p. 264 l. 19.

⁵² For Khānfū (Canton), see n. 47.

⁵³ For the *baghbūr*, see n. 46.

⁵⁴ Wūšanū is spelled differently in the various versions. The transliteration seems to be imperfect, so that it is unreasonable to attempt to identify the name. Qānšū is most likely Kan-chou (Kan-tcheou) in western China. The first time it is mentioned in MS 1934 the name is clearly written, but when repeated, and when given in the other versions, it is spelled incorrectly. See Grousset, *L'Asie Orientale*, pp. 255, 267, 271 map; Khurdādhbih, *Al-Masālik wa-al-Mamālik*, French, p. 49, where the spelling is Kānçou (Kian-Tshou), and Arabic, p. 69. Arqā'il seems to be the form intended in MS 1934, if the sign after the long *alif* (ā) is a *hamzah* ('). The name is not correctly given by MS 1135 or Flügel. It is probably meant to be Erguiul (Hsi-liang), north of Tibet. See Polo, *Book of Ser Marco Polo*, I, 274, 276 n. 1, 281, 282; Polo, *Travels*, p. 135 n. 1; Polo, *Description of the World*, I, 178.

⁵⁵ See Glossary, "Tughuzghuz."

⁵⁶ This description seems to indicate a journey from China across northern Tibet to Khurāsān and back.

⁵⁷ Al-Silā (Silla or Sin-lo) was originally the central kingdom of Korea, but later the term came to be used for the whole area of Korea; see Mas'ūdī, I, 346; "Japan," *Enc. Brit.*, XV, 253; Entuin, *Diary*, pp. 5 n. 13, 141-42; Yule, *Cathay*, I, 137; Reinaud, *Relations des voyages*, I, clxix, 60.

deserts, mountains, and wildernesses as far as the River of Sand and the mountain behind which the sun rises.⁵⁸ A group of people from al-Andals told me that between their country and China there are arid lands. They said, "The land of China is called the Plenteous Earth." Al-Andals is in the north, and for that reason they are near to the sunrise and the land of China.⁵⁹

In the land of China, if one of us or one of them who is a traveler goes on a journey, he registers his family relationship, his distinguishing characteristics, the number of his years, the amount of what is with him, his slaves and servants, until he reaches his destination and place of safety, fearing lest in the land of China there will befall him some occurrence which will be an embarrassment to the king.

If one of them dies, the corpse remains at home for a year in a wooden chest. After that, it is buried in a grave without a place prepared (*lahd*). The relatives and descendants are expected to observe bereavement and sorrow for three years, three months, three days, and three hours. If anyone does not show his grief, they beat his head with a piece of wood, saying "You killed him!" The dead person is not buried except during the same month in which he was born, as well as on the same day and at the same hour.

If one of us should marry one of them and then desire to depart, they would say to him, "Leave the earth but take the seed." If he should take the woman secretly and be discovered, he would be obliged to pay as a fine an amount established for his case. He would also be placed in prison and perhaps beaten.

The king does not appoint a governor or officer (*amir*) unless he is forty years of age, not less than that. Justice there is greater and more apparent than in the other lands of the earth. One cannot enter or leave it [China] unless one stops at a hundred or more places, according to the length of the journey.

On the day when they bring the dead to the grave, the road is decorated with various kinds of brocades and silks, in keeping with the circumstances and importance of the dead man. Then, after returning, the persons who follow pillage these decorations.

⁵⁸ "The River of Sand" was used for the desert east of Yazd; see Yule, *Cathay*, II, 106-7. Here it very likely refers to the desert east of Kashgar. "The mountain behind which the sun rises" probably refers to the northern mountains of Tibet. China is beyond, further to the east.

⁵⁹ Al-Andals cannot be accurately identified. Mis'ar ibn Muhallil, *Al-Risālah al-Thānīyah*, English, p. 9 (e), suggests it is Mānsās, a country in Manchuria. Possibly it refers to a tribe rather than a locality.

China is said to belong to the Tughuzghuz, for the land of the Tughuzghuz is adjacent to China. Between Tibet and China there is a valley, the depth of which is unfathomed. Its bottom is unknown, terrifying, deserted. From its west side to its east side is about five hundred cubits. Across it there is a bridge of a series of staves,⁶⁰ which the learned men and artisans of China constructed, with a width of two cubits. It is impossible for animals and others to pass over it on foot, except with shoving and pulling, for it sways so that animals cannot be steady on it. Accordingly, most of the people place the animal and also the human being in a sort of basket, which is drawn by men accustomed to the crossing.

Among the ordinances of China are exaltation and worship of the kings. This holds true for most of the common people, but the doctrines of the kings and important people are dualism and the Shamanīyah [faith].⁶¹

⁶⁰ 'Aqib, translated as "staves," has numerous meanings. It may refer to pieces of wood fixed in series, or to the gut with which the staves were bound together. For an idea of this type of construction, see Rock, *The Ancient Na-khi Kingdom of Southern China*, I, Plates 110, 111; Shelton, *National Geographic Magazine*, XL, No. 3 (September 1921), 320; Polo, *Book of Ser Marco Polo*, II, 51; Chavannes, *T'oung Pao*, 2d Ser., XIII (1912), 584.

⁶¹ See Glossary, "Samanīyah."

The Tenth Part

of the book *Al-Fihrist*, with accounts of the scholars in the remaining sciences from among those who were ancient and recent, with the names of the books which they compiled. It is the end of the book, which is a composition of Muḥammad ibn Ishāq al-Nadīm, Ishāq known as Abū Ya'qūb al-Warrāq.¹

In the name of Allāh, the Merciful, the Compassionate

The Tenth Chapter

of the book *Al-Fihrist*, including accounts of the alchemists and the workers of the Art [alchemy] among the ancient and recent philosophers.²

Thus saith Muḥammad ibn Ishāq al-Nadīm, known as Ibn Abī Ya'qūb al-Warrāq: Persons interested in the art of alchemy, which is the making of gold and silver from other metals, state that the first man who spoke about the science of this art was *Hermes*, the wise man and Babylonian, who moved to Egypt when the peoples

¹ The title is taken from MS 1934. The irregular form, "Ishāq known as Abū Ya'qūb al-Warrāq" is similar to the form in the titles of Chapters II, VIII, and IX. The phrase "an imitation of the handwriting of the author, His servant Muḥammad ibn Ishāq" is written below the title on the left. Further below on the right is found "In it is the tenth chapter, the last of the book."

² Instead of "workers of the Art," Fück, *Ambix*, p. 81 (see below), gives "seekers after the Philosophers' Stone." Fück also introduces other variations in giving the title. Many books and articles have been written about alchemy. Only a few are suggested here as especially helpful in studying this chapter. The most important is Fück, *Ambix*, IV, Nos. 3 and 4 (February 1951), 81-144, hereafter referred to as Fück, *Ambix*. This article gives a translation of the chapter which is somewhat freer than this translation. It has notes of a very scholarly nature which it is unnecessary to repeat. See also Berthelot, *La Chimie au Moyen Âge* (abbreviated as *La Chimie*), III, 1, 26 ff. This gives a somewhat older French translation of most of the chapter. Cf. Khaldūn, *Muqaddimah* (Rosenthal), III, 227-80.

were dispersed from Babylon. He was the king of Egypt, a wise man and philosopher, for whom the Art [alchemy] was validated,³ and about which [the Art] he wrote a number of books. He observed the specific and spiritual properties of phenomena and his knowledge of the art of alchemy was substantiated by this investigation and observation. He also knew about the making of talismans and wrote many books about them. But it was also said that this [mention of the Art] was thousands of years before the time of Hermes, according to the doctrine of the upholders of eternity.⁴

Abū Bakr al-Rāzī, who was called Muḥammad ibn Zakarīyā', stated that the study of philosophy was not valid, nor could a learned man be called a philosopher, until the art of alchemy had been validated for him. Then he could be independent of all other people, all of whom would have to depend upon him because of his knowledge and situation.

Another school of thought among the people [concerned with] the art of alchemy said that it was a revelation from Allāh, may His name be glorified, to a group of the people of this Art. Others have said that this was a revelation from Allāh to Mūsā (Moses) the son of 'Imrān (Amram) and his brother Hārūn (Aaron), for both of whom may there be peace. The person administering this for them was Qārūn (Korah), who when his stores of gold and silver increased, hoarded treasure. Then when Allāh, may He be blessed and exalted, saw that Qārūn was growing haughty, self-important, and oppressive, because of what he possessed, He did away with him upon the invocation of Mūsā, for whom may there be peace. In another place in his books al-Rāzī stated that a group of philosophers such as *Pythagoras*, *Democritus*, *Plato*, *Aristotle*, and finally *Galen* used to practice the Art.⁵

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: All of the different groups have books and sciences related to the Art [alchemy], but

³ The statement that "the Art [alchemy] was validated" for him evidently means that he had found the elixir.

⁴ For Hermes, see Biog. Index and, in this connection, Berthelot, *Alchimistes grecs*, II, 424; III, 406. *Al-qīdam* ("eternity") might be instead *al-qīām* ("antiquity"). Instead of "upholders of eternity," Fück, *Ambix*, p. 88, gives "those who believe in the eternity of the world."

⁵ According to Fück, *Ambix*, p. 110, the book of al-Rāzī referred to is *Kitāb al-Asrār*.

this is a matter for Allāh, who knows about it, so that in mentioning it, we are free from blame and calumny.

Mention of *Hermes* the Babylonian

There has been a difference of opinion about him. It is said that he was one of the seven attendants whom they established for the care of the seven shrines, and that he was in charge of the Shrine of 'Utārid (Mercury), by whose name he was called, for in the Chaldaean tongue, 'Utārid is *Hermes*.⁶ It is related that for various reasons he migrated to the land of Egypt, which he ruled [as king]. He had many children, among whom were Ṭāṭ, Šā, Ashmun, Athrib, and Quṭṭ.⁷ He was, moreover, the wise man of his time.

When he died he was buried in the building which is known in the city of Miṣr as Abū *Hermes*. The common people know it as al-Haramayn (the Two Pyramids). One of them is his tomb while the other is the tomb of his wife, or it is said the tomb of his son, who succeeded him after his death.⁸

Account of the Two Pyramids and Allāh Is the One Who Knows

In a book which fell to my lot, containing bits of information about the earth and the marvelous things on it and in it from among buildings, kingdoms, and types of people, and which was related

⁶ The seven shrines were probably dedicated to the sun, the moon, and the five known planets and located in the temple enclosure at Babylon. Cf. Chap. IX, sect. 1 n. 50.

⁷ Ṭāṭ was evidently Thoth, the ibis-headed vizier of the sun god and scribe at the judgment. See Breasted, *History of Egypt*, pp. 46, 57, 320; Budge, *Gods of the Egyptians*, I, 400; "Ethics and Morality," *Enc. of Religion and Ethics*, V, 477, 479 illustration. Šā was probably a deity connected with the province of that name. See Yāqūt, *Geog.*, III, 359; Maqrīzī, *Kitāb al-Khiṭaṭ*, I, 294. He may instead have been connected with Sa, god of perception. See "Egyptian Religion," *Enc. of Religion and Ethics*, V, 250; Budge, *Gods of the Egyptians*, II, 89. Ashmun may be Eshmūn, the Phoenician god of healing, or related to Ushmūn; see "al-Ashmūnain," *Enc. Islam*, I, 483 bottom. Athrib is evidently related to Athribis, a religious center in the Delta. See Breasted, *History of Egypt*, p. 575; Budge, *History of Egypt*, III, 86; VI, 154, 156, 203; VII, 23; Budge, *Gods of the Egyptians*, I, 100. Quṭṭ (Qift) must have been a deity connected with the trading center of Coptos, where merchandise from the Red Sea reached the Nile. See Breasted, *History of Egypt*, pp. 18, 218; "Qift," *Enc. Islam*, II, 1004.

⁸ Miṣr was used for al-Fuṣṭāt, the old section of Cairo to the south. Al-Haramayn undoubtedly refers to the two large pyramids of Cheops and Chephren. For Miṣr, see Maqrīzī, *Kitāb al-Khiṭaṭ*, II, 59.

to a member of the *Thawābah* family, I read that he said:⁹ “*Aḥmad ibn Muḥammad al-Ushmūnī* told me that one of the governors of Egypt desired to know what was on top of one of the two pyramids. As his soul reached out for this, he sought it by all kinds of devices, until there happened to come to him a man from the land of India, to whom he granted whatever demand he [the Indian] desired, in return for making the ascent to the top.” He said, “A man is incapable of making the ascent because of the agitation, dizziness, and anxiety befalling him in going up and ascending, and in seeing what is in front of him.”¹⁰

He said, “The length of this building at the base is four hundred and eighty *Hāshimī* cubits (*dhirāʾ*) by four hundred and eighty cubits.¹¹ As the building becomes slender, when a man reaches the top the size of the surface is forty by forty cubits. This is in accordance with the mathematical measurement,¹² but when he came down, the man who made the ascent reported that on seeing the top it was the area of a resting place for twenty Bactrian camels.”¹³

He said, “In the middle of this surface there was a pretty dome, under the center of which there was what resembled a tomb. At the head of this tomb there were two stones with the acme of refinement in beauty and wealth of color. On each one of these there was a stone image portraying a male and female, their faces being turned toward one another. In the hand of the male there was a tablet on which there was an inscription, while in the hand of the female there was a mirror and also a gold utensil resembling a chisel. Between the two stones there was a stone vessel, on the top of which

⁹ “He” may refer to the member of the *Thawābah* family or to someone else, perhaps the author of the book.

¹⁰ Although the description does not make it clear, this passage probably refers to ascents of the Great Pyramid, both inside and outside the pyramid. For accounts of the pyramids, see Breasted, *History of Egypt*, pp. 116–20; Fakhry, *Pyramids*, pp. 99–124; Masʿūdī, II, 379, 404–5; Maqrīzī, *Kitāb al-Khiṭaṭ*, I, 179 ff., with special reference to p. 183; Suyūṭī, *Ḥusn al-Muḥādḍarah*, pp. 29 bottom, 31. For “the two pyramids” (*al-haramān*), see Yāqūt, *Geog.*, IV, 963.

¹¹ For this measurement, see Fück, *Ambix*, p. 113 n. 13.

¹² The Arabic word translated “mathematical measurement” is *al-handasah*, which usually means “geometry.”

¹³ The man who gave this description had evidently seen big Asiatic camels kneel down close together. The flat top of the Great Pyramid and also the inside burial chamber might fit this description.

there was a gold cover.” He said, “I tried to pull it up, until I did remove it and saw in it [the vessel] something like pitch, but without its smell for it had dried up.” He said, “I put my hand in it and a gold receptacle happened to be inside. When I removed its lid, behold there was in it fresh blood. The moment the air came into contact with it, it clotted as blood clots, so that by the time that I was able to descend it had become dry.”

He said, “On the tomb there were stone covers¹⁴ and I did not stop trying until I removed the lid from one of them. Then, behold, a man was lying on his back¹⁵ in the best possible state of preservation and dryness, his form clearly defined and his hair showing. Alongside him there was a woman, appearing like him.”

He said, “The surface was hollowed out about as much as a man’s height, as though it were rounded like the domes in stone vaults.¹⁶ In it were images and statues lying down and upright and other deities whose forms are unknown, for it is Allāh who does know. In Egypt there are buildings called the *barābī*,¹⁷ made of large stones of excessive size. The *barābī* are structures of different types, in which there are places for grinding and pulverizing, dissolving, congealing, and distillation, which shows that they were used for the art of alchemy. In these structures there are carvings and writings in Chaldaean and Coptic; it is not known what they are. There have also been discovered underground libraries containing scientific works¹⁸ written on hides treated with *nūrah*¹⁹ and on the *tūz*²⁰ used by the bowmakers, as well as on plates of gold, copper, and stone.”

¹⁴ Evidently the lid of a sarcophagus.

¹⁵ The Arabic word translated “back” is as a rule used for the back of the head.

¹⁶ The words “like the domes in stone vaults” are not given clearly in any of the Arabic texts. There is a word which is probably a plural form from *nīm* (“half”) and *khayāh* (“egg”), used for domes, followed by *dhāt al-āzāj* (“with oblong arched roof”), followed by *min hijārah* (“from stone”).

¹⁷ The word can also be written *barābā*; it was used for temples in Egypt. See Masʿūdī, II, 402–4; “Barbā,” *Enc. Islam*, I, 655.

¹⁸ The words translated “scientific works” are literally “these sciences.”

¹⁹ The expression “hides treated with *nūrah*” is taken from MS 1934. Flügel gives a variation. *Nūrah* is made from arsenic and quicklime. See Fück, *Ambix*, p. 90 n. k.

²⁰ *Tūz* or *toz* was the inner bark of a tree used by the Persians for their bows and also as a writing material. See Fück, *Ambix*, p. 113 n. 16.

Hermes wrote about the stars, incantations, and things incorporeal (pneumas).

The Books of Hermes about the Art²¹

Book of *Hermes* to his son about the Art; Flowing Gold;²² to Tāt about the Art;²³ The Making of Knots;²⁴ Secrets; Al-Hārītūs;²⁵ Al-Malāṭīs; Al-Aṣṭamākhus; Al-Sulimātīs; of Armenius, the pupil of Hermes;²⁶ of Bilādus, the pupil of Hermes, about the opinion of Hermes; Al-Arkhayqī;²⁷ of Damānūs by Hermes.²⁸

Ostanes

Among the philosophers, who were practicers (people) of the Art, becoming celebrated because of it and writing books about it, was Ostanes al-Rūmī. He was one of the people of Alexandria, and according to what he recorded in one of his epistles, he wrote one thousand books and epistles. Each book and epistle had a name by which it was called. The books of this kind of people were composed in accordance with allegories and enigmas. Among the books of Ostanes there was *The Dialogue of Ostanes with Tawhir, King of India*.²⁹

²¹ See Fück, *Ambix*, pp. 114–15, and Berthelot, *La Chimie*, III, 28.

²² "Flowing gold" was mercury.

²³ Tāt must have been the deity Thoth; see n. 7. For Thoth as related to alchemy, see Berthelot, *Alchimistes grecs*, I, 16 n. 2, 236; III, 223–24; Berthelot, *Origines de l'alchimie*, pp. 31, 133. Qifī, p. 350 top, gives Tāpī as a pupil of Hermes. Uṣaybi'ah, Part 1, p. 215 l. 27, says he was the ancestor of the Ṣābiāns and the son of Idrīs.

²⁴ In the text the word translated "knots" is *al-'unqūd*, but Lane, *Lexicon*, pp. 2107, 2177, says that the *n* (*nūn*) can be superfluous, giving *al-'uqūd*, meaning "knots" or "strings of beads."

²⁵ This title and the three following are probably transliterations of the following words: (1) *Al-Hārītūs* of ὄδατος, cf. von Lippman, *Entstehung*, pp. 37, 85; (2) *Al-Malāṭīs* of the word meaning "demon possessed," see *al-malāṭīsh* in Dozy, *Supplément*, II, 531; (3) *Al-Aṣṭamākhus* of ἀστυμάχος, used for the orifice of the stomach or of other parts of the body; (4) *Al-Sulimātīs* of σουλιμάτος; see Lippman, *Entstehung*, p. 117.

²⁶ It is not certain who these two pupils were. Armenius is a guess. Bilādus looks like Polyides, a Greek physician, but very likely is meant to be some semilegendary person. See Smith, *GRBM*, III, 462.

²⁷ *Al-Arkhayqī* is very likely meant to be ἀρχαῖος ("primal," "elemental").

²⁸ Damānūs is badly transliterated and cannot be identified. One would expect the *Poemander* to be mentioned as an important book ascribed to Hermes. If the first letter, *dāl* (*d*), is a corruption of *bā'* (*b*) *wāw* (*w*), and if the other letters are also badly transliterated, perhaps the *Poemander* is the work meant. See "Hermes Trismegistus," *Enc. of Religion and Ethics*, VI, 627; Smith, *GRBM*, II, 414.

²⁹ Compare a free translation in Bidez, *Les Mages hellénisés*, II, 270. The Indian king's name is also written Tawhir and Tōhir, but it cannot be properly identified.

*Zosimus*³⁰

Among them was Zosimus, who went the way of Ostanes. His was a book which he entitled *The Keys of the Art*, comprising a number of books and epistles in sequence, its first, its second, its third, known as the *Seventy Epistles*.

The Names of the Philosophers Who Spoke about the Art³¹

Hermes, Agathodaemon, Anṭūs,³² *Malīnūs*,³³ *Plato, Zosimus, Eustathius, Democritus*,³⁴ *Ostanes, Heraclius, Būrūs*,³⁵ *Māriyah, Rasāwaras*,³⁶ *Afrāghasarīs*,³⁷ *Stephanus* [al-Qadīm], *Alexandrus*,³⁸ *Chymes, Jāmāsāb, Zoroaster*,³⁹ *Archalaeus, Marqūnas*,⁴⁰ *Siṅqājā*,⁴¹ *Simmias*,⁴² *Rawsham, Fūrūs*,⁴³ *Pythagoras*,⁴⁴ *Nicolaus*,⁴⁵ *Marianus, Safidus*,⁴⁶

³⁰ The name is badly spelled in the Arabic as *Rusāmus*, but the passage undoubtedly refers to Zosimus. For this name and the ones which occur in the passage which follows, see Berthelot, *La Chimie*, III, 28–29; Fück, *Ambix*, pp. 115 ff.

³¹ For this list it is important to study the notes given by Fück and Berthelot; see preceding note. A few other suggestions are added in what follows.

³² Perhaps this is meant to be Aṣṭūs (Phta'); see Ruska, *Arabische Alchemisten*, no. 6, p. 22. Flügel gives what seems to be Anthony, but his p. 353 n. 16, suggests Onatus. See Smith, *GRBM*, III, 28; Rosenthal, *Oriens*, XV (1962), 35.

³³ As *b* (*bā'*) without its dot can be confused with *m* (*mīm*), perhaps this is meant to be Balīnūs, a name for *Apollonius* of Tyanæus; see Qifī, p. 316 l. 10.

³⁴ See Biog. Index, *Pseudo Democritus*.

³⁵ Perhaps Būrūs is meant to be Tadrūs (Theodorus) or Fūrūn, mentioned by Qifī, p. 259, as one of the earliest philosophers.

³⁶ This name is not clearly marked. Perhaps it is meant to be Zenodorus, see Sarton, I, 182, or the *Theodorus* known for his interest in alchemy. For other possibilities, see Ruska, *Arabische Alchemisten*, no. 6, pp. 13 n. 2, 25.

³⁷ It is possible, though not very likely, that this name is meant to be Africanus. See Berthelot, *Alchimistes grecs*, I, 175, 176, 188, 202; III, 82, 168.

³⁸ This may refer to either *Alexander* the Great, or *Alexander* of Tralles.

³⁹ The Arabic name is probably meant to be *Zoroaster*. For his interest in alchemy, see Berthelot, *Alchimistes grecs*, I, 11, 17, 206, 234.

⁴⁰ For this legendary king of Egypt and the name which follows, see Fück, *Ambix*, p. 115.

⁴¹ This was a legendary king of Upper Egypt who asked Marqūnas to answer questions.

⁴² This may be Simmias of Thebes; see Smith, *GRBM*, III, 827 bottom. Or perhaps it is meant to be Chymes.

⁴³ This is very likely meant to be *Pyrrhon* of Elis.

⁴⁴ This name is evidently meant to be *Pythagoras*, though the usual Arabic spelling of the name does not match the Flügel edition, p. 245 bottom line, or Qifī, p. 258.

⁴⁵ Nicolaus (Nīqulā'ūs) might be the name intended in MS 1934, which is garbled. Flügel has a name that looks like Dīlā'ūs.

Mihr-Arīs,⁴⁷ Farnāfānus,⁴⁸ Themistius,⁴⁹ Kāhin Artā,⁵⁰ Aras al-Qass,⁵¹ Khālīd ibn Yazīd, Stephanus,⁵² al-Ḥarbī,⁵³ Jābir ibn Ḥayyān, Yaḥyā ibn Khālīd ibn Barniāk, Khāṭif al-Hudhālī,⁵⁴ al-Afranji,⁵⁵ Dhū al-Nūn al-Miṣrī, Sālīm ibn Farrūkh,⁵⁶ Abū 'Isā al-A'war, al-Ḥasan ibn Qudāmāh, Abū Qirān, al-Būnī, al-Sakhāwī, al-Rāzī, al-Sā'ih al-'Alawī, Ibn Waḥshīyah, al-'Azāqirī.⁵⁷

These are remembered for making the head⁵⁸ and the perfected elixir. Coming after them were those who sought this aim but were unsuccessful, because they only accomplished operations of an external nature.⁵⁹ They were many and we will mention some of them in the proper place, if Allāh⁶⁰ so wills.

Khālīd ibn Yazīd ibn Mu'āwīyah ibn Abī Sufyān, a Muslim and Recent

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: The man who became concerned with the issuing of ancient books about the Art was Khālīd ibn Yazīd ibn Mu'āwīyah. He was an orator, poet, and master of literary style, as well as a man with comprehensive interests⁶¹

⁴⁶ Uṣaybi'ah, Part 1, p. 22 l. 14, has Saqīrūs. Perhaps the name is intended to be Severus, but the famous doctor of that name was not noted for alchemy.

⁴⁷ This name probably comes from the Persian words *mihr* and *arīs* ("acute"). *Mihr* is often used in compound names.

⁴⁸ No name seems to fit these letters.

⁴⁹ Themistius is a guess; see Qifṭī, p. 107.

⁵⁰ *Kāhin* is used for a priest or soothsayer; this person cannot be identified.

⁵¹ This is probably meant to be *Ahron* al-Qass.

⁵² This may be a repetition referring to *Stephanus* al-Qadīm.

⁵³ For al-Ḥarbī, see Flügel edition, p. 353 n. 22.

⁵⁴ This name and the one which follows are omitted in MS 1135.

⁵⁵ This name is given by some authorities as al-Qarīḥī, but in MS 1934 it appears to be al-Afranji ("the Frank").

⁵⁶ MS 1135 has Furūj instead of Farrūkh.

⁵⁷ See Biog. Index, *Shalmaghānī*.

⁵⁸ *Al-ra's* ("the head") was the basic agent in alchemy.

⁵⁹ See Glossary, "external alchemy."

⁶⁰ MS 1135 and Flügel add the word "Almighty" after Allāh.

⁶¹ "Man of comprehensive interests" is taken from MS 1934, which has a form of *jāmi'*. The Flügel edition has *ḥāzīm* ("prudent," "resolute").

and vision. He was the first person for whom books on medicine and the stars and also books on alchemy were translated.⁶²

He was a generous man, for when someone said to him, "You have expended most of your energy in seeking the Art," Khālīd replied, "In so doing I have sought only to enrich my friends and brothers. I coveted the caliphate, but was unsuccessful.⁶³ Now I have no alternative other than attaining the culmination of this Art, so that anyone who one day has known me, or whom I have known, will not be obliged to stand at the gate of the sultan, petitioning or afraid."⁶⁴

It is said, and Allāh is the one who knows, that practice of the Art was validated for him. About it he wrote a number of books and epistles. He also wrote a great deal of poetry about this subject.⁶⁵ I have seen about five hundred leaves of this poetry. His books which I have seen are:

Heats;⁶⁶ the large book, *Al-Ṣaḥīfah*; the small book, *Al-Ṣaḥīfah*; his charge to his son about the Art.

The Names of the Books Which the Savants Composed

Book of *Dioscorus* about the Art;⁶⁷ *Māriyah* al-Qibṭiyah with the Savants, When They Assembled with Her; of *Alexandrus* on the [Philosophers'] Stone; Red Sulphur;⁶⁸ of *Dioscorus* when *Synesius*⁶⁹ questioned him about the problems; of *Stephanus*; of *Crates* the Heavenly

⁶² Before his time the Muslims were so occupied with military expansion and administering their subject peoples that they had little time for science.

⁶³ A.D. 683 Marwān, rather than Khālīd ibn Yazīd, was chosen to be the caliph. See Mas'ūdī, V, 198, 199, 206; Tabarī, *Annales*, Part 2, p. 429.

⁶⁴ The word for "afraid" is *rahabah*, which as a rule means "fear."

⁶⁵ The wording of the translation is given in a form longer than that of the Arabic.

⁶⁶ *Ḥararāt* ("Heats") is taken from MS 1934. It may be more reasonable to accept the form as *Ḥirazāt* ("Amulets"). The next title, *Al-Ṣaḥīfah* ("The Scroll") may refer to some Egyptian scroll which was translated for Khālīd. It is also possible that it is meant to be *Al-Ṣuḥayfah*, which is a copper vessel used for measuring; see Dozy, *Supplément*, I, 820.

⁶⁷ MS 1934 does not give this name accurately, but it seems to be *Dioscorus*.

⁶⁸ See Glossary.

⁶⁹ *Synesius* is a very uncertain guess, as the name is given in a different form in all of the Arabic texts.

(Qrāṭīs al-Samāwī); Al-Shamūs⁷⁰ of Māriyah, the large book of Naẓūr ibn Nūḥ;⁷¹ Unusual anecdotes (Rare Forms) of the Philosophers, about the Art; of *Eugenius*; of Nimrod;⁷² of *Cleopatra* the Queen; of Māḡus;⁷³ of *Pythagorus*; of *Bilqis*, Queen of Egypt, the beginning of which is, "When she (I) ascended the mountain"; The Elements, by Dīmūs;⁷⁴ of *Sergius* al-Ra's 'Aynī to Quwayrī, bishop of al-Ruha' (Edessa);⁷⁵ of Safīyās on his wisdom, [addressed] to King *Hadrian*;⁷⁶ of *Aras*, the larger book;⁷⁷ of *Aras*, the smaller book.

Book of Andriyā;⁷⁸ of Bighī to Martiyā;⁷⁹ of Tādrus the Wise Man;⁸⁰ of the Christian,⁸¹ in which he says that wisdom is wisdom like its name; Possessor (Lord) of the Prayer Niche;⁸² of Andraṣiyūs from Ephesus to *Nicephorus*;⁸³ The Seven Brothers Who Were Savants, about the Art; of *Democritus*, about the epistles;⁸⁴ of *Zosimus* to all of the savants, about the

⁷⁰ This is probably the plural of *shams*, which in alchemy refers to gold; see Sprenger, p. 750.

⁷¹ This name cannot be identified and may not be spelled correctly.

⁷² Nimrod is a guess.

⁷³ Māḡus (Māḡush) was an honorary name for *Ostanes*. See Berthelot, *Origines de l'alchimie*, pp. 52, 163; von Lippman, *Entstehung*, pp. 73, 98, 236.

⁷⁴ This name may be an error, meant to be *Zosimus*.

⁷⁵ For the localities, see Yāqūt, *Geog.*, II, 731, 876. The name Quwayrī is uncertain. In MS 1934 it looks like something else.

⁷⁶ The name Safīyās is probably meant to be *Souphis*, from σοφία, a name given to King Cheops of Egypt, who was also called *Sophius*. See Berthelot, *Origines de l'alchimie*, pp. 28, 58, 139, 158, 183; Berthelot, *Alchimistes grecs*, I, 198, 202; II, 211, 213; III, 205, 206, 343. This book was probably about the legendary wisdom of Cheops, and dedicated to Hadrian.

⁷⁷ See Biog. Index, *Ahron*.

⁷⁸ For Andriyā, see Füick, *Ambix*, p. 123 n. 23.

⁷⁹ Perhaps Bighī is meant to be *Pebecius*. See Bidez, *Les Mages hellénisés*, pp. 336, 337, 339; Berthelot, *Origines de l'alchimie*, p. 168. The name as given in MS 1934 needs only a very small modification to look like *Seneca*, who was interested in alchemy. See *ibid.*, pp. 34, 59, 64, 99, 149, 150, 155; von Lippman, *Entstehung*, pp. 145, 181, 200, 331.

Perhaps Martiyā is meant to be *Marībā*, or something else, as the consonant signs are omitted in MS 1934. It is a coincidence that there is the famous treatise called *Seneca to Martia* (*Consolatione ad Marcianum*). Was this title confused with one of *Seneca's* statements about alchemy? For this treatise, see Smith, *GRBM*, III, 781, sect. 4.

⁸⁰ This may be *Theodorus*, known for his interest in alchemy.

⁸¹ This may be *Christianus Philosophus*.

⁸² This title probably refers to some idol. See Berthelot *La Chimie*, III, 61.

⁸³ Qifī, p. 95 l. 16, gives Andraṣiyūs. Perhaps it is intended to be *Andronicus*; see Ruska, *Arabische Alchemisten*, no. 10, p. 35.

⁸⁴ Füick, *Ambix*, p. 95, omits "about the epistles."

Art; of *Germanus*, the patriarch of Rome, about the Art;⁸⁵ of *Sergius*, the Monk, about the Art;⁸⁶ of Māḡus, the savant, about the Art;⁸⁷ the epistle of *Pelagius* about the Art;⁸⁸ of *Theophilus*, about the Art; The Two Words, the first book; The Two Words, the second book; the epistle, The Gift of *Alexander*;⁸⁹ of *Petronius*; of Qabān;⁹⁰ of *Heraclius*, the larger book, fourteen chapters;⁹¹ of *Severus*, a large book about dreams connected with the Art;⁹² of *Sergius*, about the Art;⁹³ of *Jāmāsh*, about the Art.

Account of *Jābir* ibn Ḥayyān,⁹⁴ with the Titles of His Books

He was Abū 'Abd Allāh *Jābir* ibn Ḥayyān ibn 'Abd Allāh al-Kūfī,⁹⁵ known as al-Ṣūfī. People differ about him. The Shī'ah have said that he was one of their great men and one of their *abwāb*.⁹⁶ They claimed that he was a companion of *Ja'far* al-Ṣādiq, for whom may there be peace.⁹⁷ He was one of the people of al-Kūfah. A

⁸⁵ Rome evidently refers to the Byzantine Empire.

⁸⁶ This was probably *Sergius* of Ra's al-'Ayn.

⁸⁷ See n. 73.

⁸⁸ Füick, *Ambix*, p. 95 n. 35, suggests *Pelagius*. The Arabic form appears to be *Blākhūs*.

⁸⁹ MS 1934 is probably correct in giving *The Gift of Alexander*. This very likely refers to *l'oeuvre philosophique*, which *Aristotle* gave to *Alexander* the Great; see Berthelot, *Alchimistes grecs*, III, 19 n. 1.

⁹⁰ This word lacks the article and therefore may be a proper name such as Qabān, given in the translation. Other possibilities are *fattān* ("assayer of gold"); *qabbān* ("a large set of scales"), or *iyān* ("slaves").

⁹¹ "Larger" (*akbār*) may go with *Heraclius* instead of "book," making it "of the greater *Heraclius*."

⁹² The name *Severus* is very uncertain; the different versions give variations for this name.

⁹³ The name is probably meant to be *Sergius*. MS 1934 gives a form which is likely an error.

⁹⁴ MS 1135 adds al-Ṣūfī to this name.

⁹⁵ Over this name, MS 1934 has inserted, in small letters, "and Abū Mūsā 'Āmī." Perhaps because his eldest son died, he was first called Abū 'Abd Allāh and later known by the name of another son, Mūsā. The name 'Āmī is obviously meant to discredit him as a *Sunni* of the lower classes, or else is a mistake, meant to be *Umayyad*, indicating that he was a protégé of *Khālid* ibn Yazīd of the *Umayyad* family. See "Djābir b. Ḥayyān," *Enc. Islam*, I, 987-88; Berthelot, *La Chimie*, III, pp. 31-36, 133.

⁹⁶ Here *abwāb* refers to spiritual leaders with access to the divine.

⁹⁷ Instead of this pious phrase taken from MS 1934, Flügel has "with whom may Allāh be well pleased."

group of philosophers have stated that he was one of their number, and that he wrote compositions about logic and philosophy.

Those engaged in the Art of gold and silver [alchemy] have asserted that during his time the leadership culminated with him, but his status was kept secret. They stated that he moved about among the regions, without settling in any town (region), fearing lest the sultan (government) might take his life.

It is said that he belonged to the circle of the *Barmak* family, to which he was attached, and that he was regarded as trustworthy by *Ja'far* ibn *Yahyā*.⁹⁸ Those who asserted this said that by⁹⁹ his master, *Ja'far*, he meant the *Barmakī*, but the *Shī'ah* said that he meant *Ja'far al-Šādiq*.¹⁰⁰

A reliable person occupied with the Art told me that he resided on the street of *Bāb al-Shām*¹⁰¹ on an alley known as *Darb al-Dhahab*.¹⁰² This man told me that *Jābir* for the most part was at *al-Kūfah*, where because of the healthiness of the climate, he used to deal with the elixir. When they hit upon the arched chamber at *al-Kūfah*, in which they found a mortar for gold, there were about two hundred *riḡl* in it.¹⁰³ This man mentioned that the place in which this was hit upon was the house of *Jābir ibn Ḥayyān* and that nothing other than the mortar was found in the arched chamber, which was built for solution and fixation. This was at the time of 'Izz

⁹⁸ *Mutaḥaqqaq* ("regarded as trustworthy") may also be translated as "shown respect."

⁹⁹ *Bi* ("by") is from *Flügel*; MS 1934 has *li* ("to").

¹⁰⁰ For the two men named *Ja'far*, see *Khallikān*, I, 300-301. For a possible connection between *Jābir* and the descendants of *Ja'far al-Šādiq* who were among the *Ismā'īliyah*, see *Kraus, Jābir ibn Ḥayyān*, pp. xli ff. As both men called *Ja'far* incurred the ill will of the caliph, *Jābir* was evidently obliged to escape from the police, as he was a protégé of one of them.

¹⁰¹ *Bāb al-Shām* was the northwest gate of the Round City at *Baghdād*. See *Le Strange, Baghdad*, p. 17; *Yāqūt, Geog.*, I, 445.

¹⁰² This was probably a passage in the gold bazaar. Some authorities believe that it was the "reliable person occupied with the Art" who lived on *Darb al-Dhahab*, but if *Jābir* was attached to the *Barmak* family, he must have had a residence at *Baghdād*, and an alley in the gold bazaar would have been an appropriate place for an alchemist.

¹⁰³ *Fück, Ambix*, p. 96, has "a golden mortar weighing 200 *riḡl* was found." The translation follows MS 1934, which seems to be more reasonable than the statement that the mortar was "golden." For *riḡl*, see "*Raḡl*," *Enc. Islam*, III, 1129.

al-Dawlah ibn *Mu'izz al-Dawlah*. *Abū Subukūkīn* *Destar-Dār* told me that it was he who went forth to receive this.

A group of scholars and *warrāqūn* have told me that this man, meaning *Jābir*, had no basis or validity. One of them said that even if there was truth [about his existence], he did not write anything except the *Book of Mercy* (*Kitāb al-Rahmah*)¹⁰⁴ and that the people who composed the [other] works ascribed them [falsely] to him. But I assert that if an excellent man sits down and toils to compile a book which comprises two thousand leaves, fatiguing his genius and intelligence in producing it, while wearying his hand and body in transcribing it, and then attributes it to someone else, whether existent or nonexistent, it is a form of folly. Such a thing cannot last for anyone, nor would a person who has been adorned with learning for a single hour demean himself with it. For what profit would there be in this, or what advantage?

The man is authentic, his case is most apparent and well known, his compositions being most important and numerous.¹⁰⁵ This man had books about the doctrines of the *Shī'ah*, which I shall mention in the proper place, and also books about the significance of a variety of the sciences. I have dealt with them in their proper places in the book. It was said that his origin was *Khurāsān*. *Al-Rāzī* remarks in his books composed about the Art, saying,¹⁰⁶ "our teacher, *Abū Mūsā Jābir ibn Ḥayyān*."

The Names of His Pupils

Al-Khiraqī, for whom the *Sikkat al-Khiraqī* in *al-Madīnah* is named; *Ibn 'Iyād al-Miṣrī*; and *al-Ikhmīmī*.

The Names of His Books about the Art

He had a large catalogue comprising everything which he had written about the Art and other subjects. He also had a small

¹⁰⁴ Most authorities believe that this book was compiled by the disciples of *Jābir* but confused with the master's own works. It is not included in the long list of *Jābir's* books in MS 1934. See *Kraus, Jābir ibn Ḥayyān*, pp. xxxiv n. 1, 5-9, 120; *Berthelot, La Chimie*, III, 133, 163; "*Djābir*," *Enc. Islam*, I, 988.

¹⁰⁵ As these adjectives are given as comparatives, they cannot be translated literally. *Fück, Ambix*, p. 96 has "His circumstances are too clear and well known and his writings too important and numerous [for his authorship of them to be doubted]."

¹⁰⁶ Instead of "saying," *Fück, ibid.*, gives "there said."

catalogue including exclusively what he had written about the Art. We shall mention all of his books which we ourselves have seen, or which reliable persons have witnessed and reported to us. Among them there are:¹⁰⁷

The Element of Genesis, the first [one addressed] to the *Barmak* family;¹⁰⁸ The Element of Genesis, the second [addressed] to them; The Perfect (Complete), the third [addressed] to them; The One, the large book;¹⁰⁹ The One, the small book; The Support;¹¹⁰ The Explanation; Arrangement (Observing the Proper Order); The Light; Red Tincture;¹¹¹ Fermented Liquors, a large book; Fermented Liquors, a small book; Processes Based on Reasoning;¹¹² known as The Third; The Spirit; Mercury (*Al-Zi'biq*, *Al-Zibaq*);¹¹³ Interior Amalgams; Exterior Amalgams; The Amalekites, the large book;¹¹⁴ The Amalekites, the small book; The Swelling Sea; The Eggs; The Blood; The Hair; The Plants; Fulfillment.

Defended (Well-Guarded) Wisdom; Dividing by Headings; The Salts; The Stones; Chameleon (*Abū Qalamūn*);¹¹⁵ Circulating (Construction of a Circle);¹¹⁶ Splendor; Repetition; The Hidden Pearl;¹¹⁷ Progressing, Step by Step; The Pure; The Comprehensive; The Moon;¹¹⁸ The Sun; The Compound; Understanding (Knowledge of

¹⁰⁷ Although the translation of these book titles has been made with the help of the numerous authorities referred to in the notes, it is impossible to be sure of the exact significance of each title, as many of the words seem to have some special meaning connected with medieval alchemy.

¹⁰⁸ For this book, see Chap. VII, sect. 3, n. 187.

¹⁰⁹ *Al-Wāhid* ("The One") may refer to a theological conception of unity (see Qur'ān 2:163), or to some principle of alchemy.

¹¹⁰ Sprenger, p. 591, says that "the support" (*al-rukn*) is the essential without which there can be no existence.

¹¹¹ For "red tincture," Siggel, *Decknamen*, p. 45, gives *rote farbe*.

¹¹² This is *Al-Tadābir al-Ra'iyah* in Flügel. MS 1934 lacks vowel and consonant signs. Berthelot, *La Chimie*, III, 33, gives *Le Livre des opérations par fusion*.

¹¹³ See Berthelot, *La Chimie*, III, 207-16.

¹¹⁴ See "Amālik," *Enc. Islam*, I, 325. For the second title following, *The Swelling Sea*, the Arabic is *Al-Baḥr al-Zākhir*. It might be instead *Al-Baḥr al-Zākhir* ("The Odor Rising Up").

¹¹⁵ For chameleon, cf. von Lippman, *Entstehung*, pp. 35, 36, 298, 331, 342, 673.

¹¹⁶ *Al-Tadwīr* ("Circulating") may be connected with astrology rather than alchemy; see Sprenger, p. 478.

¹¹⁷ This was a term for a valuable pearl, but here probably has a metaphorical meaning in connection with alchemy.

¹¹⁸ In alchemy the moon was related to silver and the sun to gold.

the Law); The Element; The Animals; Urine; The Processes, another one;¹¹⁹ The Secrets.

Concealing Minerals (Mines); The Quality; The Sky, its first, second, third, fourth, fifth, sixth, and seventh; The Earth, its first, second, third, fourth, fifth, sixth, and seventh. Then after that, Extracts;¹²⁰ The Eggs, the second book; The Animals, the second book; The Salts, the second one; The Door, the second one;¹²¹ The Stones, the second one; The Perfect (Complete); Praise;¹²² The Residue of Fermented Liquors; The Element; The Compound, the second one; Specific Properties (Characteristics); The Reminder; The Garden; The Inundations (Torrents); The Spirituality of Mercury; Fulfillment (Completion); Varieties (Species); The Proof; The Substances, the large book;¹²³ The Tinctures (Dyes); Odor (Perfume), the large book; Odor, the pleasant book; Semen; The Clay.¹²⁴

The Salt; The True and Greatest Stone; Milks; Nature; Metaphysics; Causing to Shine; The Proud (Glorious); The Lowly;¹²⁵ The Luster; The Truthful (Sincere); The Garden; Flowering; The Crown; Specters;¹²⁶ Presentation of Knowledge; Arsenics; Divine;¹²⁷ to Khāṭif;¹²⁸ to Jumhūr al-Fanjī;¹²⁹ to 'Alī ibn Yaqtīn; Plantations (Sown Fields) of the Art; to 'Alī ibn Ishāq al-Barmakī; Transmutation;

¹¹⁹ The first treatise on the subject was *Processes Based on Reasoning*, listed in the middle of the preceding paragraph. This is a second treatise on processes.

¹²⁰ *Al-mujarradāt* ("extracts"), also means "abstractions" or "things incorporeal."

¹²¹ The translation follows MS 1934, which differs from the other versions. This book is called the "second," but no book with the same title has preceded it. For *bāb* ("door") see Ruska, *Arabische Alchemisten*, no. 10, pp. 42, 49, 54. The word has a special significance for alchemy.

¹²² Berthelot, *La Chimie*, III, 26 ff., gives *La Soustraction* instead of *Praise*.

¹²³ The word *al-jawāhir* ("the substances") may also mean "precious stones" or refer to stones from which things of value are extracted.

¹²⁴ MS 1135 gives *Al-Ṭīn* ("Clay"). MS 1934 gives what is not certain but seems to be *Al-Ṭayr*, which can mean "sal ammoniac." See Richardson, *Dictionary*, p. 980; cf. Ruska, *Arabische Alchemisten*, no. 10, p. 46 n. 4.

¹²⁵ *Al-dārī* is sometimes translated as "submissive." The most common meaning is "lowly."

¹²⁶ Instead of *Al-Khiyāl* ("Specters" or "Imaginations"), the word may be *Al-Jibāl* ("Mountains"), *Al-Khabāl* ("Putrid Matter"), or *Al-Hibāl* ("Ropes").

¹²⁷ Instead of *Ilahī* ("Divine"), perhaps this word is meant to be *Al-Hayī* ("Essence," "Existence"), or *Al-Ha'ī* ("Preparation").

¹²⁸ This is probably *Khāṭif al-Hudhālī*.

¹²⁹ *Jumhūr al-Fanjī* may be a proper name, *al-Fanjī* meaning "the Frank." Other possibilities are that *jumhūr* means "crowd" and that the second word is *al-Qarīfī*. Cf. n. 55.

Guidance; Softening of Stones, [addressed] to *Manṣūr* ibn Aḥmad al-Barmakī; The Aims of the Art, [addressed] to *Ja'far* ibn Yahyā; Al-Bāhī;¹³⁰ Exposition of the Accidents (Aims).¹³¹

This is a hundred and twelve books, in addition to which he had seventy books, which are:

Divinity (Theology);¹³² The Door;¹³³ The Thirty Words; Semen; Guidance; Attributes (Qualities); The Ten; Qualifications (Praises); Conditions; The Seven; The Living; The Government;¹³⁴ Eloquence (Rhetoric); Resemblance; Fifteen; The Equal (Similar); Comprehending (Including); The Filter; The Dome; Fixation (Regulation, Control); The Trees; The Gifts.

The Necklace; The Crown (Chaplet);¹³⁵ Refined Metal;¹³⁶ Al-Wajih;¹³⁷ The Desire; The Creation;¹³⁸ The Form;¹³⁹ The Garden; The Pure (Unmixed); Penetration;¹⁴⁰ The Pure; A Night;¹⁴¹ Advantages (Profits); The Game;¹⁴² The Origins (Emanations); Compilation.

¹³⁰ For *Al-Bāhī*, Fück, *Ambix*, p. 100, gives *Faint Color*. Dozy, *Supplément*, I, 121, explains the word as "une pierre qu'on trouve dans l'Océan Atlantique, et qui était renommée dans l'Afrique occidentale, ou elle se vendait à très haut prix."

¹³¹ "Accidents" or "non-essential characteristics" is *al-a'rād*. Another possibility is *al-aḡhrād* ("aim" or "aims"), the word resulting if a consonant sign is placed over the 'ayn in *al-a'rād*. MSS 1934 and 1135 lack this sign. The same word is used in the second title preceding.

¹³² MS 1135 has *Al-Lāhūt* ("Divinity", "Theology"), which must be correct, though MS 1934 omits an *lām* (l).

¹³³ See reference in n. 121.

¹³⁴ *Al-Iḡkūmah* ("government") can also be translated "judgment" or "decision."

¹³⁵ In Arabic the title is *Al-Iḡlīl*, which was used for the 27th lunar mansion. Jābir may have written on this subject, as he was interested in astrology.

¹³⁶ Perhaps this should be *Pure Gold*. In Berthelot, *La Chimie*, III, 26 ff., it is translated as *L'Épuration*.

¹³⁷ Authorities translate this term as "the worthy" and *considéré*. The correct meaning is probably that given in Richardson, *Dictionary*, p. 1633, "beads worn as preservatives against fascination."

¹³⁸ Instead of *al-khilqah* ("creation"), this word given here may be *al-khilfah* ("purging"), *al-hilfah* ("compact"), or perhaps *al-khalqah* ("polishing").

¹³⁹ Both MS 1934 and Flügel give *Kitāb al-Hay'ah* (or *al-Hi'ah*), which means "The Book of Form," "The Book of Appearance," or "The Book of Astronomy." Fück, *Ambix*, p. 101, gives *Kitāb al-Hibah* ("The Book of the Gift").

¹⁴⁰ MS 1934 gives a form which looks like *Al-Nafāḡh* ("Penetration") or *Al-Nafad* ("Vanishing"). Fück, *Ambix*, p. 101, has *Al-Naqd* ("Criticism"); Berthelot, *La Chimie*, III, 26 ff., gives *La Monnaie*.

¹⁴¹ This title is taken from Flügel. In MS 1934 the word appears to be *Al-Mah* ("Moon"), but, as this is a Persian word, it is probably an error.

¹⁴² Instead of *Al-la'bah* ("The Game"), this might be *Al-La'nah* ("Curse").

These are forty books from among the seventy books.¹⁴³ Then there follow epistles about the [Philosophers'] Stone,¹⁴⁴ his (its) first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth, which have no titles. In addition to these, he had ten epistles about plants, his first to his tenth. Then he had ten [other] epistles of this type about stones. This [totals] seventy epistles. Supplementing the seventy, there are ten books which are:

Emendation; The Meaning (Idea); Elucidation; The Intention; The Scales; The Agreement; The Condition; The Residue; The Completion; The Accidents (Aims).¹⁴⁵

After these and following these books he has ten treatises, which are:¹⁴⁶

Emendations of Pythagoras; emendations of Socrates; emendations of Plato; emendations of Aristotle; emendations of Archigenes;¹⁴⁷ emendations of Homer;¹⁴⁸ emendations of Democritus; emendations of al-Ḥarbī;¹⁴⁹ and emendations of our own [writings].

Then following, with their titles, are these twenty books:

The Emerald; The Model (Pattern); Vital Spirit (Blood of the Heart); The Unveiling of Secrets;¹⁵⁰ The Distant; The Excellent (Virtuous);

¹⁴³ Actually there are 38, not 40, books in this list. In these lists the differences between books, epistles, and chapters do not seem to be clearly distinguished.

¹⁴⁴ Fück, *Ambix*, p. 101, has "stones," but MS 1934 gives *al-hajar* ("stone"), probably referring to the Philosopher's Stone. The singular form seems reasonable, since the plural, *al-aḡjār* ("stones"), is given in the second sentence following, and a repetition is unlikely. In this second sentence, Berthelot, *La Chimie*, III, 26 ff., gives "plants" instead of "stones."

¹⁴⁵ For this title, see Berthelot, *La Chimie*, III, 139. For the last title in the list, see n. 131.

¹⁴⁶ There are only nine titles in this list, if Archigenes is given twice.

¹⁴⁷ Two names are given here in the Arabic. They are probably meant to be transliterations of Archigenes. They are spelled differently and are likely duplicated by mistake.

¹⁴⁸ For Homer's connection with alchemy, see Berthelot, *Alchimistes grecs*, I, 250, 267; von Lippman, *Entstehung*, pp. 46, 74, 121.

¹⁴⁹ In MS 1934, the name al-Ḥarbī is spelled with a *zā'* (z) instead of a *rā'* (r), evidently an error.

¹⁵⁰ Instead of *al-safr* ("unveiling"), the word may be *al-sifr* ("book").

The Carnelian;¹⁵¹ The Crystal; The Resplendent;¹⁵² Illumination;¹⁵³ The Symptoms;¹⁵⁴ The Questions; Rivalry (Emulation); Resemblance (Ambiguity); Commentary; Distinction (Specification); Perfection and Completion.

There follow, being connected with them, three more books:

Reflection (Secret Thought, Conscience); Purity; The Aims (Accidents).¹⁵⁵

After that there are seventeen books, the first one of which is:¹⁵⁶

The Beginning of Training (Practice);¹⁵⁷ Introduction to the Art; Stopping (Delaying Judgment); Confidence in the Truth of Science; Mediation (Avoiding Extreme Points of View) in Connection with the Art; The Test; The Reality (Truth); Agreement and Disagreement; The Rules and Perplexity;¹⁵⁸ The Scales; The Obscure Secret; The Supreme (Most Distant) Point of Attainment; Opposition; The Explanation; The Deficient and the Complete;¹⁵⁹ The Thorough Investigation.

Then there follow these three books, which are:

Purity, another one; Confidence; The Aims (Accidents).¹⁶⁰

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: In his book catalogue Jābir said, "After these books I composed thirty epistles which

¹⁵¹ *Al-'aqīqah* ("carnelian") can also mean "lightning," "turban," and other things.

¹⁵² Berthelot, *La Chimie*, III, 35, gives for *Al-Sāfi* ("The Resplendent"), *Celui qui s'élève*, referring to the heavenly bodies.

¹⁵³ The Arabic is *Al-Ishraq*. Berthelot, *ibid.*, translates it as *Lever*, also referring to the heavenly bodies.

¹⁵⁴ Instead of *Al-Makḥā'il* ("Symptoms"), this title might be *Al-Majā'il* ("Assemblies," "Groups"). The title which follows is omitted by Fück, *Ambix*, p. 102.

¹⁵⁵ See n. 131.

¹⁵⁶ There are only 16 titles.

¹⁵⁷ The Arabic is *Al-Mubtada' bi-al-Riyāḍah*, which Berthelot, *La Chimie*, III, 26 ff., translates as *Éléments des sciences exactes*. MS 1135 has variations, but the translation continues to follow MS 1934.

¹⁵⁸ The Arabic is *Al-Sunan wa-al-Hayrah*. Instead of *al-sunan* ("rules"), Fück, *Ambix*, p. 102, has *al-tabyin* ("evidence"). Another possibility for the second word is *al-khayrah* ("the good").

¹⁵⁹ MS 1934 gives *Al-Kamān wa-al-Tamām*. The first word is a form of *kam*, which can mean "deficient." See Richardson, *Dictionary*, pp. 1203-4. Other versions of *Al-Fihrist* give different words. *Al-tamām* means "complete."

¹⁶⁰ For this last title, see n. 131.

have no titles. Then after that I composed four treatises, which are:

The First Nature, Active and with Movement, Which Is Fire; The Second Nature, Active and without Movement, Which Is Water; The Third Nature, Passive and Dry, Which Is the Earth;¹⁶¹ The Fourth Nature, Passive and Moist, Which Is the Air.

Jābir said, "With these books there are two [other] books which explain them. They are:

Purity; The Aims (Accidents).¹⁶²

Then after that I composed four books, which are:

Venus; Consolation (Comfort); The Perfect (Complete); Life.

"After that I composed ten books according to the opinion of Apollonius, author of *The Talismans*.¹⁶³ They are:

Saturn; Mars; The Sun, the larger book; The Sun, the smaller book; Venus; Mercury; The Moon, the larger book; The Aims (Accidents);¹⁶⁴ a book known as The Inherent Quality of Its Essence; The Twofold."¹⁶⁵

He had four books about hidden treasures:

The Result; The Field of the Mind;¹⁶⁶ The Eye (Fountain, Quintessence); The Arrangement.¹⁶⁷

¹⁶¹ MS 1934 omits this title, but with a correction on the margin and a repetition of the first title of the four.

¹⁶² For this last title, see n. 131.

¹⁶³ This man was Apollonius of Tyan (Tyaneus). In Arabic Apollonius is Balinūs; see Qiftī, p. 316 l. 10. This name is followed by the word *ṣāhib*, translated "author" instead. It may mean "master." Smith, *GRBM*, I, 244, speaks of his works on divination by the stars.

¹⁶⁴ See n. 131.

¹⁶⁵ *The Twofold* ("*Al-Muthannā*") is from MSS 1934 and 1135. Fück, *Ambix*, p. 104, gives *Al-Mushṭarī* ("The Planet Jupiter").

¹⁶⁶ "The field" (*al-maydān*) is given as "the racecourse" in Fück, *Ambix*, p. 104.

¹⁶⁷ *Al-Naẓm* ("The Arrangement") is also used to mean "The Pleiades." This passage and what follows in MS 1934 is written in a handwriting which appears to be different from that of the rest of the chapter.

Abū Mūsā [Jābir] said, "I composed three hundred books on philosophy and one thousand three hundred books about devices, according to the model of the book *Taqāṭur*,¹⁶⁸ and also one thousand three hundred epistles about the arts as a whole and the instruments of war. Then I composed a great book about medicine, also writing other books, large and small. I wrote about five hundred books on medicine similar to the book *The Pulse and Anatomy*. Then I composed books of logic, according to the opinion of *Aristotle*, and after that I composed:

Astronomical Tables, an elegant book of about three hundred leaves; Exposition of *Euclid*; Exposition of the "Almagest";¹⁶⁹ Mirrors; The Greedy (Devastating Torrent), which the theologians refuted and which was attributed to Abū Sa'īd al-Misrī.

"Then I composed a book about asceticism and sermons. I also composed many beautiful books about the charms. Then I composed books about incantations and many [other] books about the phenomena which act by their specific qualities (special properties). After that I composed five hundred books refuting the philosophers, and then I composed a book about the Art known as the *Book of the Kingdom (King)*, and a book known as *The Gardens*."¹⁷⁰

*Dhū al-Nūn al-Misrī*¹⁷¹

He was Abū al-Fayd Dhū al-Nūn ibn Ibrāhīm, who engaged in ascetic (Ṣūfī) practices and left a tradition related to the Art, about which he composed books.¹⁷² Among his books there were:

The Support;¹⁷³ Confidence in the Art.

¹⁶⁸ The word translated "devices" is *al-ḥiyāl*, which can also mean "tricks," "mechanical devices," and other things of that nature. Füick, *Ambix*, p. 134 no. 44, suggests that *ḥiyāl* might mean "automata." *Taqāṭur*, means "distilling, drop by drop." It is similar to the more common word *al-taḡīr* ("distilling"). See Richardson, *Dictionary*, p. 428; Ruska, *Arabische Alchemisten*, no. 10, p. 46. Füick, *Ambix*, p. 134 no. 44, compares the book with a treatise of the Banū Mūsā.

¹⁶⁹ This was the famous book of Ptolemy.

¹⁷⁰ *The Gardens (Al-Riyād)* is given by Berthelot, *La Chimie*, III, 36, as *Les Parterres*.

¹⁷¹ For Dhū al-Nūn, al-Rāzī, and Ibn Waḥshīyah as alchemists, see Berthelot, *La Chimie*, III, 36-37; Füick, *Ambix*, pp. 136-38.

¹⁷² Cf. Füick, *Ambix*, p. 105, for this passage and the following one about al-Rāzī.

¹⁷³ For "support" see n. 110.

Al-Rāzī, Muḥammad ibn Zakarīyā¹⁷⁴

His place in the science of philosophy and in medicine is [well] known and famous. I have dealt with him thoroughly in the account of medicine. He saw (professed) the truth of the Art, about which he composed many books. Among them there was a volume comprising twelve sections, which were:

The Didactic (Instructive) Introduction; The Introduction by Proof; The Proofs;¹⁷⁵ The Process; The [Philosophers'] Stone; The Elixir; Nobility of the Art; The Arrangement (Observing the Proper Order); The Processes; Subtleties of the Enigmas;¹⁷⁶ The Testing;¹⁷⁷ The Devices.

In addition to these he had other books about the Art:

Secrets; The Secret of Secrets; Dividing by Headings; the epistle, Specific Property (Particularity); Yellow Stone;¹⁷⁸ Epistles to (of) the Kings; Refutation of al-Kindī, about his refutation of the Art.

Ibn Waḥshīyah

He was Abū Bakr Aḥmad ibn 'Alī ibn Qays ibn al-Mukhtār ibn 'Abd al-Karīm ibn Ḥarathīyā ibn Badanīyā ibn Bīrnāṭīyā al-Kazdānī, from among the people of Junbulā' and Qussīn.¹⁷⁹ He was one of the Nabataeans, who had a good literary style in the language of the Kasdānīyūn [Nabataeans]. We have dealt with him thoroughly by mentioning what he did in Chapter Eight, in the section about magic, juggling, and charms,¹⁸⁰ things with which he had good luck (skill).

¹⁷⁴ For the treatment of al-Rāzī in connection with medicine, see Chap. VII, sect. 3, n. 151.

¹⁷⁵ Flügel gives *Al-Abyāt* ("Verses"), but the correct title is evidently *Al-Athbāt* ("Proofs").

¹⁷⁶ For this title, see n. 206.

¹⁷⁷ This title is not clearly written in MS 1934. Instead of *Al-Miḥnah* ("The Testing"), the title may be *Al-Muḥabbah* ("Love").

¹⁷⁸ The Arabic is *Al-Ḥajar al-Aṣfar*. Another possible translation is *The Gold Stone* as *al-suḥr* plural of *al-aṣfar* ("yellow") is defined as "pieces of gold" by Dozy, *Supplément*, I, 836.

¹⁷⁹ Some of the ancestors' names are copied from the mention of Ibn Waḥshīyah in Chap. VIII, sect. 2, near n. 30, where they are a little clearer. See Yāqūt, *Geog.*, II, 126; IV, 100.

¹⁸⁰ The word translated "juggling" is *al-sha'badhah*. For "charms" see the Glossary.

In this place we mention his books about the art of alchemy. They were:

The Principles, a large book about the Art; The Principles, a small book about the Art; Gradation;¹⁸¹ Discourses, about the Art; a book comprising twenty sections, first, second, third, in sequence; a transcription of the calligraphies with which the books on the Art and magic are written.¹⁸²

Ibn Waḥshīyah mentions these [calligraphies], and I have read about them [in what was written] in his handwriting. I have also read a transcription of these same calligraphies in a collection of passages written in the handwriting of Abū al-Ḥasan ibn al-Kūfī,¹⁸³ with marginal notes on language and grammar, historical accounts, poems, and traditions. They fell [into the hands of] Abū al-Ḥasan ibn al-Tunj from among the books of the Banū al-Furāt.¹⁸⁴ This was the finest of what I have seen written in the handwriting of Ibn al-Kūfī, except for the book *Vices of the Common People*, by Abū al-ʿAnbas al-Ṣaymarī.

The letters of Fāqītūs:¹⁸⁵ *a b t t h j h k h d d h r z s s h ṣ ḍ ṭ ẓ ʿ g h f q k l m n h w l a y*.

The letters of the Musnad:¹⁸⁶ *a b t t h j h k h d d h r z s s h ṣ ḍ ṭ ẓ ʿ g h f q k l m n h w l a y*.

These are the letters which served for the ancient sciences in the *barābī*.¹⁸⁷

The letters of al-ʿAnbath.

These scripts frequently (sometimes) occurred in the books which I have mentioned about the Art, magic, and charms, in the languages

¹⁸¹ *Al-mudarrajah* ("gradation") can also mean "graduation" or "indication of degrees of quantity."

¹⁸² Instead of "calligraphies" the Arabic may mean "alphabets."

¹⁸³ Ibn al-Kūfī, A.D. 868–960, was a well-known calligrapher whom the author of *Al-Fihrist* may have known personally.

¹⁸⁴ Both Flügel and Fück, *Ambix*, p. 106, fail to give al-Tunj properly. The Banū al-Furāt were members of a family who gained great political power at Baghdad during the late ninth and early tenth centuries. For a famous vizier and his brother who belonged to this family, see Biog. Index, Ibn al-Furāt.

¹⁸⁵ This name Fāqītūs may be related to Quftūs (Coptos). See Fück, *Ambix*, p. 140.

¹⁸⁶ For the Musnad, see Remarks about the Himyarite script, in Chap. I, sect. 1, near n. 14. This alphabet, however, may refer to the Egyptian hieroglyphics.

¹⁸⁷ For *barābī*, see n. 17.

with which people originated science but, by Allāh, they cannot be understood unless a man knows that language, which is unusual. Often these writings (scripts) were transliterations into the Arabic language, so that it is necessary to study them so as to make those scripts correspond with it [Arabic]. We shall return to it [this subject], if Allāh so will.¹⁸⁸

Al-Ikhmīmī¹⁸⁹

His name was ʿUthmān ibn Suwayd Abū Ḥarī al-Ikhmīmī from Ikhmīm, a village from among the villages of Egypt. He was preeminent and a leader in the art of alchemy. He had controversies with Ibn Waḥshīyah and between them there was correspondence. [He wrote]:

Red Sulphur;¹⁹⁰ The Exposition; Emendations; Clearing *Dhū al-Nūn* al-Miṣrī of False Charges; Marginal Notes; Instruments of the Ancients; Dissolving and Fixation;¹⁹¹ Processes; Sublimating and Distilling; The Hottest (Greatest) Fire; Controversies and Conferences of the Scholars.

Abū Qirān

He was one of the people of Nisibīn who affirmed that the art of alchemy had been validated for him.¹⁹² He was, moreover, one of the persons to whom those practicing this Art refer, regarding him as preeminent and superior. Ibn Waḥshīyah made mention of him. Among his books there were:

An explanation of the "Book of Mercy" by Jābir;¹⁹³ Fermented Liquors;

¹⁸⁸ "We shall return" seems to be indicated in MS 1934. Different authorities give somewhat varied interpretations of this passage, but the meaning in general seems to be clear.

¹⁸⁹ MSS 1934 and 1135 give the name as al-Akhmīmī, but al-Ikhmīmī seems more correct as the man came from the Egyptian village which Yāqūt, *Geog.*, I, 165, spells Ikhmīm.

¹⁹⁰ See Glossary.

¹⁹¹ Berthelot, *La Chimie*, III, 38–40, deals with these passages which come at the end of the chapter. He translates this title as *De la Dissolution et de la combinaison*.

¹⁹² For "validated" see n. 3.

¹⁹³ For the *Book of Mercy* see n. 104.

Consummation (Ripeness, Puberty); Explanation of the Ether; Emendations; Eggs; The Sevenfold Purple;¹⁹⁴ Advice; Making Liquid.¹⁹⁵

Stephen the Monk

This man was at al-Mawṣil in a monastery called Mikhā'il.¹⁹⁶ It was said about him that he practiced alchemy and that when he died his books appeared at al-Mawṣil. I saw some of them, which were:

Guidance; What We Have Initiated (Invented); The Greatest Door;¹⁹⁷ The Prayers and Offerings Employed Prior to (before Practicing) the Art of Alchemy; Marginal Notes; Seasons (Hours) and Times.¹⁹⁸

Al-Sā'iḥ al-'Alawī

He was Abū Bakr 'Alī ibn Muḥammad al-Khurāsānī al-Šūfī, one of the descendants of al-Ḥasan ibn 'Alī, may Allāh be well pleased with them both. According to what has been recorded by persons concerned with this matter, he was one of the people for whom the art of alchemy was validated. He used to move about among the towns (regions), fearing lest the sultan might take his life.¹⁹⁹ I have never seen anyone who met him, but his books have reached us from the region of al-Jabal. Among his books there were:

Epistle of the Orphan; The Pure Stone; The Humble [and] Useful; Concealed Pure;²⁰⁰ The Sources (Fundamentals); Hair, Blood, Eggs, and the Use of Their Liquids.

¹⁹⁴ Fück, *Ambix*, p. 107, gives *Al-Firfir al-Mussaba* ("The Sevenfold Purple"). Berthelot, *La Chimie*, III, 38-40, gives a choice of *Le Livre hâtif des deux separations* or *Le Livre né avant terme, bâlard*. MS 1934 has what appears to be *al-farfayn* ("the purslane plant") followed by a word which might be either *al-musi* ("profuse") or *al-mussaba* ("sevenfold").

¹⁹⁵ This title might also be *Watering*, *L'Enjolivement*, or *Gilding*. The Arabic is *Al-Tamwīh*.

¹⁹⁶ Both MS 1934 and MS 1135 omit any word indicating "monastery," but Flügel inserts *fī 'amr* ("in a building"). For the Monastery of Mikhā'il (Dayr Mikhā'il), see Yāqūt, *Geog.*, II, 646.

¹⁹⁷ See n. 121.

¹⁹⁸ Flügel gives a title missing in MS 1934, *Astrological Selection of the Art*.

¹⁹⁹ As this man was a descendant of the Prophet, he was feared as a pretender to the caliphate. He was hunted by the police, so that he was forced to wander.

²⁰⁰ The Arabic is *Al-Tāhīr al-Khafī*, taken from Flügel. MSS 1934 and 1135 have a different form, which is garbled.

Dubays, a Pupil of al-Kindī

He was Muḥammad ibn Yāzid, known as Dubays, who was one of the people who dealt with the Art and external practices. Among his books there were:

The Compilation; The Making of Dyes, Ink, and Ḥibr.²⁰¹

Ibn Sulaymān

He was Abū al-'Abbās Aḥmad ibn Muḥammad ibn Sulaymān, said to be one of the people of Egypt. It has not come down to me [my knowledge] that the Art was validated for him. Those of his [books] which have happened to come to this country are:²⁰²

Explanation and Elucidation, about external practices; Collection of External Practices; Amalgams; Things Kneaded;²⁰³ Fermented Liquors.

It is also said that the book *Explanation and Elucidation* was written by Ibn 'Iyād al-Miṣrī, a pupil of Jābir.

Ishāq ibn Nuṣayr

Abū Ibrāhīm Ishāq ibn Nuṣayr was one of those who dealt with the Art. He [also] had a knowledge of enamels and operations with glass. Among his books there were:

Making Things Lustrous and Glassy Fluxes;²⁰⁴ The Making of Precious Pearls.

Ibn Abī al-'Azāqir

Abū Ja'far Muḥammad ibn 'Alī al-Shalmaghānī, with whom I have dealt thoroughly in the passage on the Shī'ah, had a leading place in the art of alchemy. Among his books there were:

Ferments; The [Philosophers'] Stone; explanation of the "Book of Mercy" by Jābir;²⁰⁵ External Practices.

²⁰¹ Ḥibr is colored fluid used for writing or painting. Dozy, *Supplément*, I, 243, mentions sepia as one meaning.

²⁰² Berthelot, *La Chimie*, III, 39, gives a different translation, which does not follow MS 1934.

²⁰³ Berthelot, *ibid.*, gives *Pâtes*. The Arabic is *Al-Ma'jūnāt*. For "external practices" see the Glossary, "external alchemy."

²⁰⁴ For this title, Berthelot, *ibid.*, gives *Les Reflets et la fusion du verre*. This title and the one which follows cast light on the meaning of external alchemy.

²⁰⁵ For the *Book of Mercy*, see n. 104.

Al-Khanshalil

He was Abū al-Hasan Aḥmad, al-Khanshalil being a nickname. He was a friend of mine, who a number of times asserted to me that the Art had been validated for him. But I did not observe any indications of that in his case, because I never saw him to be other than a poor, miserable, old man, who was also foul [looking or smelling]. Among his books there were:

Explanation of the Subtleties of Enigmas;²⁰⁶ The Sun;²⁰⁷ The Moon; Helper (Faithful Neighbor) of the Poor; Operations on the Top of the Forge (Furnace).

Thus saith Muḥammad ibn Ishāq [al-Nadīm]: the books composed about this subject are more numerous and greater than can be estimated, because the authors make false claims about them. There were authors and learned men in this field among the people of Egypt, where there was the beginning of talk about the Art and from which place they derived it. The [well] known *barābi*,²⁰⁸ which were the houses of learning, and *Mariyah* were in the land of Egypt. It is also said that the origin of talk about the Art was with the first Persians, but [on the other hand] it is said that the Greeks, the Indians, or the Chinese were the earliest to speak about it. It is Allāh who knows.²⁰⁹

The tenth chapter of Kitāb al-Fihrist is completed and with its completion the entire book is finished. To Allāh is the praise, the grace, the strength, and the power. May Allāh bless our master Muḥammad and his family. Peace and salutation.

²⁰⁶ The phrase "subtleties of enigmas" is in Arabic *mukāt al-rumūz*. Fück, *Ambix*, p. 109, gives *al-rumūz* ("enigmas") as "mystical sayings."

²⁰⁷ In alchemy the moon was related to silver and the sun to gold.

²⁰⁸ See n. 17.

²⁰⁹ In MS 1135 there is a marginal note at the bottom of the page.

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Thus saith Muḥammad ibn Ishāq [al-Nadīm]: the books composed about this subject are more numerous and greater than can be estimated, because the authors make false claims about them. There were authors and learned men in this field among the people of Egypt, where there was the beginning of talk about the Art and from which place they derived it. The [well] known *barābi*,²⁰⁸ which were the houses of learning, and *Marīyah* were in the land of Egypt. It is also said that the origin of talk about the Art was with the first Persians, but [on the other hand] it is said that the Greeks, the Indians, or the Chinese were the earliest to speak about it. It is Allāh who knows.²⁰⁹

The tenth chapter of Kitāb al-Fihrist is completed and with its completion the entire book is finished. To Allāh is the praise, the grace, the strength, and the power. May Allāh bless our master Muḥammad and his family. Peace and salutation.

²⁰⁶ The phrase "subtleties of enigmas" is in Arabic *nukat al-rumūz*. Fück, *Ambix*, p. 109, gives *al-rumūz* ("enigmas") as "mystical sayings."

²⁰⁷ In alchemy the moon was related to silver and the sun to gold.

²⁰⁸ See n. 17.

²⁰⁹ In MS 1135 there is a marginal note at the bottom of the page.

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Glossary

'abd: servant or slave. Used in proper names in combination with Allāh, e.g. 'Abd Allāh (Servant of God), 'Abd al-Raḥīm (Servant of the Compassionate).

the abrogating and the abrogated: *the al-nāsikh wa-al-mansūkh*. This phrase refers to verses in the Qur'ān which modify the instructions in earlier verses and to the verses thus modified. Thus, at first the Muslims were ordered to turn toward Jerusalem in prayer, but later they were told to turn toward Makkah. See Qur'ān, 2:133, 134, 149, 150.

abū: father. Written as *abī* after *ibn*.

abwāb (s., *bāb*): doors. The form is also used for the sections of a book. The Shī'ah used it for their imams. See Hitti, *Arabs*, p. 442; "Bāb," *Enc. Islām*, (1960) I, 832. It may refer to the gates of Heaven. See Qur'ān, 38:50.

accidents: *al-a'rāḍ*. Unexpected and fortuitous events.

accounts: *akhbār*. This translation is given frequently, especially in the headings of paragraphs.

acrostic: *al-muwashshah*. Verses arranged so that the initial letters of each line together form a word or verse.

adab: training, good manners, culture. The plural form, *ādāb*, is used even more often than the singular for morals, literary pursuits, and belles-lettres. See "Adab," *Enc. Islām*, I, 122.

ahkām al-nujūm. See *judgments of the stars*.

Ahl al-Bayt: People of the House. Members of the family of the Prophet.

Ahl al-Da'wah: People of the Summons. The name which the Ismā'īliyah used for members of their own sect.

Ahl al-Dhimmah. Conquered peoples, who were obliged to pay taxes but were not forced to accept Islām. See "Dhimma," *Enc. Islām*, I, 958.

akhbār (s., *khbar*): account, accounts, historical traditions, news, information. These are the most common translations.

algebra and equation: *al-jabr wa-al-muqābalah*. Smith, *History of Mathematics*, I, 170, translates the Arabic as "reduction and cancellation."

allegorical interpretation: *mutashābihah* (pl., *mutashābihāt*). This word is used to refer to the allegorical material in the Qur'ān, such as the "throne of God." Other possible translations are allegory, simile, metaphor, comparison, similitude.

analogy: *al-qiyās*. Interpretation of the law by means of comparisons and precedents. See Schacht, *Origins of Muhammadan Jurisprudence*, pp. 98-132; "Qiyās," *Enc. Islam*, II, 1051.

anthology: *al-dīwān*, when used for a collection of poetical verses.

anwā': conditions in the heavens and the atmosphere. *Al-Anwā'* is also a group of 28 stars, which divide the stages of the moon as it passes through the zodiac. See Qutaybah, *Kitāb al-Anwā'*; also Ma'lūf, *Al-Munjid*, p. 844.

apostasy: *al-riddah*. In early Islām this word was used for persons and tribes who turned against the Prophet. See Hitti, *Arabs*, pp. 141-2.

aristocratic families: *al-būyūtāt*. A plural form from *bayt* ("house"), used for the families of tribal chiefs.

art: *al-san'ah*. In addition to its common meaning, this word was used for alchemy. See "al-Kimiya'," *Enc. Islam*, II, 1010-16.

ascetic: *al-zāhid*, *al-nāsik*. See also *Ṣūfī*.

asceticism: *al-zuhd*. This way of life included renunciation of worldly things, fasting, prayer at night, observance of mosque ceremonies, study of the Qur'ān, and similar religious practices.

aṣḥāb (s., *ṣāhib*): Companions of the Prophet, associates, pupils, adherents, owners, or friends.

Ashkanian dynasty. See *Parthians*.

associates: *al-julasā'*. The word was often used for persons who took part in intellectual discussions, often at the court of the caliph. See also *aṣḥāb*.

astrolabe. There was the plane type (*al-musaffah* or *dhāt al-ṣafā'ih*), which was often hung from a ring, and the spherical type (*al-kurī*). See "Asturlāb," *Enc. Islam*, I, 501; Hitti, *Arabs*, p. 374; Smith, *History of Mathematics*, I, 91, 169.

astronomical tables: *al-zīj*. See "Astronomy," *Enc. Islam*, I, 497-500; Pingree, *Journal of the American Oriental Society*, LXXXII, No. 4 (October-December 1962), 487-502; Salam and Kennedy, *ibid*, LXXXVII, No. 4 (October-December 1967), 492-497; Hājj Khalifah, III, 566. The book entitled *Zīj al-Shāhriyār* was a compilation written during the late Sasanian period. It was known in Persian as *Zīj al-Shāh* or *Zik i Shatro-ayār* ("Royal Astronomical Tables"). It became popular among the Muslims during the ninth century. See Battānī,

Al-Battānī sive Albatēnī Opus astronomicum, and Nallino, 'Ilm al-Falak, which explain how these tables formed the basis for Muslim astronomy.

Aswāriyah. A sect of the Mu'tazilah. See Shahrastānī (Haarbrücker), Part I, pp. 27, 60; Baghdādī (Seelye), p. 116; Jār Allāh, *Mu'tazilah*, p. 140.

atom: *al-juz'* (pl., *al-ajzā'*). The particle which was considered to be a constituent part of matter. See Nādir, *Système philosophique*, p. 152.

attributes: *al-ṣifāt* (s., *al-ṣifah*). Qualities of Allāh. The theologian al-Ash'arī regarded them as knowledge, power, will, hearing, sight, and speech. The Mu'tazilah denied their existence, as limiting the oneness of Allāh.

authorities on the Ḥadīth: *al-muḥaddithūn*.

'ayn: the eighteenth letter of the Arabic alphabet. It is also a word which may mean eye, spring, or essence.

ayyām (s., *al-yawm*): days. Also used to mean "battles" and "times."

Azāriqah, also called in the singular *Azraqī*. A dangerous group of early Islām, defeated A.D. 698. See Hitti, *Arabs*, p. 208; "Azraqites," *Enc. Islam*, I, 542; "Khāridjites," *Enc. Islam*, II, 907; Baghdādī (Seelye), p. 83; Shahrastānī (Haarbrücker), Part I, 133.

bāb: door, gate. See *abwāb*.

Badr: the battle fought in A.D. 624, 20 miles southeast of al-Madīnah when the Muslims attacked a caravan. See Hitti, *Arabs*, pp. 116-17.

Bakrīyah. A heretical sect, which followed the tenets of Bakr ibn Ukht 'Abd al-Wahīd ibn Ziyād. See Baghdādī (Seelye), pp. 38, 41; Baghdādī (Halkin), pp. 15-16, 169, 225.

banū: sons. Used for the members of a tribe or family.

Banū al-'Abbās. The 'Abbāsids, members of the dynasty which ruled from A.D. 750 until the fall of Baghdād.

Banū Hāshim. The family of the Prophet's great-grandfather. See Hitti, *Arabs*, p. 189.

Banū Umayyah. The Umayyads, members of the dynasty who ruled at Damascus A.D. 661-750.

Barmak (p., *Barāmakah*). The members of a Persian family, many of whom became distinguished as viziers and scholars at Baghdād. See "Barmakids," *Enc. Islam*, I, 663; Hitti, *Arabs*, 294-96.

Bayhāsīyah. Followers of Abū Bayhas Ḥayṣim ibn Jābir. See Shahrastānī (Haarbrücker), Part I, p. 139; "Abū Baihas," *Enc. Islam*, I, 80; Baghdādī (Seelye), p. 110, which gives ibn 'Āmir instead of ibn Jābir.

Bayt al-Hikmah: House of Wisdom. A research center, library, and translation bureau founded by al-Ma'mūn at Baghdād, A.D. 830. See Hitti, *Arabs*, p. 310.

bint: girl. When used in proper names it means "daughter of."

Būdāsāf (*Būtāsaf*, *Yūdāsaf*, *Buvāsaf*, *Budāsaf*). Corruptions for Bodisattva, used to designate a Buddhist ready to become an enlightened one, and also applied to the Buddha himself. See "Bodhisattva," *Enc. of Religion and Ethics*, II, 739.

Būdāsāf and Balawhar. The Arabic translation from the Pahlavi of an old story about how the Buddha, here called Būdāsāf, was persuaded by an ascetic companion, Balawhar, to relinquish worldly things. In Europe the story became famous as *Barlaam and Josaphat*. See Introduction to Budge, *Baralām and Yēwāsēf*; "Barlaam and Josaphat," *Enc. Islam*, I, 663; "Josaphat," *Enc. of Religion and Ethics*, VII, 567; "Barlaam and Josaphat," *Enc. Brit.*, III, 403; "Bidpai," *ibid.*, III, 919; "Fable," *ibid.*, X, 114; "Jātaka," *ibid.*, XV, 280; anonymous note in ZDMG, XXIV (1870), 480; Jacobs, *Barlaam and Josaphat*, pp. xiv, xv, xxvii-xxxiii, and Part 2, p. 3.

buffoons. See *jesters*.

Bureau of al-Sawād: *Dīwān al-Sawād*. The government office in charge of taxes and other affairs for central and southern Iraq.

Byzantines: *al-Rūm*. The word is used for both Greeks and Romans. In *Al-Fihrist* it usually applies to the people of the Byzantine Empire, unless the context shows that it refers to the more ancient Greeks and Romans.

calculations for nativities: *al-numūdārāt* (s., *al-numūdār*). A system of complicated rules for selecting the heavenly body to be ascendant at the time of birth. See "Astrology," *Enc. Islam*, I, 496 bottom.

caliph: *al-khalīfah*. The successor of the Prophet and ruler of the Islamic empire.

Camel, the Battle of. A battle fought between 'Alī and his opponents, A.D. 656. See Hitti, *Arabs*, 179.

charms: *al-azā'im*. These were often made from verses of the Qur'ān, though other things were also used to form them. Other words for "charm" or "incantation" are *al-ruqyah* (pl., *al-ruqā*) and *al-niranj* (cf. *incantation*). See Flück, *Ambix*, p. 113, n. 17.

choices: *al-ikhtiyārāt*. Used in astrology for the choices of auspicious moments for action, by observing in which of its twelve celestial houses the moon is located. See "Astrology," *Enc. Islam*, I, 496.

City of Peace: *Madīnat al-Salām*. The popular name for Baghdād, clowns. See *jesters*.

Commander of the Faithful: *Amīr al-Mu'minīn*. A popular title for the caliph.

commentary: *al-tafsīr*. The word was often used in the titles of books, which explained the Qur'ān or some other famous book. Only the great scholars wrote original works; their pupils and the less brilliant scholars wrote commentaries.

compilation: *al-jāmi'*. This also means a "collecting" or "compendium," when referring to books.

compulsion: *al-jabr*. Predestination, which excluded free will.

condition: *shart* (pl., *shurūṭ*). For its legal use, see "Shart," *Enc. Islam*, IV, 335.

conjunction: *al-qirān*, *al-ijtimā'*, or *al-ittiṣāl*. The meeting of two planets, which were usually Jupiter and Venus, Jupiter and Saturn, or Mars and Saturn. The Ṣābiāns of Harrān used the word *al-ijtimā'* to signify the simultaneous setting of the moon and rising of the sun. See Bīrūnī, *Chronologie orientalischer Völker*, p. 319, 1.2.

consensus of opinion: *al-ijmā'*. Interpretation of the law according to the opinions of the leading jurists. See Schacht, *Origins of Muhammadan Jurisprudence*, pp. 82-97; "Idjmā'," *Enc. Islam*, II, 448.

court companion: *al-nadīm* (pl., *al-nudamā'*). A drinking companion of the caliph or of a high official, or a more serious-minded person attached to the court.

created: *al-makhlūq*. This can mean "what has been created by Allāh." It was also used by the Mu'tazilah for the Qur'ān. They believed that the orthodox tenet that the Qur'ān was uncreated contradicted the idea of unity of God, so that they regarded the Qur'ān as created by Allāh.

Dahrīyah. Heretical materialists. The word is derived from a term in the Qur'ān 45.23 (24). See also "Dahrīya," *Enc. Islam*, I, 894; Baghdādī (Seelye), pp. 125, 127, 129; Jār Allāh, *Mu'tazilah*, pp. 38, 60, 196, 203; Khayyāt, *Intiṣār* (Nyberg), pp. 6, 14, 38, 81.

darb: street or pathway.

days. See *ayyām*.

Daysāniyūn (*al-Daysāniyah*). Members of the sect which followed Ibn Daysān, who was called Bardaysān in Europe. See "Bardaisān," *Enc. Brit.*, III, 395; "Docetae," *ibid.*, VII, 353; "Gnosticism," *ibid.*, III, 158; Shahrastānī (Haarbrücker), Part 1, p. 293; Bīrūnī, *Chronologie orientalischer Völker*, pp. 23, 207; Sarton, I, 298; "Ibn Daiṣān," *Enc. Islam*,

- II, 370; Smith, *GRMB*, I, 462; also for reference, Hilgenfeld, *Bardesaner der letzte Gnostiker*.
- deputations*: *al-wuṣūd*. Negotiators between the tribes and Muḥammad.
- See Ishāq, *Life of Muḥammad*, p. 627.
- dīnār*. The gold coin of the Muslims. See Hitti, *Arabs*, p. 171, n. 1.
- dirham*. May be used for money or for a silver coin. See Hitti, *Arabs*, p. 172, n. 4.
- disposition*: *al-khulq*. Refers to temperament, character, or nature. The form *al-khalq* means "creation."
- diwān*: government bureau or official register, usually in connection with the taxes. It can also designate an anthology of poetry.
- doorkeeper*: *al-hājib*. The Arabic word also means "chamberlain."
- dualists*: *al-ṭhanawīyah*. A term as a rule applied to Zoroastrians and Manichaeans. They were called *Aṣḥāb al-Iṭḥayn*. They were disliked because as Persians they were rebellious against the Arab rule. See "Thanawīya," *Enc. Islam*, IV, 736.
- ecstasy*: *al-ḥulūl*. Union with God by means of mystical practices.
- edit*: 'amil, ja'al. Used for the revision of poetry and ancient works. Verses which were retained only in memory or written in an imperfect way were corrected and edited, so as to form properly written anthologies and books.
- elixir*: *al-iksīr*. The Philosopher's Stone; also the substance which could change crude metal into gold. See *alchemy*.
- emir*: *al-amīr* (pl., *al-umārā*). A prince, governor, or descendant of an aristocratic family.
- enslaved by love*: *al-mutayyam* (pl., *al-mutayyamūn*).
- epistle*: *al-risālah* (pl., *al-rasā'il*). A letter, monograph, or essay.
- essence*. In certain cases this word denotes the following: *al-naḥs*, which also means "the soul"; *al-jawhar*, which also means "the jewel"; *al-mā'iyah* (*mahīyah*), which is like the Greek *οὐσία*. When speaking about material phenomena, the word implies "essential properties."
- See Qifṭī, p. 369 n.c.; Sprenger, pp. 131 ff.
- etymology*: *al-ishtiqāq*. See Durayd, *Kitāb al-Ishtiqāq*.
- external alchemy*: *al-a'māl al-barrānīyah*. Refers to fabrication of ceramics, imitation precious stones, artificial pearls, and similar things, rather than to changing metal into gold.
- fa'ala wa-af'ala*. Other forms are *fa'ala wa-yaf'al* and *fa'altu wa-af'altu*. These are forms of the verb discussed in books on grammar. For the theological significance, see Macdonald, *Development of Muslim Theology*, p. 137; Baghdādī (Seelye), p. 131.

- Fātiḥah*. The first sūrah of the Qur'ān, used by Muslims much as Christians use the Lord's Prayer. It was called the Sūrah of Praise.
- faults*: *al-mathālib*. Used for political purposes to condemn the vices of tribes and individuals.
- Fuḍayliyah*. A sect which was probably connected with disputes over the legal heir to the caliphate. Perhaps it was named for *Fuḍayl al-Risān*. See Shahrastānī (Haarbrücker), Part 1, p. 179.
- Ghāliyah*. See *Ghulāt*.
- Ghaylānīyah*. Members of a sect who were almost certainly followers of Ghaylān al-Dimashqī. See Baghdādī (Seelye), p. 119; Shahrastānī (Haarbrücker), Part 1, p. 160.
- ghulām*. See *young man*.
- Ghulāt* (*al-Ghāliyah*, *al-Ghulāh*). A sect which was so heretical that it was not regarded as belonging to Islām. See Baghdādī (Seelye), pp. 17, 34-6; Baghdādī (Halkin), pp. 49-57; Shahrastānī (Haarbrücker), Part 1, pp. 199-200. "Ghālī," *Enc. Islam*, II, 137.
- grace*: *al-na'im*. The doctrine that God shows grace by refraining to foreordain actions of a sinful nature for man to appropriate.
- grammar*: *al-naḥw*. In modern times the Arabic term is used for syntax, but in *Al-Fihrist* it is used for grammar.
- Ḥadīth*: Traditions of the Prophet. The collection of sayings and precedents of the Prophet, handed down by his associates and followers.
- hājib* (pl., *al-hujjāb*). See *doorkeeper*.
- ḥamāsah*: valor. Often used as the title of a book on tribal anecdotes or poetry. The most famous book was that of Abū Tammām: see Nicholson, *Literary History of the Arabs*, p. 129.
- hamzah*. A sign in Arabic script, which indicates a connection between two letters or an initial vowel sound.
- ḥanīf* (pl., *al-ḥunafā*). A Pre-Islāmic worshiper with pure ideas about religion. Abraham was the classic example. See Qur'ān 3:67, 6:79; "Ḥanīf," *Enc. Islam*, II, 258.
- Ḥashawīyah* (*Ḥashwīyah*). A sect which upheld anthropomorphic tenets. See Jār Allāh, *Mu'tazilah*, pp. 6, 190, 261 top; Murādā, pp. 6, 64; Shahrastānī (Haarbrücker), Part 1, pp. 89, 101; Part 2, p. 403; "Ḥashwīya," *Enc. Islam*, II, 287; Khayyāt, *Intiṣār* (Nādir), pp. 68, 120.
- heretics*: *al-mulḥidūn*. Other forms of the word were the *Mulḥidah* or the *Malāḥidah*, names for a group of the Bāṭinīyah in Khurāsān. See Shahrastānī (Haarbrücker), Part 1, p. 221.
- heroic deeds*: *al-māthir* (s., *al-mā'tharah*).

Hijāz. The central region of western Arabia, which includes part of the Tihāmah Plain along the Red Sea, as well as the mountains to the east. It includes the holy cities of Makkah and al-Madīnah and the seaport of Jidda (Juddah). See "al-Hijāz," *Enc. Islam*, II, 300; Yāqūt, *Geog.*, II, 204.

Hijrah: the Hegira.

Hishāmīyah. Two heretical sects named for *Hishām* ibn al-Hakam and *Hishām* ibn Sālim al-Jawāliqī. Their heresies concerned the imamate and they also attributed physical characteristics to Allāh. See Baghdādī (Seelye), p. 67; Shahrastānī (Haarbrücker), Part I, p. 212.

historical traditions. See *akhbār*.

holy war: *al-jihād*. See Qur'ān 2:190-93; Hitti, *Arabs*, p. 136.

ḥunafā'. See *ḥanīf*.

Ibādīyah. A sect which started as an offshoot of the Khawārij during the eighth century but spread to North Africa, where it was called the Abādīyah. See "Abādites," *Enc. Islam*, I, 3; "Ibādīya," *ibid.*, II, 350; Shahrastānī (Haarbrücker), Part I, p. 151; Baghdādī (Seelye), pp. 104, 120, 129.

ibn (pl., *banū*, *abnā'*): son.

ikhwān: brothers. Often used to denote the members of some special group or movement.

'ilal (s., *'illah*): causes, diseases, defects, reasons.

imām: *al-imām*. A term used among other things for the caliph, a descendant of 'Alī claiming the right to rule, certain famous legal and religious leaders, the prayer leader in a mosque and the Manichaean prelate. For the Shī'ite imams, see Hitti, *Arabs*, p. 442.

imamate: *al-imāmah*. Office of the caliph. See "Imām," *Enc. Islam*, II, 473-74.

Imāmīyah. A sect concerned with the legality of the imamate. See Baghdādī (Seelye), 35, 43-4, 60; Shahrastānī (Haarbrücker), Part I, p. 184.

incantation: *al-nūraj* (*nīraj*) (pl., *al-nūranjāt*). Other translations are "charin" and "enchantment."

interpretation: *al-ta'wīl*. Interpretation of the Qur'ān often formed the basis for a court decision, theological doctrine, or political propaganda.

introduction: *al-madkhal*. For its use as a technical term in astrology, see Sprenger, p. 485.

invasions: *al-futūḥ*. The early conquests of the Muslims, including the wars outside the Arabian peninsula.

irjā'. The principal doctrine of a theological sect. See *Murji'ah*.

Isma'īliyah. See *Al-Fihrist*, p. 462, n. 39, and also the Appendix, p. 929, for the succession of the imams.

istiqbāl. See *opposite position*.

istiṭā'ah. A man's ability to appropriate a foreordained action. This doctrine was an important one for the Muḥibrah. See Ash'arī, *Theology*, Chap. VI; "Al-Nadjdār," *Enc. Islam*, III, 819 bottom.

i'tizāl: separation, turning away, leaving. A term used for the doctrine of the Mu'tazilah.

jabal: mountain. Al-Jabal was the mountain region of Persia, where Media used to be. It was called Persian 'Irāq and was sometimes used in connection with southern Armenia. See Yāqūt, *Geog.*, II, 20; Khallikān, III, 497.

Jabariyah. The sect especially concerned with predestination. See "Djabariya," *Enc. Islam*, I, 985; Shahrastānī (Haarbrücker), Part I, p. 88; *ibid.*, Part 2, p. 377.

Ja'fariyah. For sects with this name, see Shahrastānī (Haarbrücker), Part I, p. 188; Baghdādī (Seelye), p. 173; Mas'ūdī, V, 443; *ibid.*, VII, 231.

Jahmīyah. Followers of the heretic *Jahm* ibn Safwān. See Baghdādī (Seelye), pp. 37, 126; Shahrastānī (Haarbrücker), Part I, p. 89.

jamā'ah. The loyal Muslim community. See "Djamā'a," *Enc. Islam*, I, 1008.

jazīrah: island. In *Al-Fihrist* it is not only used for the Arabian peninsula but also for the arid region of the north Syrian desert, between the Euphrates and the Tigris.

jesters. There were three words for men of this type at the courts of the caliphs and high officials: (1) *al-ṣafādamah* ("buffoons"), probably from the Persian words *ṣafā* and *dam*, both meaning "pleasure"; (2) *al-ṣafā'inah* ("clowns" or "slap-takers"); and (3) *al-muddikūn* ("jesters"). See Flügel, *ZDMG*, XIII (1859), 593; Chejne, *Journal of the American Oriental Society*, LXXXV, No. 3 (July-September 1965), 327-35.

jinnī (pl., *jinn*): an imaginary spirit or genie, sometimes good like a fairy and sometimes bad like a demon. See "Djinnī," *Enc. Islam*, I, 1045; 'Abqar, pp. 60-73.

judgment of the stars: *ahkām al-uwjūm*. Predictions of future events obtained by observing the positions of the stars.

judicial decisions: *al-ahkām*.

judicial interpretation: *futyā*. The legal interpretation given by a *mufti*.

Ka'bah. The shrine at Makkah sacred to the Muslims.

kalām: word. Used to mean "theology," "dialectic metaphysics,"

- "logos," and sometimes the Qur'ān. See "Kalām," *Enc. Islam*, II, 670-75.
- Kalilah wa-Dimnah*. A collection of fables derived from the *Fables of Bidpai*. It was translated from Indian into Persian and then into Arabic. See Jacobs, *Fables of Bidpai*, pp. vii-lviii; Nicholson, *Literary History of the Arabs*, p. 346; Hitti, *Arabs*, p. 308; "Kalila wa-Dimnah," *Enc. Islam*, II, 694-98.
- kātib*: scribe. See secretary.
- khamīs*. A form derived from the word for "five." *Yawm al-Khamīs* is Thursday. The word also designates the army, with its five sections, front, center, two wings, and rear.
- Khawārij* (*Kharījites*). An early sect of Islām, which opposed the idea that the caliph must come from the Quraysh Tribe and upheld democratic and puritanical ideas. See Hitti, *Arabs*, p. 246; "Kharidjites," *Enc. Islam*, II, 904; Baghdādī (Seelye), p. 76; Shahrastānī (Haarbrücker), Part I, p. 128.
- Khurramīyah* (*Khurramī*). A revolutionary movement which became prominent in Ādharbayjān when Babak rebelled during the time of al-Ma'mūn. See "Khurramīya," *Enc. Islam*, II, 974; Shahrastānī (Haarbrücker), Part 2, p. 419; Tabarī, *Annales*, Part 3, pp. 1044, l. 6; 1065, l. 9, 1171 ff.; Browne, *Literary History of Persia*, I, 312; Maqdisī, *Al-Bad' wa-al-Ta'rikh*, VI, 110-16. Yāqūt, *Geog.*, II, 427, l. 19, says that the name comes from the town of Khurram.
- Kings of the Tribes*: *Mulūk al-Ṭawā'if*. See *Parthians*.
- Kitāb al-'Ayn*. The first Arabic dictionary, compiled by al-Khalil ibn Aḥmad, who died about A.D. 786.
- knowledge*. See *ma'rifah*.
- labor* (of childbirth): *al-haylāj*. See Richardson, *Dictionary*, p. 1699; Wenrich, p. 293, n. 15; "Astrology," *Enc. Islam*, I, 496.
- land tax*: *al-kharāj*. See "Kharāj," *Enc. Islam*, II, 902; Hitti, *Arabs*, 170-71; Dennett, *Conversion of the Poll Tax*.
- law*: *al-fiqh*. Other translations are "jurisprudence," "knowledge," or "understanding." The mystics used it in a different way, with a religious significance.
- leaf*: *al-waraqah* (pl., *al-awraq*). The folio of a manuscript. One side of a leaf, that is, one page, was called *al-ṣahīfah*.
- leap*: *al-ṭafrah*. The heresy of the leap said that one part of the distance is passed through by ordinary movement and the other part by leaps, going from the first to the third location without passing by the second. See Nādir, *Système philosophique*, pp. xv, 182-83; Baghdādī (Seelye), p. 145.

- learning*. For its use by the Mystics, see *ma'rifah*.
- legal interpretation*: *al-ijtihād*. Use of individual deduction for determining the interpretation of the law. For an example, see Dodge, *Muslim Education*, p. 65.
- literary pursuits*. See *adab*.
- ma'āwī*. See *meaning* for the usual translation. For a special use of the word, see Frank, *Journal of the American Oriental Society*, LXXXVII, No. 3 (July-September 1967), 248-59.
- madhhab* (pl., *madhāhib*): sect, doctrine, school of thought, legal system.
- Madīnah, al-* (*Medina*). The name given to Yathrib, to which the Prophet migrated, where he became prominent and died.
- Magians*. See *Majūs*.
- Majūs*: Magi or Magians. In *Al-Fihrist* it usually refers to the Zoroastrians rather than to the more ancient priests of Persia. See "Madjūs," *Enc. Islam*, III, 97.
- Majūsiyah*. The religion of the Majūs.
- Makkah* (Mecca). The holy city of Arabia, where the shrine of the Ka'bah is located and the Prophet Muḥammad started his career.
- Manichaeans*. Members of the sect which was founded by Mani, born A.D. 216. Some of the works especially helpful for a study of the sect are: Puech; Burkitt, *Manichees*; Flügel, *Mani*; "Manichacism," *Enc. Brit.*, XVII, 573; Shahrastānī (Haarbrücker), Part I, pp. 285-91; Jackson, *Journal of the American Oriental Society*, XLIV (1924), 61-72; Colpe; Cumont, "La cosmogonie manichéenne," *Recherches sur le Manichéisme* (1908), I, 1-53.
- Manṣūriyah*. An heretical sect. See Baghdādī (Halkin), p. 57; Shahrastānī (Haarbrücker), Part I, p. 205.
- Marcionites* (*al-Marqīyūniyah*). A sect founded by Marcion about A.D. 140. For information about Marcion, see Blackman, *Marcion and His Influence*; Wilson, *Marcion*; Harnack, *Neue Studien zu Marcion*; Barnikol, *Die Entstehung der Kirche*; Birūnī, *Chronologie orientalischer Völker*, pp. 23 1:9, 207 1:7; Smith, *GRMB*, II, 942; Shahrastānī (Haarbrücker), Part I, p. 295; "Marcion," *Enc. Brit.*, XVII, 691; "Marcionism," *Enc. of Religion and Ethics*, VIII, 407-9; See also books on Church history.
- ma'rifah*: *learning, knowledge*. It was the knowledge of Allāh, the experience of ecstasy, and the gnosis of the mystics. See Ash'arī, *Theology*, pp. 15-19; Shehadi, p. 58; Sprenger, p. 995 bottom; Baghdādī (Seelye), p. 134.

- Marj Rāhiṭ*. A battle near Damascus, A.D. 634. See Hitti, *Arabs*, p. 150.
- master of literary style*: *baligh* (pl., *bulghā*), *faṣīḥ* (pl., *fuṣaḥā*).
- Mazdakiyah* (*Mazdakites*). The followers of *Mazdak*, whose doctrines were influential in Persia, especially during the late fifth and early sixth centuries. See "Mazdak," *Enc. Islam*, III, 430; Shahrastānī (Haarbrücker), Part 1, p. 291; Birūnī, *Chronologie orientischer Völker*, p. 209; Firdawsi, *Shahnama*, VII, 182, 201; Ṭabarī, *Annales*, Part 1, p. 897; Sykes, *History of Persia*, I, 487; Browne, *Literary History of Persia*, I, 169; Mas'ūdī, II, 195-96; Nizām al-Mulk, *Siasat Namah*, p. 266.
- meaning*: *al-ma'ānī*. A popular title for a book which explains the Qur'ān, poetry, or other forms of literature. In modern Arabic it is also used for a form of rhetoric.
- memorable deeds*: *al-manāqib* (s., *al-manqabah*). Other translations are "virtues" or "praiseworthy actions."
- men of letters*: *al-udabā'*. These were cultivated men, interested in literature and intellectual things.
- menstruation*: *al-ḥayḍ*. It had importance in connection with determining the time of conception and responsibility for fatherhood, as well as significance for ritual purification.
- middle position*: *al-manzilah bayn al-manzilatayn*. Literally, "the positions between two positions." This was the tenet that a Muslim who commits a major sin is neither a believer nor an unbeliever, but a sinner. See Mas'ūdī, VI, 22.
- morals*. See *adab*.
- "*Mu'allaqāt, Al-*" The seven most famous Pre-Islamic poems. See Nicholson, *Literary History of the Arabs*, p. 101; Hitti, *Arabs*, p. 93.
- mufti*. The legal authority in Islām, who gives expert decisions by which the courts are guided.
- Mughiriyah*. An extremely heretical sect. See Baghdādī (Seelye), p. 36; Baghdādī (Halkin), pp. 49, 54.
- Mughtasilah* (*Sābat al-Baṭā'ih*). See *Ṣābiāns*.
- Muhakkimah*. A sect of the Khawārij. See Baghdādī (Seelye), pp. 76, 83. Shahrastānī (Haarbrücker), Part 1, p. 129.
- Mujbirah*. A sect of the Mu'tazilah. See Khayyāt, *Intisār* (Nyberg), pp. 24, 67, 135; Jār Allāh, *Mu'tazilah*, pp. 6, 97, 261. Compare different spelling in Shahrastānī (Haarbrücker), Part 1, p. 249.
- Murji'ah*. An early sect of Islām, which taught that the caliph and other Muslims could not be condemned for doing evil but that punishment must be left to Allāh. This doctrine was called *al-irjā'*. They also

- emphasized the importance of faith in comparison with good works. See "al-Murjī'a," *Enc. Islam*, III, 734; Shahrastānī (Haarbrücker), Part 1, p. 156; Baghdādī (Seelye), p. 37; Macdonald, *Development of Muslim Theology*, pp. 123-26.
- Mushabbihah*. A sect which had anthropomorphic doctrines. See Baghdādī (Halkin), pp. 31-36; Shahrastānī (Haarbrücker), Part 1, pp. 12, 13, 98.
- musnad*: attributed to authority. The chain of authorities who passed down the Ḥadīth. It was a common book title.
- mutakallimūn*: the dialectic metaphysicians or theologians. See "Kalām," *Enc. Islam*, II, 672.
- mutashabbihah*: similarity. It is used like *al-tashbīḥ* for metaphor, similitude, comparison. It also refers to allegorical passages in the Qur'ān. See Qur'ān 3:7, 39:23.
- Mu'tazilah* (adj. *al-Mu'tazilī*): Those Who Separate Themselves. The important sect which developed in the mid-eighth century. They called themselves the People of Justice and Oneness (*Ahl al-'Adl wa-al-Tawḥid*) because they believed that a just god would not preordain a man to sin and then send him to Hell, and that Allāh is one, so that he cannot have attributes such as hearing and sight. They also claimed that the Qur'ān was created, rather than the preexistent word of Allāh. See "al-Mu'tazila," *Enc. Islam*, III, 787; Shahrastānī (Haarbrücker), Part 1, pp. 41-88; Ḥazm, *Al-Fiṣal fī al-Milal wa-al-Nihāl*, V, 79; Laoust, *Revue des études islamiques*, XXIX (1961), 19-59.
- muttahim* (pl., *muttahimūn*): the accused. This in a special way referred to accusation of heresy, which might lead to rebellion.
- muwashshah*. See *acrostic*.
- mystic*. See *Ṣūfī*.
- Nabataeans* (*al-Nabt*). A tribal group regarded by the Muslims as having an ancient origin, but nothing certain is known about their history before the fourth century B.C. In historical times they became prominent east of Jordan, with Petra as their center. See "Nabataeans," *Enc. Islam*, III, 801. Numbers of them lived in the marshlands of southern 'Irāq, and they were sometimes called the *Kasānīyūn*. For traditions which explain their connection with ancient Mesopotamia, see Mas'ūdī, I, 78; II, 94; III, 106, 108-09; VII, 119. "Nabataeans," *Jewish Enc.*, IX, 139, states: "A large number of the inscriptions of the Nabataeans have been recovered. They are written in the Aramaic language. The Nabataeans were, therefore, either of Aramaic extraction, or Arabs who came under Aramaic influence." As neither Dūrāyd, *Geneal.*, nor

Qutaybah, *Ma'ārif*, includes them in his exhaustive account of the tribes of Arabia, it is likely that the Nabataeans came from al-'Irāq. Their dialect was western Aramaic, related to that of the book of Ezra. Their principal deity was Dūshara. During the period before Christ they drove the Edonites to the west, so as to become strong themselves east of the Dead Sea.

Nābitah: Neo-Summites. For this sect see Pellat, *Le Milieu syrien*, pp. 53, 103; Khayyāt, *Intiṣār* (Nyberg), pp. 139, 145.

nadīm. See *court companion*.

Nahrawān. The battle, A.D. 659, in which 'Alī defeated the Khawārij. See Hitti, *Arabs*, p. 182.

Najadāt. A sect of the Khawārij. See Baghdādī (Seelye), pp. 75, 76, 87-90, 120, 174; Shahrastānī (Haarbrücker), Part 1, p. 136.

nativity: *al-mawlid* (pl. *al-mawālid*). See "Astrology," *Enc. Islam*, I, 496, for the connection with astrology.

nature. See *ṭabā'ī*.

nawāfil (s., *al-nāfilah*): deeds of heroism, over and above what is expected; works of supererogation.

nickname: *al-laqaḥ* (pl., *al-alqāḥ*). The Arabic word can also refer to an honorary title.

nobleman. See *sharīf*.

North. The most important deity of the Šābians of Harrān. In *Al-Fihrist*, Chap. IX, p. 760, this god is called "the North, who is the greatest god." In very ancient times the people of Ugarit may have believed that this was the deity residing on Mt. Casius. This god was probably the same as the ancient Semitic deity Šaphōn, also called Zephon and perhaps Typhon. Exod. 14:2,9 and Num. 33:7 mention places named for this deity. See also "Baal-Zephon," *Jewish Enc.*, II, 387. There are several names mentioned in Olmstead, *History of Palestine and Syria*, p. 222, Adon Saphon Lord of the North; p. 233, Sapuna near Mt. Casius; p. 237, Baal Zephon Lord of the North, and p. 483, Baal Melkart Baal of the North. Dornier, *Syria*, XIV, Part 3 (1933), 234, states that Šaphōn derives its name from the North. See also Cumont, *Religions orientales*, pp. 175-76; Haussig, *Wörterbuch der Mythologie*, pp. 258-60; "Baal, Beel, Bel," *Enc. of Religion and Ethics*, II, 288. Augury by arrows, burning pine sticks, and other magical rites were connected with the North. No woman, slave, son of a slave girl, or lunatic could take part in a Šābian ceremony, called the mystery of the North. During February the people prayed only to the North, hoping for help with the jinn and the devils. Apparently the

mystery could be celebrated in various places, not in one special shrine. *nukat*. Certain auguries, which were based on the conjunction of planets, marks on the ground, and other natural occurrences. See Sprenger, p. 1374.

oneness: *al-tawḥīd*. The oneness of Allāh and His creation. See "Tawḥīd," *Enc. Islam*, IV, 704; Massignon, *Origines du lexique*, p. 255.

opposite position: *al-istiqbāl*. In everyday usage, the Arabic means "reception" or "future," but the Šābians gave the word a technical meaning. Chwolsohn, *Die Ssabier*, II, 30, translates it as *begrussung*. It is used for the position in which the sun and the moon or a planet are on opposite sides of the earth, 180 degrees apart. The Šābians had a festival when the sun and the moon were in this position, probably with one at the zenith and the other below the earth. It was just before the 17th day of the month. See Birūnī, *Chronology*, p. 318; Sprenger, p. 1205; "Astrology," *Enc. Islam*, I, 495; Lewy in Henning, p. 149, n. 1.

ordinance: *al-ḥadd* (pl., *al-ḥudūd*). *Al-ḥadd* also means punishment for disobeying the ordinance and sometimes "definition." *Al-sunan* is used for the ordinances of the Prophet Muḥammad. *Al-fara'id* is sometimes used for ordinances, but more often signifies "shares of inheritance."

panacea: *al-kunwāsh*. A collection of medical and pharmaceutical notes. See Dozy, *Supplément*, II, 494.

Parthian. The dynasty which ruled Persia from 249 B.C. to A.D. 226. It was also called *Ashkānian*, and the kings were named *Mulūk al-Tawā'if*. See *Kings of the Tribes*. See also Browne, *Literary History of Persia*, I, 111; Sykes, *History of Persia*, I, 349-418.

People of the Book: *Ahl al-Kitāb*. The name used in the Qur'ān for Christians, Jews, and Šābians. See Qur'ān 5: 71-72; "Ahl al-Kitāb," *Enc. Islam*, I, 184.

People of the House. See *Ahl al-Bayt*.

People of Justice and Oneness. See *Mu'tazilah*.

personal opinion: *al-ra'y*. The term signifies interpretation of the law (*al-ijtihād*) by personal opinion. See Schacht, *Origins of Muhammadan Jurisprudence*, pp. 98-132.

Philosophers' Stone. This was referred to as *al-ḥajar* ("the stone") and *al-iksīr* ("the elixir").

pious foundation: *al-waqf* (pl., *al-awqāf*). A legal trust established to help support a religious or philanthropic enterprise. A trust of this sort was also called *al-ḥabs* (pl., *al-ahbās*). See "Wakf," *Enc. Islam*, IV, 1096.

poll tax: *al-jizyah*. This was originally a tax levied on a non-Muslim

- subject, but it underwent change in the course of the history of Islām.
- See Dennett, *Conversion of the Poll Tax*; "Djizya," *Enc. Islam*, II, 1051.
- poor tax: *al-zakāt*. The alms tax prescribed for Muslims. See Qur'ān 2:43, 110, 177, 277; 4:162; 5:58. See also "Zakāt," *Enc. Islam*, IV, 1202.
- predestination: *al-qadā'* or *al-qadar*. For the ways in which these terms were used, see "Qadā'," *Enc. Islam*, II, 603; "Qadar," *ibid.*, II, 605; "Kadar-īya," *ibid.*, II, 605.
- Pre-Islāmic period: *al-Jāhiliyah*.
- promise and threat: *al-wa'd wa-al-wa'id*. For "promise" see Qur'ān 5:10. "Threat" was the threat of Allāh's punishment for major sins. See Qur'ān 14:17 (14); 20:113 (112); 50:14 (13), 20 (19). See also "al-Mu'tazila," *Enc. Islam*, III, 792 middle.
- proof: *al-burhān*. The forms *al-hujjah* and *al-ihitijāj* can also mean "proof" as well as "argument" or "pretext." *Al-thahāt* (pl., *al-athbāt*) means "proof" with the significance of "confirmation."
- protégé: *al-mawlā*. A person from some non-Muslim community, who as the protégé of some important tribe or man became a Muslim, enjoying the rights of Islām but not the aristocratic standing of his patron. A more technical translation of the word is "client." *Al-mawlā* can also mean a "patron," a "chief," or have the opposite meaning of "slave."
- pupils. See *aṣṣāb* for a term often used in *Al-Fihrist*.
- Qadariyah. The earliest philosophical school of thought in Islām. It was a reaction against extreme ideas of predestination. See Hitti, *Arabs*, p. 245; "Qadariya," *Enc. Islam*, II, 605 bottom; Steiner, *Mu'tazilīten*, p. 26; Baghdādī (Seelye), p. 116 ff.; Shahrastānī (Haarbrücker), Part I, p. 41.
- Qarāmaṭah. Rebellious followers of Ḥanīdān Qarmāṭ, who started a revolution in the Persian Gulf region during the second half of the ninth century. See "Qarmāṭians," *Enc. Islam*, II, 767; Hitti, *Arabs*, p. 444.
- qawāfi. A verse in which the final words or syllables form a rhyme.
- qiblah: the south, or the direction to be faced in prayer.
- questions: *al-masā'il*. As a technical astrological term, see "Astrology," *Enc. Islam*, I, 496. The Arabic word is translated "problems" when referring to mathematics.
- quote. Pupils and disciples quoted the words and ideas of their master. Few scholars initiated new ideas. Most of them wrote commentaries, explaining their master's teaching.

- Quraysh. The tribe at Makkah to which the Prophet Muḥammad belonged. See "Qurāish," *Enc. Islam*, II, 1122.
- Rāfiḍah (pl., *Rawāfiḍ*; adj., *Rāfiḍī*). The group in early Islām which rejected the earliest caliphs. In time the term became synonymous with the Shī'ah. See Nicholson, *Literary History of the Arabs*, p. 268, n. 1; Baghdādī (Seelye), p. 43 ff.
- raids: *al-maghāzī*. When used as a book title this usually refers to the military expeditions of early Islām.
- rajaz. A form of poetry. See Hitti, *Arabs*, p. 92; Nicholson, *Literary History of the Arabs*, p. 74.
- Ramaḍān. The ninth month of the Muslim year. It is also the month of the fast, during which the believer must refrain from food, drink, and sexual intercourse between dawn and sunset. See Qur'ān 2:185; "Ramaḍān," *Enc. Islam*, III, 1111.
- rare forms: *al-nawādir*. When used with the Qur'ān, the Ḥadīth and ancient poetry, the word signifies vernacular expressions. The Arabic word also means "anecdotes."
- Rawāfiḍ. See *Rāfiḍah*.
- readers: *al-qurrā'* (s., *al-qārī*). Persons trained to read or recite the Qur'ān correctly. As the earliest Qur'ānic texts were written with clumsy Cufic letters, without signs to indicate vowels or consonants, it was inevitable that different men who read or recited the words interpreted them in different ways. In order to avoid serious abuse, about A.D. 900 the viziers Muḥammad ibn 'Alī Ibn Muqlah and 'Alī Ibn 'Isā authorized the methods of seven especially capable readers, while those of other scholars were declared illegal. Cf. Khaldūn, *Muqaddimah* (Rosenthal), II, 440; "Koran," *Enc. Islam*, II, 1073.
- reading: *al-qirā'ah*. The method of reading and reciting the Qur'ān in a way which interprets its meaning. See *readers*.
- reasons. See *ilal*.
- red sulphur: *al-kibrīt al-aḥmar*. This term was also used for "gold," "the Philosophers' Stone," and "red mercury."
- relationship: *al-walā'*. Contiguity, close relationship, the condition of a protégé, fealty, or one's right over a slave recently set free. It can also mean succession or kinship.
- revolutions (transfers) of the years of nativity (*revolutiones annorum nativitatum* or *de annorum natalitiorum conversione*). See "Astrology," *Enc. Islam*, I, 496; Kennedy, *American Philosophical Society, Transactions*, XLVI, No. 2 (1956), 144.
- revolutions (transfers) of the years of the world (*revolutiones annorum mundi*

or *de annorum mundi conversione*). See references for the preceding subject.

rites of the pilgrimage: al-manāsik. The word may imply ascetic practices in general and the rites connected with pilgrimages to Makkah and other holy places.

Ṣābat al-Baṭā'ih. See Ṣābians.

Ṣābians. The following unrelated peoples were known as "Ṣābians": (1) The great trihal nation of southern Arabia, whose kingdom existed from about 950 to 115 B.C. The name is usually written Sabaeans, and the first letter is a *ṣīn* rather than a *ṣād*. See Hitti, *Arabs*, pp. 54-61.

(2) The Ṣābians of the marshlands of southern 'Irāq. They were called Ṣābat al-Baṭā'ih, or the Mughtasilah, and were the forerunners of the Mandaeans. The first letter of their name was a *ṣād*. They were almost certainly the Ṣābians mentioned in the Qur'ān 2:62, 5:72, 22:17. See "al-Ṣābi'a," *Enc. Islam*, IV, 21; Rudolph, *Die Mandäer*; Pallis, *Mandaeen Studies*; Drower, *Mandaeans of Iraq and Iran and Secret Adam*.

(3) A group of pagans in the old city of Ḥarrān, in northern Mesopotamia, called Haran in Gen. 11:31-32. It was the city to which Abraham migrated from Ur. These people were called al-Ḥarrānīyah, corrupted in vernacular usage to al-Ḥarnānīyah. When the Caliph al-Ma'mūn threatened to massacre them unless they gave up their paganism, they adopted the name "Ṣābian," as the Ṣābians were regarded as a sect authorized by the Qur'ān. Here also the first letter of the name is a *ṣād*. They were often called Ḥarrānian or Chaldaean Ṣābians to distinguish them from the true Ṣābians or Mughtasilah of southern 'Irāq.

For this strange sect, see Chwolson, *Die Ssabier*, Vols. I and II; Goeje in *Actes du sixième congrès international des orientalistes*, Part 2, pp. 283-366; Shahrastānī (Haarbrücker), Part 2, pp. 4-61; Mas'ūdī, IV, 61-71; Dimashqī, *Kitāb Nukhbat al-Dahr*, Part 1, sect. 10; Birūnī, *Chronology*, pp. 70, 314-20, and *Chronologie orientalischer Völker*, pp. 318-23; Dodge in Sarrūf, *American University of Beirut Festival Book*, pp. 60-85.

There are various theories about the origin of the name Ṣābian. These theories are explained in the references given above, but it is not properly understood who the original Ṣābians were. Professor Harald Ingholt of Yale has recorded an additional item, which has not been mentioned by other authorities. The Danish archaeologists at Hama on the Orontes discovered graffiti scratched by soldiers from Arabia who fought with the coalition against Irkhuleni in 850 B.C. Twelve

times the word *ṣaba* was scratched, interpreted by the archaeologists as the word for soldier, but very likely signifying something different.

ṣal'am: an abbreviation of the epithet *ṣallā Allāhu 'alayhi wa-sallam* (may Allāh bless him and give him peace).

satire or spelling: al-hijā'.

Sawād. Central and southern 'Irāq. See Yāqūt, *Geog.*, III, 174.

sayyid: master, lord. It is also used for a descendant of the Prophet by his daughter Fāṭimah.

secretary: al-kātib (pl., *al-kuttāb*). A writer, secretarial assistant, or high government official.

section: al-maqālah (pl., *al-maqālāt*). It comes from the Arabic word "to say" and means a treatise. In the main headings of *Al-Fihrist* the word *al-maqālah* is translated as "chapter" and the words *al-fann* and *al-bāb* are translated as "section," when they refer to a portion of the text. The Greeks used "book" for a subdivision, but to avoid confusion the translation gives "section" instead of "book" in connection with Greek works.

session: al-majlis (pl., *al-majālis*). (1) A meeting for literary or theological discussion, sometimes held in the palace; (2) a class, usually in a mosque but sometimes in a private house; (3) a gathering for social pleasure and conversation.

Shām (Shām). The old Arab name for Syria, sometimes used for Damascus. See Yāqūt, *Geog.*, III, 239.

Shamanīyah (Samanīyah, Shamanists). Idolaters of Central Asia who became somewhat influenced by Buddhism. The name is said to have come from *Sramaṇa* (a type of Buddhist monk) or from the Sanscrit *śramaṇa*. See Monier-Williams, *Buddhism*, pp. 75, 261-63; Mas'ūdī, I, 298; Birūnī, *Chronologie orientalischer Völker*, p. 206, 1:18; Flügel, *Mani*, p. 385; Dozy, *Supplément*, II, 686; "Shaman," *Enc. Islam*, IV, 302; "Shamanism," *Enc. Religion and Ethics*, XI, 441.

sharī'ah. The Muslim law derived from the Qur'ān, the Ḥadīth, and the processes of jurisprudence. See "Sharī'a," *Enc. Islam*, IV, 320.

sharīf (pl., *ashrāf*): nobleman, the member of an aristocratic family. It is also used for a descendant of the Prophet, especially through one of his grandsons. See "Sharīf," *Enc. Islam*, IV, 324.

shaykh (pl., *shuyūkh*). Literally, an old man. The term is used for a chief or for a man who has completed his religious and legal studies at a mosque or theological institution.

Shī'ah (Shī'ites, s., Shī'ī). The Muslim sect which developed the doctrine that only a descendant of 'Alī had the right to be a caliph. See "Shī'a," *Enc. Islam*, IV, 350.

- shortened and the lengthened*: *al-maqsūr wa-al-mamdūd*. This was a phrase to describe forms of the letter *alif* (a). A grammarian was likely to use it as the title of one of his books.
- Shurāt*. Members of a fanatical group of the rebellious Khawārij. See "Shurāt," *Enc. Islam*, IV, 392; Baghdādī (Seelye), p. 76.
- Shu'ūbiyah*. Persons, especially literary men, many of whom were Persians. They resented the Arabs' claim to superiority. See Goldziher, *Muhammedanische studien*, pp. 147-216; Gibb, *Studies on the Civilization of Islam*, pp. 62-73; Nicholson, *Literary History of the Arabs*, p. 279 bottom.
- Ṣiffīn*. The battle, A.D. 657, between 'Alī and Mu'āwiyah. See Hitti, *Arabs*, p. 180.
- Sindbād (Sindbādh)*. The "Sailor," who was a hero of popular stories. See Hitti, *Arabs*, pp. 305, 384. There was also a wise man and court tutor who is mentioned in fiction. See "Sindibād-Nāme," *Enc. Islam*, IV, 435; Mas'ūdī, I, 162.
- singer*: *al-mughannī* (pl., *al-mughannīyūn*). A person, often a slave girl, who was trained to sing and was frequently attached to the court of a caliph or governor.
- slap-taker*. See *jesters*.
- Sophists (al-Sūfiṣṭā'iyah)*. Scholars who denied reality. See Baghdādī (Halkin), pp. 172, n. 2, 219; Murtaḍā, p. 89.
- soul*: *al-nafs*. See "Nafs," *Enc. Islam*, III, 827. The word is used for the human soul and also for the second emanation from the deity. See also Sprenger, pp. 1396 ff.
- sources*: *al-uṣūl* (s., *al-aṣl*). The word also means roots, origins, principles, fundamentals. It is used in a technical sense of the sources of the law, which al-Shāfi'ī determined as the Qur'ān, the sunnah, consensus of opinion, and analogy.
- spelling*: *al-hijā'*. See *satire* for the other meaning of this word.
- star*: *al-kawkab* (pl., *al-kawākib*). This can refer to the planets as well as the fixed stars. In *Al-Fihrist* when the form "seven stars" is used, it refers to the five known planets and the sun and the moon.
- star predominant at birth*: *al-katkhudā*. See Richardson, *Dictionary*, p. 1170; Wenrich, p. 293, n. 15.
- stopping and starting*. A phrase used by grammarians for marks above the line of script which indicate when one passage ends and another begins. The marks were useful for reading and chanting the Qur'ān. This phrase was a popular book title.
- strange*: *al-gharīb*. The strange forms in tribal poetry, the Qur'ān and

- the Hadīth, which came from the vernacular expressions of the tribes.
- subjects*. This translation is sometimes used for *al-abwāb*, which means "doors" but is also used for sections and subjects of a book.
- Ṣūfī* (pl., *al-Ṣūfiyān* or *Sufiyah*). The ascetic of medieval Islām. For the Ṣūfī system see "Taṣawwuf," *Enc. Islam*, IV, 681.
- sultan*: *al-sulṭān*. This word can be used for any ruler who controls the administration of his country, but in *Al-Fihrist* it usually refers to the caliph.
- sunnah*. The theory and practice of conventional Muslims, based on the Qur'ān and the Hadīth.
- Sunnite (Sunni)*. Member of the so-called orthodox sect of Islām, which upholds the authority of the historical caliphs, as well as the established legal and theological systems.
- sūrah*: form, picture, sometimes a constellation of the stars, or a chapter of the Qur'ān.
- Sūrah of Praise*: *Sūrat al-Ḥamd*. See *Fātiḥah*.
- surname*: *al-kunyah*. A name which contains a relationship, such as *abū* (father), *umm* (mother), *ibn* (son), or *bint* (daughter).
- ṭabā'ī'* (s., *al-ṭabī'ah*): natures, temperaments, innate qualities. See Nādir, *Falsifat al-Mu'tazilah*, Part 2, pp. 74-86.
- ṭabaqah* (pl., *ṭabaqāt*): category, stratum, rank. It is used to designate one of the generations which followed the Prophet, or a group of poets, or some other classification.
- tafsīr*: commentary, explanation. Often used as the title for a commentary on the Qur'ān or some book about law or theology.
- takht*. A Persian word for board, used for the dust abacus or calculating board, similar to the Indian *pati*. See Datta, *History of Hindu Mathematics*, p. 129.
- taubur*: *al-ṭanbūr*. A stringed instrument used to accompany chanting and singing.
- tashbih*: simile, allegory, comparison, similitude. The word was also used for anthropomorphism. See "Tashbih," *Enc. Islam*, IV, 685.
- tawallud*. The word comes from the verb "to give birth" but is used as a metaphysical tenet concerning an action resulting from an agent working through an intermediary. See "Bishr b. Mu'tamir," *Enc. Islam*, I, 731; Nādir, *Système philosophique*, p. 198.
- temperament*. See *disposition*.
- temporary marriage*: *al-mut'ah*. This was the temporary marriage legalized by the Shī'ī law. See "Mut'a," *Enc. Islam*, III, 774.

Tha'libah. An unimportant sect. It was started by a man called *Tha'libah* ibn 'Amir by Shahrastānī (Haarbrücker), Part 1, p. 147, and *Tha'libah* ibn Mashkān, by Baghdādī (Seelye), pp. 102-4.

theologians. See *mutakallimūn*.

town (region): *al-balad* or *al-baladah* (pl., *al-bilād* or *al-buldān*).

traditions. (1) *Al-akhbār*, translated as historical traditions or historical accounts; (2) *al-āthār*, literally meaning traces. See also *Ḥadīth*.

training. See *adab*.

Tughuzghuz. The Arab name for certain tribes of central Asia. Heyd, *Histoire du commerce*, I, 37, calls it "l'une des tribus alors les plus importantes des Turcs, celle des Tagazgaz (Hwei-Hou) qui s'étendait au loin sur les deux flancs des monts Thian-chau." See also Mas'ūdī, I, 214, 288, 299-301, 358; IV, 38; Tabarī, *Annales*, Part 3, p. 1044; Fidā', *Géographie d'Aboulféda*, pp. ccclx, ccclxi; Pelliot, *Notes on Marco Polo*, II, 753; Bretschneider, *Mediaeval Researches*, I, 252, suggests that they were Ugurs. Cf. "Turks," *Enc. Brit.*, XXVII, 469, 471. Professor Herbert Franke of Munich suggested in a letter, dated Dec. 1, 1965, that one should read "Toghuzghuz throughout (Old Turk. *toquz* 'nine')." See also Pulleyblank, *Journal of the American Oriental Society*, LXXXV, No. 2 (June 1965), 122 (left column, bottom). Mis'ar ibn Muḥallil, *Al-Risālah al-Thānīyah*, English Introduction, p. 15 (h.i.), identifies the Tughuzghuz as the Uyghurs, probably in their later habitat near Turfan, and the Ghuzz as being between Irtish and the Volga. The so-called King of the Tughuzghuz was at the city of Kushān (Kao-tchang) east of Khurāsān, which they occupied in the mid-tenth century. Cf. Yāqūt, *Geog.*, IV, 320.

'ulamā' (s., *al-'ālim*): the knowing. The religious and legal authorities of a Muslim community.

umarā'. See *emir*.

unusual anecdotes. See *rare forms*.

virtues: *al-faḍā'il* (s., *al-faḍīlah*). Excellent qualities, often ascribed to an Arab tribe, so as to give it political favor.

vizier: *al-wazīr* (pl., *al-wuzarā'*). The title of an officer who served the caliph or some important provincial ruler. The position was similar to that of a cabinet official in modern times.

Wāqifah (*al-Wāqifiyah*). A sect of the Khawārij. See Baghdādī (Seelye), pp. 110, 119; Shahrastānī (Haarbrücker), Part 1, pp. 140, 192, 197.

warrāq (pl., *al-warrāqūn*). A man who copied manuscripts, or who dealt with manuscripts and stationary. If he owned his own bookshop he could often make it a center for scholars.

will: *al-waṣīyah*. This common word for a will was used for the commission of Allāh to the Prophet Muḥammad. The Shī'ah interpreted it to mean the special knowledge and divine right to rule, handed down from 'Alī to his successors. See "Waṣīya," *Enc. Islam*, IV, 1132; Nu'mān, *Dā'irah al-Islām*, Part 1, p. 70.

yawm. See *ayyām*.

young man: *al-ghulām* (pl., *al-ghilmān*). (1) A slave boy or servant, often attached to a scholar from whom he received instruction. (2) An apprentice. (3) A farm hand, like the boys who cared for Babak's animals. (4) A boy used for homosexual purposes.

Zamzam. The famous well in the court of the Ka'bah at Makkah.

zandaqah: heresy.

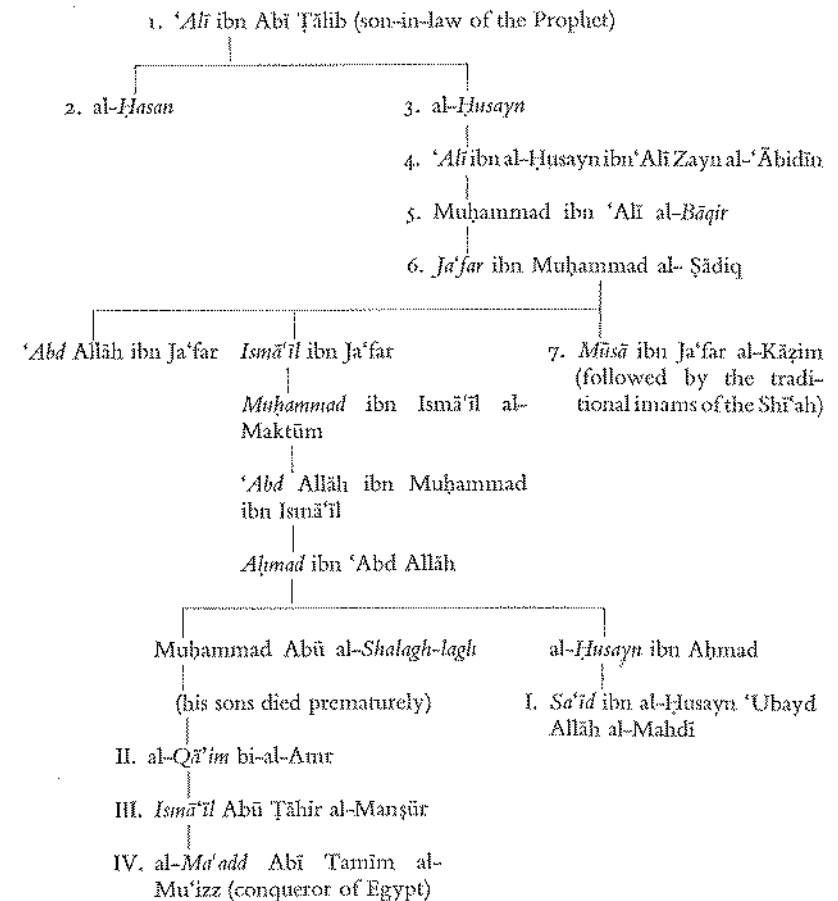
zandīq (*al-zindīq*, pl., *al-zanādiqah* or *al-zanādiq*). A general term for a heretic. During the ninth and tenth centuries, when the Zoroastrians and Manichaeans were feared as rebels, the word was as a rule used for sympathizers with these sects. See Nicholson, *Literary History of the Arabs*, p. 372; "Zindīq," *Enc. Islam*, IV, 1228.

Zanj. A group of slaves in southern 'Irāq, who A.D. 869 started a rebellion. They were led by 'Alī ibn Muḥammad Ṣāhib al-Zanj. See Hitti, *Arabs*, pp. 467-68; "Zandj," *Enc. Islam*, IV, 1213.

Zaydiyyah. Followers of *Zayd*, who was the son of 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn, the fourth Shī'ī imam. Zayd revolted at al-Kūfah, A.D. 740, and was killed. See "Zaid b. 'Alī," *Enc. Islam*, IV, 1193; "Zaidīya," *ibid.*, IV, 1196; Baghdādī (Seelye), pp. 34-6, 43, 53, 73; Shahrastānī (Haarbrücker), Part 1, p. 174; Mas'ūdī, V, 467; VI, 78, 101, 204.

Appendix

The Succession of the Imams Recognized by the Ismā'īliyah from 'Alī to the Establishment of the Fātimid Dynasty in Egypt



Arabic numbers identify the Shī'ī imams to the time of the seventh, when the Ismā'īliyah recognized a rival imam and separated from the traditional Shī'ah. Roman numbers identify the first four Fātimid caliphs, who established a rival caliphate in North Africa. See Chap. V, pp. 462, 465, n. 61.

Biographical Index

The first part of each name given in the Biographical Index is the part of the name that in the text is printed in italics. As a rule the name that is first listed in the index is the part of the man's name given in the text as a heading. If, however, the name in the heading does not seem to be well known there are exceptions to this rule. Although there is some cross referencing to surnames, nicknames, and locality names, it is impossible to give a complete system of cross referencing in an English index.

Some names occur so often that the page number in the text is not given each time the name appears. Examples of names of this sort are 'Alī, al-Rashīd, al-Ma'mūn, Thābit ibn Qurrah, al-Aṣma'ī, Tha'lab, al-Kisā'ī, Shaykh Abū Sa'id al-Sirāfi, Iṣḥāq al-Mawṣilī, and al-Khalīl ibn Aḥmad.

- 'Abādiyah (Ibn al-). An author known for his eloquent literary style. 275
- 'Abahh (al-). The nickname of al-Ḥasan ibn Ibrāhīm, an astrologer in the service of al-Ma'mūn (caliph 813-833). See Suter, VI (1892), 30. 654
- Abān. He transported oil to Baghdād. For his grandson, see *Muḥammad* ibn 'Abd al-Malik al-Zayyāt. For his village, al-Daskarah, see Yāqūt, *Geog.*, II, 575. 268
- Abān ibn 'Abd al-Ḥamīd ibn Lāhiq al-Raqāshī. A poet at the court of Hārūn al-Rashīd, who translated ancient fables, dying 815. See Iṣbahānī, Part XX, 73; Taghrī-Birdī, Part II, 167, l. 17. 359, 260, 390, 716
- Abān ibn Abī 'Ayyāsh. He gave refuge to Sulaym ibn Qays and quoted his book in the late 7th and early 8th century. See Ṭabarī, *Annales*, Part I, 902. 535
- Abān ibn Taghlib ibn Rabāh, Abū Sa'id of al-Kūfah. He was a Shī'ī jurist and extremist, who died 758/759. See Yāqūt, *Geog.*, I, 598; Tūsi, p. 5, sect. 4; Ziriklī, Part I, 20. 536
- Abān ibn 'Uthmān, Abū Sa'id. A son of 'Uthmān (caliph 644-656). See Mas'ūdī, IV, 252; V, 267, 384. 68
- Abān al-Lāhiqī. See *Abān* ibn 'Abd al-Ḥamīd.
- Ābar ibn Shālikh. He was the elder son of Shelah. See Genesis 10: 24, 11: 10. 27
- 'Abbād (Abū) Jābir ibn Zayd al-Ṣabbāh al-'Askarī. A secretary of al-Ma'mūn (caliph 813-833). See Mas'ūdī, VII, 35; Ṭabarī, *Annales*, Part III, 1155. 131
- 'Abbād ibn 'Abbād al-Arsūfi. He was a conservative jurist, perhaps the same as Abū Mu'āwiyah al-Muhallabī who died 797/798. See Qutaybah, *Ma'ārif*, p. 256; Taghrī-Birdī, Part II, 104, l. 9. 546
- 'Abbād (Ibn Abī) Abū al-Ḥasan Muḥammad ibn 'Isā. An astrologer, probably living at Baghdād in the 9th century. MS 1135 calls him Ibn 'Ayyād. See Qiftī, p. 287; Suter, VI (1892), 67; X (1900), 48. 661

- 'Abbād ibn al-Ḥusayn, Abū Jahḍam. A man of the Banū Tamīm who was military chief of al-Baṣrah, but died about 651, fighting in Afghanistan. See Quṭaybah, *Ma'ārif*, p. 211. 223
- 'Abbād (Ibn), Ismā'īl ibn 'Abbād ibn al-'Abbās al-Talaqānī. Surnamed Abū al-Qāsim. He lived 938-995 and was a man of letters, who became the vizier of Mu'izz al-Dawlah. See Ziriklī, Part I, 312. 491
- 'Abbād ibn Kusaib. He was Abū al-Khansā' of the 'Aubar tribe who was an authority for Bedouin poetry and traditions. See Zubaydī, p. 177, note. 107
- 'Abbād ibn al-Mumazzaq. A poet probably at Baghdād in the late 8th and early 9th century. See Iṣbahānī *Aghānī*, Part XVII, 157. 362
- 'Abbād ibn Sulaymān al-Daymarī, Abū Saḥl. An heretical scholar associated with the Mu'tazilah, probably in the late 9th or early 10th century. See Murtaḍā, p. 77; Baghdādī (Halkin), p. 101; Shahrastānī (Haarbrücker), Part II, 399, 420. 417-18, 424, 448
- 'Abbād ibn Ya'qūb al-Asadī. He was an authority of the Ḥadīth and teacher of al-Ṭabarī, in the middle 9th century. See Ṭabarī, *Annales*, Part I, 197. 563
- 'Abbās (al). The son and disciple of al-Kalbī (Muḥammad ibn Sā'ib). 205
- 'Abbās (Abū al-). See 'Abbās (Ibn al-) Abū al-'Abbās; 'Abd Allāh ibn al-Mu'tazz; al-'Saffāh; *Tha'lab*; *Thawābah*.
- 'Abbās (Abū al-). A pupil of al-Wāsiṭ and a theologian of secondary importance. The teacher died 935. 431
- 'Abbās (Abū al). Mentioned with a love story. 721
- 'Abbās (Abū al-) ibn al-Furāt. See Ibn al-Furāt.
- 'Abbās (Abū al-) Muḥammad ibn Khalaf ibn Marzabān. A grammarian, translator, and historian, who lived near Baghdād, and died 921. See Ziriklī, Part VI, 348. 188
- 'Abbās (al-) ibn 'Abd al-Jabbār, Abū al-Faḍl. He was a secretary, who also composed poetry. 370
- 'Abbās (al-) ibn 'Abd al-Muṭṭalib. He was a grandson of Hāshim and uncle of the Prophet Muḥammad. See "al-'Abbās." *Enc. Islam*, I, 9. 106, 221, 558
- 'Abbās (al-) ibn 'Abd al-Ṣamad. A poet living during the late 8th or early 9th century. For his brothers, also poets, see *Raqāshī*. 360
- 'Abbās (al-) ibn Abī al-Sha'li. A poet of minor importance. For the Sha'l tribe, see Durayd, *Geneal.*, pp. 224, 328. 360
- 'Abbās (Ibn al-) Abū al-'Abbās 'Abd Allāh. A cousin of the Prophet, famous for his knowledge of Islām and the ancestor of the Banū al-'Abbās caliphs. See Hitti *Arabs*, p. 184. 52, 75, 82, 91, 221, 229, 245, 273, 509, 519, 558
- 'Abbās (al-) ibn al-Aḥnaf al-Ḥanafī, Abū al-Faḍl. He was a composer of erotic poetry, who died at Baghdād between 807 and 809. See Khallikān, II, 7; Iṣbahānī, *Aghānī*, VIII, 15; Quṭaybah, *Shi'r*, p. 497. 290, 331, 360, 721, 722
- 'Abbās (al-) ibn 'Alī ibn Abī Ṭālib. He was one of the less important sons of the Caliph 'Alī, see Mas'ūdi, V, 145, 149, 150. 330
- 'Abbās (al-) ibn Bāghān ibn al-Rabī', Abū al-Rabī' an astrologer of secondary importance. MS 1934 spells the father's name Bāghār. See Suter VI (1892), 36, X (1900), 67. 663
- 'Abbās (al-) ibn al-Faḍl, Abū al-Faḍl al-Anṣārī al-Wāqifi. He was from al-Baṣrah but became a judge at al-Mawṣil. He was a scholar of poetry and the Qur'ān. He died 861. See Ziriklī, Part IV, 38. 78

- 'Abbās (al-) ibn al-Faḍl al-Fāsi, Abū Muḥammad. A secretary who wrote some poetry and essays. See Ḥajj Khalifah, V, 136. 369
- 'Abbās (al-) ibn al-Faḍl ibn Shādhān, a Shī'ī jurist. For his father, see *Shadhan* (Ibn), who died 874 and was from Naysābūr. 557
- 'Abbās, al- ibn al-Ḥasan, Abū Aḥmad, the vizier of al-Muktafi (caliph 902-908) and a famous penman. See Khallikān, II, 360, III, 218. 17, 360
- 'Abbās (al-) ibn al-Ḥasan al-'Abbāsī. A poet living in Syria in the late 7th and early 8th century, see Iṣbahānī, *Aghānī*, Part XX, 172. 360
- 'Abbās (al-) ibn al-Ḥasan al-'Alawī. A wealthy descendant of the Caliph 'Alī, known for his preaching. He lived in Baghdād at the time of al-Ma'mūn (caliph 813-833). See Mas'ūdi, VII, 79. 274
- 'Abbās ibn al-Layth. He was a protégé of al-Mahdī, who was killed by Ṭahir ibn al-Ḥusayn. See Mas'ūdi, VI, 422-23; Ṭabarī, *Annales*, Part III, 801. 741
- 'Abbās (al-) ibn Ma'an. He was quoted by Iṣḥāq al-Mawṣilī, and was perhaps a brother of Zā'dah ibn Ma'an, in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part III, 138, middle. 309
- 'Abbās (al-) ibn Mirdās al-Sulamī, Abū al-'Abbās. A poet who joined Islām, dying 639. See Iṣbahānī, *Aghānī*, Part XIII, 64; Quṭaybah, *Shi'r*, p. 467; Tanūmān, select., 22, 143, 144, 414. 346
- 'Abbās (al-) ibn Muḥammad ibn 'Alī. A brother of the caliphs al-'Saffāh and al-Manṣūr who was the governor of al-'Irāq 756-776. See Balādhurī, *Origins*, p. 288; Mas'ūdi, VI, 266; IX, 64-65. For the genealogy, see Hitti *Arabs*, p. 289. 98, 234, 259, 274, 446
- 'Abbās (al-) ibn Sa'īd. See *Jawharī*.
- 'Abbās (al-) ibn 'Uṭbah ibn Abī Lahab. He was a poet of the Quraysh, whose more famous son, al-Faḍl, died 714. See Iṣbahānī, *Aghānī*, Part IV, 176, 177; XV, 2; Yāqūt, *Geog.*, II, 523. 346
- 'Abdah. An Arab girl loved by a poet. See al-Aḥwas. 720
- 'Abdah. This was the nickname of 'Abd al-Raḥmān ibn Sulaymān, the father of the genealogist whose name follows. 229
- 'Abdah (Ibn) Muḥammad ibn 'Abd al-Raḥmān ibn Sulaymān ibn Ḥājib, Abū Bakr. He probably lived in the middle 9th century, being employed to write Arab genealogies. 229
- 'Abdakān (Ibn) Muḥammad. A secretary of the Ṭūlūn family, which ruled Egypt 868-905. He belonged to an Egyptian clan, perhaps not accurately transliterated. See Ṭabarī, *Annales*, Indices, p. 263, top. 301, 378
- 'Abd Allāh. See Ibn al-Muqaffā', also Ibn al-Zubayr
- 'Abd Allāh. An oil peddler from Ctesiphon, who emigrated to Ādharbayjān and was the father of Bābak. He died from a wound about 800. See Bābak. 818
- 'Abd Allāh. He was either a brother or son of the poet al-Mu'adhdhal ibn Ghaylān and himself a poet during the early 9th century. Compare Iṣbahānī, *Aghānī*, Part XX, 74. 364
- 'Abd Allāh. A nephew of Abū al-Wizīr, a secretary and poet. See Abū al-Wizīr (either Aḥmad or 'Umar). 369
- 'Abd Allāh (Abū) ibn Fjānī. He was the possessor of an ancient manuscript. Flügel omits Abū. 89
- 'Abd Allāh, Abū, ibn Muqlah, al-Ḥasan ibn 'Alī. See al-Ḥasan ibn 'Alī ibn Muqlah.
- 'Abd Allāh (Abū) ibn Rizām. An author who refuted the ideas of the Ismā'īliyah.

- probably in the 10th century. See Tabarī, *Annales*, Part II, 1076; Quatremère, *Journal Asiatique*, August 1836, p. 117; Lewis, pp. 6–8. 462
- ‘Abd Allāh (Abū) al-Kūfī. He was appointed to high office 941 and later served as a vizier. See Khallikān, II, 477; Šābī, *Wuzarā’*, p. 343; Taghrī-Birdī, Part III, 270. 298
- ‘Abd Allāh, Abū Muḥammad. A relative of ibn Muqlah famous as a penman. 18
- ‘Abd Allāh ibn al-‘Abbās. See al-‘Abbās ibn ‘Abd al-Muṭṭalib. 462
- ‘Abd Allāh ibn al-‘Abbās ibn al-Ḥasan al-‘Alawī. A man famous as a preacher in the 9th century. For his famous father, see al-‘Abbās ibn al-Ḥasan. See Tabarī, *Annales*, III, 620–24, 753. 274
- ‘Abd Allāh ibn ‘Abd al-Ḥakam al-Miṣrī, Abū Muḥammad. He lived in Egypt 767–829, and was a well-known Mālikī jurist. See Taghrī-Birdī, II, 211, 246, 320; Ziriklī, Part IV, p. 229. His sons were Muḥammad, ‘Abd al-Raḥmān, and Sa’d. 495, 497–98
- ‘Abd Allāh ibn Abī al-Ḥasan ibn Abī Rāfi‘, Abū Muḥammad. An astrologer of secondary importance. For his father, see Ibn Abī Rāfi‘. See Suter, X (1900), 51. 660
- ‘Abd Allāh ibn Abī Ishāq, Abū al-‘Abbās. He was a 10th century calligrapher. 17
- ‘Abd Allāh ibn Abī Ishāq. See al-Ḥaḍramī. 462
- ‘Abd Allāh ibn Abī al-Shīf. A poet whose more famous father, Abū al-Shīf, died 811. See Iṣbahānī, *Aghānī*, Part XV, 108; XVIII, 44, 54. 354
- ‘Abd Allāh ibn Abī Zayd al-Qayrawānī, Abū Muḥammad. He was a late 10th century jurist, who probably lived at Baghdād. See Yāqūt, *Geog.*, IV, 9, 30; Brockelmann, *Geschichte*, Suppl., I, 301. 498
- ‘Abd Allāh ibn Aḥmad. See Abū al-Qāsim al-Balkhī. 462
- ‘Abd Allāh ibn Aḥmad ibn ‘Āmir ibn Sulaymān al-Ṭā’i, Abū al-Qāsim. He was a Shī‘ī jurist and author. See Tūsi, p. 187, sect. 401. 542
- ‘Abd Allāh ibn Aḥmad (ibn Muḥammad) ibn Ḥanbal, Abū ‘Abd al-Raḥmān. He was a son of the great jurist and himself a jurist, who died 903. See Khallikān, I, 45; Rajab, 157–63; Taghrī-Birdī, Part III, p. 130, 131. 554
- ‘Abd Allāh ibn Aḥmad ibn Muḥammad ibn al-Mughallās, Abū al-Ḥasan. A leading follower of the jurist Dā‘ūd ibn ‘Alī. He lived at Baghdād, dying there 935/936. Flügel calls the name al-Mughallās. 532, 562
- ‘Abd Allāh ibn Aḥmad ibn Yūsuf. A secretary and poet, whose father served as secretary to ‘Abd Allāh ibn Ṭāhir, governor of Khurāsān in the early 9th century. See Tabarī, *Annales*, Part III, 1096. 368
- ‘Abd Allāh ibn al-Aḥtam. A military and tax officer at al-Baṣrah, during the late 7th and early 8th century. See Tabarī, *Annales*, Part II, 76, 817, 1218, 1290, top, 1308–12. 273
- ‘Abd Allāh ibn ‘Alī ibn ‘Abd Allāh. An uncle of the Caliph al-Manṣūr, who rebelled and was defeated, 753–754, but was later pardoned. See Khallikān, I, 432; Mas‘ūdī, VI, 73–77, 176–77, 183, 214–18. 259, 330
- ‘Abd Allāh ibn ‘Alī ibn Muḥammad ibn Dā‘ūd ibn al-Jarrāḥ. He was called Ibn al-‘Aramram and was a member of an illustrious family who lived during the 10th century. 324
- ‘Abd Allāh ibn ‘Āmir al-Ḥaḍramī. He was a man of importance in early Islām and the source of some anecdotes. See Tabarī, *Annales*, Part I, 2730, 2755, 3031, 3096, 3098, 3099. 223

- ‘Abd Allāh ibn ‘Āmir ibn Kutayz. He was the general who conquered Fars, Sijistān, and Khurāsān, 650–651. He died 678/679. See Khallikān, I, 50, n. 3; Balādhurī, *Origins*, p. 490. 222
- ‘Abd Allāh ibn ‘Ayyāsh ibn al-Rabī‘ah, ‘Ataqah al-Makhzūmī. He was born in Abyssinia, went to Syria and then to Makkah; a reader of the Qur’ān and quoter of traditions. See Tabarī, *Annales*, Part III, 2383. 68
- ‘Abd Allāh ibn Ayyūb al-Taymī, Abū Muḥammad of al-Kūfah. A poet favored by the caliphs al-‘Amīn and al-Ma’mūn. He died 824/825. See Khallikān, IV, 227, 232, n. 15; Iṣbahānī, *Aghānī*, Part XVIII, 115. 360
- ‘Abd Allāh ibn Bukayr ibn A‘yan, Abū ‘Alī al-Shaybānī. A Shī‘ī scholar and author in the second half of the 8th century. See Tūsi, p. 188, sect. 405. 479, 536
- ‘Abd Allāh ibn Dā‘ūd. He belonged to the Mujbirah school of theology. He may have been al-Khuraybī, who died 828/829. See Qutaybah, *Ma‘ārif*, p. 260; Yāqūt, *Geog.*, II, 430. 450
- ‘Abd Allāh ibn Dhakwān, Abū Zannād. He lived 684–748, and was an expert for the Ḥadīth and law at al-Madīnah. See Ziriklī, Part IV, 217. 546
- ‘Abd Allāh ibn al-Faḍl. A poet and friend of the family of Ḥārūn al-Rashīd; for his better-known brother, see Iṣbahānī, *Aghānī*, Part XIX, 72. 358
- ‘Abd Allāh ibn al-Ḥajjāj. See *Madīnū*. 462
- ‘Abd Allāh ibn Ḥammād ibn Marwān. A secretary who probably lived in the 10th century. 298
- ‘Abd Allāh ibn al-Ḥasan. See *Chulām Zuhāl*. 462
- ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan, 690–762. He was a great grandson of ‘Alī and imprisoned by the Caliph al-Manṣūr because of the revolt of his sons, Muḥammad and Ibrāhīm, 762/763. See Ziriklī, Part IV, 207; Balādhurī, *Origins*, p. 446. 118, 206, 347
- ‘Abd Allāh ibn Hilāl al-Kūfī. He helped to develop a legal form of exorcism, probably during the late 9th or early 10th century. See ZDMG, Goeje, XX (1866), 487. 729
- ‘Abd Allāh ibn Ishāq ibn al-Faḍl ibn ‘Abd al-Raḥmān. A poet about whom al-Madā‘inī wrote a book. 226
- ‘Abd Allāh ibn Ishāq ibn Sallām al-Makarī, abū al-‘Abbās. He was a scholar of the middle 9th century. See Mas‘ūdī, V, 381. 249
- ‘Abd Allāh ibn Ja‘far. A man about whom anecdotes were told. See Iṣbahānī, *Aghānī*, p. 434 of Tables Alphabétiques. Ziriklī, Part IV, 204. 722
- ‘Abd Allāh ibn Ja‘far. The son of Ja‘far al-Šādiq, the sixth Shī‘ī imam. He may have been the true father of Muḥammad al-Maktūm. See Hamdānī, *On the Genealogy of the Fātimid Caliphs*. 465
- ‘Abd Allāh ibn Ja‘far ibn Abī Ṭalib. He was born in 622 in Abyssinia, and went to al-Madīnah, where he died 699/700. See Khallikān, III, 627, n. 27; Nawawī, p. 337. 188, 222, 328, 558
- ‘Abd Allāh ibn Kathīr. See Ibn Kathīr. 462
- ‘Abd Allāh ibn Khāqān. A man noted for his literary style, who was probably in the government service. 274
- ‘Abd Allāh ibn al-Khaṭṭāb. He was a Mu‘tazilī. A theologian of secondary importance during the first half of the 10th century. 434
- ‘Abd Allāh ibn Masrūr. A Christian apprentice of Abū Ma‘shar, who became a capable astrologer. See Qifī, p. 220. 658

- 'Abd Allāh ibn Mas'ūd. He was a famous Companion of the Prophet from Makkah, a soldier and the director of finances at al-Kūfah. He died at al-Madīnah 653. See Mas'ūdī, IV, 256, 265, 279; V, 331, 375; Balādhurī, *Origins*, pp. 135, 143, 431, 432, 477. 53, 57
- 'Abd Allāh ibn Maymūn al-Qaddāh. He was chiefly responsible for organizing the Ismā'īlī propaganda and was probably born before 700. He spent some time in Southern Persia and at al-Baṣrah, then at Salamīyah in Syria. See Niẓām al-Mulk, p. 269; Lewis, p. 54; Maqrīzī, *Int'āz*, p. 50, and other books on the Ismā'īliyah. 462, 464, 469, 470, 536
- 'Abd Allāh ibn al-Mu'adhdhal. He was a poet of secondary importance; for his father see *Mu'adhdhal* ibn Ghaylān. 364
- 'Abd Allāh ibn Mu'āwiyah ibn 'Abd Allāh ibn Ja'far ibn Abī Tālib. He left the court at Damascus, going to Persepolis and then Khurāsān, where he died about 748. See Khalīkān, I, 74; Mas'ūdī, VI, 41-42, 67-68. 325
- 'Abd Allāh ibn al-Mubārak, Abū 'Abd al-Rahmān. A jurist and poet, born 736, died at Hīt in Western 'Irāq 797/798. See Nawawī, p. 365; Sha'rānī, Part I, 50; Qutaybah, *Ma'ārif*, p. 256. 500, 552
- 'Abd Allāh ibn al-Mubārak al-Khayyāt. He was probably a poet living in the last half of the 7th century. Not to be confused with the jurist. Flügel gives the name as 'Abd al-Malik, but see Iṣbahānī, *Aghānī*, Part I, 163; Qutaybah, *Uyūn*, Part I, 272; II, 56. 357
- 'Abd Allāh ibn Mubārak al-Yazīdī. He was a 9th century poet. His father's name may have been Yahyā. See *Yazīdī* family. 361
- 'Abd Allāh ibn Muḥammad. See *Aḥwāṣ*.
- 'Abd Allāh ibn Muḥammad ibn 'Abd al-'Azīz al-Baghawī, Abū al-Qāsim. He was nicknamed Ibn Bint Muṣā, and was a jurist, born 829/830, died 929/930. See Ḥajar, *Lisān al-Mizān*, Part III, 338; Nawawī, p. 765. 561
- 'Abd Allāh ibn Muḥammad ibn Abī al-'Atāhiyah. He was a poet of secondary importance during the middle 9th century. For his famous grandfather, see Abū al-'Atāhiyah. 355
- 'Abd Allāh ibn Muḥammad ibn Abī Shaybah Abū Bakr. He was at al-Kūfah, about 775-849, and was a jurist and authority for the Ḥadīth. See Baghdādī (Khaṭīb), Part X, 66, sect. 5185. 553
- 'Abd Allāh ibn Muḥammad ibn Abī 'Uyaynah. He was a court poet with al-Rashīd and al-Ma'mūn. See Qutaybah, *Shi'r*, p. 555; Iṣbahānī, *Aghānī*, Part XVIII, 8; Yāqūt, *Geog.*, I, 649-50; IV, 109. 361
- 'Abd Allāh ibn Muḥammad ibn Dā'ūd ibn al-Jarrāh, Ibn al-'Aramram. He was the great grandson of the secretary of al-Musta'in (caliph 862-866). Compare 'Abd Allāh ibn 'Alī ibn Muḥammad. 282
- 'Abd Allāh ibn Muḥammad ibn al-Ḥanafīyah, Abū Hāshim, a descendant of the Caliph 'Alī, who lived in the late 7th and early 8th century. See Tabarī, *Annales*, Part III, 2500. 382, 384
- 'Abd Allāh ibn Muḥammad ibn Hishām al-Karmānī, a scholar who helped to correct *Kitāb al-'Ayn*, in the last half of the 9th century. See Tabarī, *Annales*, Part III, 1974. 96
- 'Abd Allāh ibn Muḥammad ibn Ismā'il. One of the hidden Ismā'īlī imams, whose father was Muḥammad ibn Ismā'il, called al-Maktūm. Glossary, Appendix
- 'Abd Allāh ibn Muḥammad ibn al-Khayyāt. A poet living before and after 750,

- connected with the family of Zubayr ibn al-'Awwām. See Iṣbahānī, *Aghānī*, Part XVIII, 94. 364
- 'Abd Allāh ibn Muḥammad ibn Yazdād, Abū Šālīh. The son of a vizier and himself first secretary and then vizier of al-Musta'in. He was also a poet, who died 874/875. See Taghrī-Birdī, Part III, 35; Tabarī, *Annales*, Part III, 1446, 1513, 1707. 368
- 'Abd Allāh ibn Muḥammad al-Makkī. A poet who cannot be accurately identified. 364
- 'Abd Allāh ibn Muḥammad al-'Utbi. A poet called by the Tonk MS. al-Faq'asī. For his father, see 'Utbi. 365
- 'Abd Allāh ibn Muṣ'ab. One of the Zubayr Family and father of the scholar Muṣ'ab al-Zubayrī. He was a poet, who was executed 803. See Mas'ūdī, VI, 296-299; Tabarī, *Annales*, Part I, 2743, 3072. 242, 357
- 'Abd Allāh ibn Muslim, see Ibn Qutaybah.
- 'Abd Allāh ibn Muslimah ibn Qa'nab al-Qa'nabī al-Ḥarithī, Abū 'Abd al-Rahmān. A Mālikī jurist, who lived at al-Baṣrah and died 835/836. See Farḥūn, p. 131; Ziriklī, Part IV, 280; "Mālik B. Anas," *Enc. Islam*, III, 208. 494
- 'Abd Allāh ibn al-Mu'tazz. A son of the Caliph al-Mu'tazz, a poet, and the author of the first important work on rhetoric. He was caliph for one day, known as al-Murtaḍā, but killed 908. See Khalīkān, II, 41. 105, 162, 254, 257, 272, 280, 289, 741
- 'Abd Allāh ibn Nāfa' ibn Thābit. He was a great grandson of 'Abd Allāh ibn al-Zubayr. He died at al-Madīnah 771. See Yāqūt, *Geog.*, I, 643; II, 629; VII, 72. 244
- 'Abd Allāh ibn Naṣr al-Kātib. A secretary who wrote poetry. He may have been the army officer of Tabarī, *Annales*, Part III, 1518, 1573, 1588, 1602. 368
- 'Abd Allāh ibn Sa'id. A military officer attached to the first 'Abbāsīd caliphs. See Tabarī, *Annales*, Part II, 1960. 822
- 'Abd Allāh ibn Salām ibn al-Ḥarith. He was a Jew who became a Muslim at the time of the Prophet and died at al-Madīnah 663/664. See Nawawī, p. 347. 42
- 'Abd Allāh ibn Šālīh ibn al-Iḥkānī. He was a scholar who quoted the legal works of al-Muzanī, probably in the late 9th century. 522
- 'Abd Allāh ibn al-Samṭ (Simṭ), Abū al-Samṭ. A poet who probably lived during the first part of the 9th century. See Tabarī, *Annales*, Part III, 1159. 354
- 'Abd Allāh ibn Shaddād. A master penman of the 'Abbāsīd period, perhaps the same as al-Ḥād al-Laythī. See Tabarī, *Annales*, Part I, 486, 487, 580. 13
- 'Abd Allāh ibn Shubrumah al-Ḍabbī, Abū Shubrumah. A judge at al-Kūfah at the time of al-Manṣūr (caliph 754-775). See Nawawī, p. 347; Qutaybah, *Ma'ārif*, p. 238. 502
- 'Abd Allāh ibn Sufyān al-Mawṣilī. Shāfi'ī jurist, whose teacher died in Egypt 883/884. 519
- 'Abd Allāh ibn Sulaymān ibn al-Ash'ath ibn Ishāq al-Sijistānī, Abū Bakr. He was called Ibn Abī Dā'ūd and was born in Sijistān about 844. He traveled extensively, becoming a great authority for the Ḥadīth and Qur'ān at Baghdād, dying 928/929. See Taghrī-Birdī, Part III, 221-22; Ḥajar, *Lisān al-Mizān*, Part III, 293; also Nawawī, p. 708, for his father. 559
- 'Abd Allāh ibn Tāhir ibn al-Ḥusayn, Abū al-'Abbās. He was the son of a governor

- under al-Ma'mūn, who became the autonomous ruler of Khurāsān, dying at Nishāpūr 844. See Khallikān, II, 49. 106, 147, 156, 256, 355, 511
- 'Abd Allāh ibn Ṭālib al-Kātib. A secretary who composed some poetry. 370
- 'Abd Allāh ibn 'Ubayd Allāh al-'Ā'ishī. He composed fifty pages of poetry. 365
- 'Abd Allāh ibn 'Umar ibn al-Khaṭṭāb, Abū 'Abd al-Rahmān. He was the generous and popular son of the second caliph, who died at Makkah 692/693, when 84 years old. See Sa'd (Ibn), Part IV, sect. 1, 105; Khallikān, I, 567, n. 1. 68, 91, 558
- 'Abd Allāh ibn Umayyah ibn Abī Umayyah. A poet whose grandfather died 613. 358
- 'Abd Allāh ibn Wahb ibn Muslim, Abū Muḥammad. He was a Mālikī jurist in Egypt, 743–813, and perhaps one of Mālik's pupils. See Nawawī, p. 534, middle; Farḥūn, p. 132; Ziriklī, Part IV, 289; "Mālik B. Anas," *Enc. Islam*, 208. 495–96
- 'Abd Allāh ibn al-Walīd al-'Adanī. He quoted the teachings of *Sufyān* ibn Sa'd al-Thawrī, probably in the late 8th century. See Yāqūt, *Geog.*, III, 187. 546
- 'Abd Allāh ibn Yahyā. He was one of the *Barmak* family, known for his interest in astronomy and science. 658
- 'Abd Allāh ibn Yahyā ibn Sa'd, Abū Ghālib. A man of al-Anbār and a secretary of the Caliph Marwān II who was famous for his penmanship. He died 750. Compare 'Abd al-Ḥamīd ibn Yahyā ibn Sa'd. 257
- 'Abd Allāh ibn Yazīd. A secretary and poet, perhaps the same as the Ibādī scholar who lived at the time of al-Rashīd (caliph 786–809). See Mas'ūdī, V, 442–44; Askarī, Part I, 446; Khallikān, I, 642, 644. Compare Murtaḍā, p. 134, n. 5, p. 136, line 11. 368, 453
- 'Abd Allāh ibn Yazīd ibn Asad al-Qasrī, Abū Khālid. He was the father of three famous sons. See Khālid, *Asad* and *Isma'il*. He was also an orator and influential man at the time of 'Abd al-Malik (caliph 685–705). See Ṭabarī, *Annales*, Part II, 794, 817.
- 'Abd Allāh ibn al-Zubayr. The rival caliph who rebelled against Yazīd, 681. See "Abd Allāh," *Enc. Islam*, I, 33. 201, 273
- 'Abd Allāh al-Zubayrī. The father of 'Abū 'Abd Allāh Muṣ'ab al-Zubayrī. 242
- 'Abd Allāh al-Qasrī. See 'Abd Allāh ibn Yazīd.
- 'Abd al-'Azīz al-'Asjadī al-Marūzī. A poet and grandson of *Ḥafṣuwayh*, probably in the late 9th or early 10th century. 297
- 'Abd al-'Azīz ibn Abān ibn Muḥammad, Abū Khālid. He was a jurist at al-Kūfah, who became judge of al-Wāsiṭ, dying 822. See Baghdādī (Khaṭīb), Part X, 442; Ṭabarī, *Annales*, Part I, 195, 196, 1721; Ziriklī, Part IV, 135. 546
- 'Abd al-'Azīz ibn 'Abd Allāh. A jurist from Iṣbahān who died at Baghdād 780. See Ziriklī, Part IV, 145. 234, 244
- 'Abd al-'Azīz ibn 'Abd Allāh al-Hāshimī, Abū al-Qāsim. He was Amīr of Makkah and leader of the pilgrimages, 716, 719. See Mas'ūdī, IX, 60. 244
- 'Abd al-'Azīz ibn Aḥmad al-Iṣbahānī al-Kharazī, Abū al-Ḥasan. He was a jurist following the code of *Dā'ūd* and judge of East Baghdād, who died 1001. See Baghdādī (Khaṭīb), Part X, 466, sect. 5639; Shujā', VI, 429. 534
- 'Abd al-'Azīz ibn 'Uthmān al-Qabiṣī, Abū al-Ṣāqr. A famous mathematician and

- astronomer of al-Mawṣil, favored by *Sayf* al-Dawlah (944–967). See Suter, X, 60; Sarton, I, 669; Qiftī, p. 64, l. 7; Ṭūqān, p. 341. 635
- 'Abd al-'Azīz ibn Yahyā ibn 'Abd al-Malik al-Kinānī. A man of Makkah, who was an ascetic, and probably went to Baghdād during the first half of the 9th century. See Steiner, p. 78; compare Sha'rānī, Part I, 52, for 'Abd al-'Azīz ibn Abī Ruwād. 457
- 'Abd al-Ghaḥfār ibn 'Umar al-Anṣārī. A poet of early Islam. 359
- 'Abd al-Ḥakam al-Miṣrī. A scholar who died 777/778. For his son and grandson, see 'Abd Allāh and Muḥammad ibn 'Abd Allāh (ibn al-Ḥakam). See Taghrī-Birdī, Part II, 39. 564
- 'Abd al-Ḥamīd. See al-Akhfash the Elder.
- 'Abd al-Ḥamīd ibn 'Abd al-'Azīz, Abū I-lāzim (Khāzim) al-Qāḍī. He was a Ḥanafī jurist, who served as judge at Damascus, al-Kūfah and the Karkh Quarter of Baghdād, in the late 9th and early 10th century. See Wafā', Part I, 296; Ṭabarī, *Annales*, Part III, 2207, 2211–12, 2222; Taghrī-Birdī, Part III, 158. 19, 513
- 'Abd al-Ḥamīd ibn 'Abd al-Ḥamīd ibn Lāhiq. A poet at the time of al-Rashīd (caliph 786–809). For his more famous brother, see Abū. 359
- 'Abd al-Ḥamīd ibn Lāhiq. A poet of secondary importance. 359
- 'Abd al-Ḥamīd ibn Sahl. A Mālikī jurist and judge, who lived probably in the last half of the 9th century. 497
- 'Abd al-Ḥamīd (ibn Wāsi') ibn Turk, Abū al-Faḍl. He was a mathematician probably during the last half of the 9th century. MS. 1934 calls him al-Ḥatī, MS 1135 al-Ḥabālī; Flügel, al-Khatalī. The name was probably either Jabālī or Jilī. See Yāqūt, *Geog.*, II, 179, 180; Suter, VI (1892), 37, 69; X (1900), 17. Sayilī, p. 12, Qiftī, p. 230. 664
- 'Abd al-Ḥamīd ibn Yahyā ibn Sa'd al-Kātib. A teacher who became secretary to the last Umayyad caliph, dying 750. See Ziriklī, Part IV, 60. 257, 274, 583
- 'Abd al-Jabbār ibn 'Abd al-Rahmān al-Azdī. He was appointed governor of Khurāsān by al-Manṣūr about 757, but later was executed. See Khallikān, III, 408 note; Mas'ūdī, VI, 217; Ṭabarī, *Annales*, Part II, 2003, 2004; III, 134, 487. 224
- 'Abd al-Jabbār ibn 'Adī. A secretary of al-Manṣūr (caliph 754–775). Compare 'Abd al-Jabbār al-'Adawī. See Ṭabarī, *Annales*, Part II, 1928, 1929. 274, 275, 738
- 'Abd al-Jabbār ibn Sa'd ibn Sulaymān ibn Nawfal ibn Musāhiq. He was a scholar and poet, living before the middle of the 9th century. 244, 362
- 'Abd al-Karīm (Ibn) Abū al-'Abbās Aḥmad ibn Muḥammad. A secretary and tax authority, who died 883/884. 297
- 'Abd al-Karīm ibn Rūḥ. A man of al-Baṣrah and a pupil of *Mu'annar* ibn al-Ash'ath, in the late 8th and 9th century. See Yāqūt, *Geog.*, I, 233. 220
- 'Abd Khayr ibn Yazīd al-Khaywānī, Abū 'Umārah. He fought with 'Alī in the Battle of Siffin and told how he wrote down the Qur'anic revelations. See Ṭabarī, *Annales*, Part III, 2419, 2529. 62
- 'Abd al-Khāliq ibn 'Abd al-Wāhid ibn al-Nu'mān. An unimportant poet, during the early 8th century. For his brother, see 'Abd al-Qadūs. 362
- 'Abd al-Malik ibn 'Abd al-'Azīz ibn 'Abd Allāh. He was called al-Mājashūn for a kind of dye and was a Mālikī jurist who died 827/828. See "Mālik B. Anas," *Enc. Islam*, III, 208; Ziriklī, Part IV, 305. 495
- 'Abd al-Malik ibn 'Abd al-'Azīz ibn Juray. He was called Abū al-Walīd and Abū

- Khālid and was a jurist and pioneer author at Makkah. He died 766/767. See Nawawī, p. 787; Khallikān, II, 116. 244, 547
- ‘Abd al-Malik ibn A‘yan. The son of an enfranchised slave and an 8th century Shī‘ī scholar. For his brothers, see *Zurārah* and *Humrān*. See Tūsī, p. 141, bottom. 536
- ‘Abd al-Malik ibn Ibrāhīm al-Juddī. He quoted *Sufyān al-Thawrī* and probably lived in the 8th century. See Yāqūt, *Geog.*, II, 41; III, 89. 546
- ‘Abd al-Malik ibn Marwān. The caliph at Damascus 685–705. 194, 223, 260, 267, 353, 383, 583, 768
- ‘Abd al-Malik ibn Muḥammad ibn Abī Bakr, Abū Tāhir al-Anṣārī. He was a jurist and judge at Baghdād, who died between 792 and 795. See Baghdādī (Khatīb), Part X, 408, sect. 5575. 547
- ‘Abd al-Malik ibn Šālih, Abū ‘Abd al-Raḥmān. After misunderstandings he became a favorite of Hārūn al-Rashīd, dying at Raqqah about 812/813. See Khallikān, I, 316, n. 12; III, 665, 667, n. 30; IV, 302, 356, 437; Mas‘ūdī, VI, 302, 356, 437. 275
- ‘Abd Manāf. He was regarded as the great great-grandfather of the Prophet. See Hitti, *Arabs*, p. 111. 9
- ‘Abd al-Mubdī ibn ‘Abd al-Šamād. A poet living during the late 8th and early 9th century. For his brothers, see *Raḡashī*. 360
- ‘Abd al-Mu‘min ibn al-Qāsim al-Anṣārī. A shī‘ī jurist and author, who died 764 at the age of 81. See Tūsī, p. 201, sect. 435; Hajar, *Lisān al-Mizān*, Part IV, 76. 536
- ‘Abd al-Mun‘im ibn Idrīs ibn Sinān. An early historian who was born before 742 and died when nearly 100. See Qutaybah, *Ma‘ārif*, p. 261. 203
- ‘Abd al-Muṭṭalib ibn Hāshim. He was the grandfather of the Prophet Muḥammad and a leader at Makkah. 9, 206, 213, 235, 237
- ‘Abd al-Muṭṭalib ibn Rabi‘ah ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib. A kinsman of the Prophet, who went from al-Madīnah to Damascus, dying 681/682. See Sa‘d (Ibn), Part IV, sect. 1, 39; Taghrī-Birdī, Part I, 157. 558
- ‘Abd al-Qadūs ibn ‘Abd al-Wāhid ibn al-Nu‘mān. He was a poet of secondary importance, whose grandfather lived 623–684. See Qutaybah, *Uyūn*, Part II, 191; Ziriklī, Part IX, 4. 362
- ‘Abd al-Qāwī ibn Muḥammad ibn Abī al-‘Atāhiyah, Abū Suwayd. He was the grandson of a great poet, but himself an unimportant one, in the middle 9th century. 355
- ‘Abd al-Raḥmān. The brother of the Qur’ānic reader Ibn ‘Amir, or of one of his disciples. 65
- ‘Abd al-Raḥmān (Abū). A Shāfi‘ī jurist. Flügel suggests he may be the same as al-Qazzāz. See Nawawī, p. 744. 524
- ‘Abd al-Raḥmān, Abū Muḥammad. He was the son of a brother of al-Asma‘ī. He wrote on poetry, but was unimportant. 120–21
- ‘Abd al-Raḥmān ibn Abī al-Zannād ‘Abd Allāh ibn Dhakwān. He was called Abū Muḥammad and was an authority for the Ḥadīth and a jurist at al-Madīnah, but he died at Baghdād, 790/791. See Ziriklī, Part IV, p. 84. 546
- ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn ‘Abd al-Ḥakam. A Mālikī jurist from Egypt, who died 870/871. See Yāqūt, *Geog.*, III, 888; Tabarī, *Tafsīr*, II, 129, sect. 1076; Tabarī, *Annales*, I, 111, 112, 415. 564

- ‘Abd al-Raḥmān ibn Abī Ḥammād of al-Kūfah. He was an authority and author devoted to the Qur’ān. See Tabarī, *Annales*, I, 376. 62, 83
- ‘Abd al-Raḥmān ibn Abī Laylā, Abū ‘Isā. A Qur’ānic scholar, who wrote a history of the Prophet and died 702. 67
- ‘Abd al-Raḥmān ibn Aḥmad al-Iṣbahānī, Abū Sa‘id (Sa‘d). He was a secretary of Ibn Abī al-Baḡhl, during the late 9th or early 10th century, and also a poet. 370
- ‘Abd al-Raḥmān ibn ‘Alī. See *Di‘bil*.
- ‘Abd al-Raḥmān ibn ‘Awf al-Zuhri. He was an early convert to Islām, who went to Ethiopia, but later fought in the Prophet’s battles. He was one of those appointed to choose the third caliph, dying at al-Madīnah 652/653. See Sa‘d (Ibn), Part III, sect. 1, 87; Khallikān, III, 3, n. 3. 558
- ‘Abd al-Raḥmān ibn A‘yan. A Shī‘ī scholar, and the son of an enfranchised slave, living in the middle 8th century. For his brothers, see *Zurārah* and *Humrān*. See Tūsī, p. 180, sect. 384. 536
- ‘Abd al-Raḥmān ibn al-Faḍl. A poet of secondary importance, of the late 8th century, whose brother Iṣḥāq was well known. See Iṣbahānī, *Afghānī*, Part III, 183. 358
- ‘Abd al-Raḥmān ibn al-Ḥakam. He was a brother of Marwān (caliph 683–685). See Tabarī, *Annales*, Part I, 3219; II, 194, 486; Mas‘ūdī, V, 19, 200, 202. 722
- ‘Abd al-Raḥmān ibn al-Ḥakam ibn Ḥassān al-Asadī. He was probably a real person, but is mentioned in connection with a love story. 722
- ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām, Abū Muḥammad al-Makhzūmī. He helped to transcribe the official canon of the Qur’ān. See Ziriklī, Part IV, 73. 48
- ‘Abd al-Raḥmān ibn Ḥassān ibn Thābit. A son of the Prophet’s poet. He lived during the last half of the 7th century and was also a poet. See Khallikān, III, 347, 348, n. 20; Qutaybah, *Ma‘ārif*, p. 159. 346, 226, 243, 357
- ‘Abd al-Raḥmān ibn Hurmuz. He was called both Abū Dā‘ūd and al-A‘raj, a Qur’ānic reader and authority for the Ḥadīth at al-Madīnah. He died in Alexandria 735. See Ziriklī, Part IV, 116. 87
- ‘Abd al-Raḥmān ibn ‘Isā ibn Dā‘ūd ibn al-Jarrāh, Abū ‘Ālī. He was a vizier of al-Muttaqqī (caliph 940–944) and brother of Alī ibn ‘Isā. See Miskawayh, IV (f), 209(185), 378(336), 380(338); V (II), 18(18); Bowen, pp. 109, 336, 352. 282
- ‘Abd al-Raḥmān ibn ‘Isā al-Hamadhānī, Abū ‘Alī. A poet and secretary of Bakr ibn ‘Abd al-‘Azīz. He died 932. See Brockelmann, I, 127(133); Suppl. I, 195. 300, 370, 377
- ‘Abd al-Raḥmān ibn Ismā‘īl. See *Waddāh* al-Yaman.
- ‘Abd al-Raḥmān ibn Muḥammad al-Ja‘farī. A scholar and author belonging to a Shī‘ī sect called al-Ja‘farīyah, and living in the 10th century. 492
- ‘Abd al-Raḥmān ibn al-Qāsim, Abū ‘Abd Allāh. He was probably a pupil of Mālik, living 750–806 and himself a jurist in Egypt. See Taghrī-Birdī, II, 137; Ziriklī, Part IV, 97. “Mālik B. Anas,” *Enc. Islam*, II, 208. 495–96
- ‘Abd al-Raḥmān ibn Sa‘id. (1) A friend of the poet Jarīr; first half of the 8th century. See Iṣbahānī, *Afghānī*, Part VII, 55. (2) Author of a book, “White Hair and Dye,” perhaps the same as No. 1. 377

- 'Abd al-Rahmān ibn Samurah ibn Ḥabīb ibn 'Abd Shams. A Companion of the Prophet. See Ṭabarī, *Annales*, Part II, 79; Qutaybah, *Ma'ārif*, p. 135. 222, 385
- 'Abd al-Rahmān ibn 'Umar, Abū al-Ḥusayn al-Ṣūfī. He was a great astronomer attached to 'Aḍūd al-Dawlah (949-983) while he was at Shādhkūh in Jurjān. He lived about 903-986. See Sarton, I, 665; Nallino, 'Ilm al-Falak, p. 42. Suter, VI (1892), 74. "'Abd al-Rahmān al-Ṣūfī," *Enc. Islam*, I, 57. 669
- 'Abd al-Rahmān ibn Wāqid. See *Wāqidī*.
- 'Abd al-Rahman ibn Zayd. An ascetic and a scholar of the Qur'ān at al-Baṣrah, time of al-Manṣūr (caliph 754-775). See Khallikān, III, 402. 81
- 'Abd al-Rahman ibn Zayd ibn Aslam. He was a conservative jurist, who died early in the reign of Hārūn al-Rashīd (786-809). For his distinguished father, see Nawawī, p. 258. 546
- 'Abd al-Razzāq ibn Hammām, Abū Bakr. He was the traditionalist of al-San'a', who lived about 743-827. See Khallikān, II, 163; Qutaybah, *Ma'ārif*, p. 259; Taghri-Birdī, Part II, 143, l. 1, 202, l. 3. 203, 551
- 'Abd al-Ṣamad ibn Ḥassān al-Marūzī. A conservative jurist and judge, who died 825/826. See Taghri-Birdī, Part II, 191; Hajar, *Lisān al-Mizān*, Part IV, 20. 546
- 'Abd al-Ṣamad ibn al-Mu'adhhal, Abū al-Qāsim. A poet known for his satire, who lived at al-Baṣrah, dying 854/855. His father and his mother, al-Zarqā', were also writers of poetry. See Ishbahānī, *Aghānī*, Part XII, 57; Khallikān, I, 349, 354, n. 9. 294, 364
- 'Abd al-Wahhāb ibn 'Abd al-Majīd al-Thaqafī, Abū Muḥammad. He lived about 726-809, and was a scholar associated with al-Nazzām and other leaders. See Qutaybah, *Ma'ārif*, p. 257; Yāqūt, *Geog.*, III, 187; IV, 886. 392
- 'Abd al-Wahhāb ibn 'Alī. The secretary of Bilāl ibn Abī Burdah, who was judge of al-Baṣrah in the middle of the 8th century. 258, 274
- 'Abd al-Wahhāb ibn 'Amr al-Shalmaghānī, Abū al-Ḥusayn. He was a secretary who also composed poetry. For al-Shalmaghānī, see Yāqūt, *Geog.*, III, 314. 369
- 'Abd al-Wahhāb ibn 'Atā' al-'Ijlī al-Khaffāf, Abū Naṣr. A jurist of al-Baṣrah, who went to Baghdād, dying between 204 and 206. See Baghdādī, *Khaṭīb*, Part XI, 21, sect. 5688. 551
- 'Abd al-Wahhāb ibn al-Ṣabāḥ al-Madā'īnī. A secretary who wrote some poetry. 366
- 'Abd al-Wāhid. See Abū Ṭāhir.
- 'Abd al-Wāhid ibn Zayd, Abū 'Ubaydah. A vendor of palm leaves, who became a preacher and ascetic at al-Baṣrah. He died 745 and was a disciple of al-Ḥasan al-Baṣrī. See Kalābādhī, p. 12; Massignon, *Origines*, p. 192, 'Abd Allāh ibn 'Alī al-Sarrāj, XXII (1914), 25, 322, 429. 456
- 'Abdān. An Ismā'īlī leader, and the brother-in-law of Ḥamdān Qarmat, during the late 9th and early 10th century. See Silvestre de Sacy, I, clxxxiv ff., Baghdādī (Halkin), pp. 110, 111, 112, with notes. 464, 468, 470, 472
- 'Abdān ibn Abī Ḥarb. A man who probably lived in the middle 9th century as al-Jāhiz addressed epistles to him. 409
- 'Abdūs (Ibn). See *Jahshiyārī*.
- 'Abdūs (Ibn) Abū al-Ḥasan 'Alī ibn Muḥammad al-Kūfī. He was a grammarian of secondary importance, probably in the 10th century. See Ḥājj Khalīfah, index, No. 3273. 188

- 'Abdūsī (al-) Abū al-Ḥasan Muḥammad ibn Aḥmad al-Ḍarīr. He was a blind 10th century poet. Flügel adds to his name, Maṣbū'. 371
- 'Abd Wadd al-Jurhumī. He was probably a Pre-Islāmic genealogist. Flügel calls him 'Abdud, but the name must be for the pagan god Wadd. See Duryad, *Geneal.*, p. 68, bottom. 194
- 'Abd Yasū. See Ibn Bahrīz.
- Abel, son of Adam. 717, 784-86
- Abharī (al-). He was probably a 10th century secretary, perhaps Muḥammad ibn Aḥmad ibn 'Amr. See Yāqūt, *Geog.*, I, 106. Compare Muḥammad ibn 'Abd Allāh ibn Muḥammad. 302
- 'Ābid (Ibn). An unimportant historian, unless he was the same as Ibn 'Ābid 'Umārah ibn Wathūmah, who died about 900. See Mas'ūdī, I, 11; Ḥājj Khalīfah, II, 105; Ziriklī, Part V, 194. 239
- Abiyūn al-Batriq. He was the first person in Islām to make an astrolabe of the planisphereum or flat type. The name may be confused with that of Abū Yahyā al-Batriq, who may have helped al-Fazārī to introduce the astrolabe. The name may be for Apion. 644, 670
- Abjar (al-). 'Ubayd Allāh ibn al-Qāsim, Abū Ṭālib, also called Muḥammad. He was a poet and singer favored by al-Walīd (caliph 743-744). He died in Egypt. See Ishbahānī, *Aghānī*, Part III, 115. 309
- Abūnus al-Najjār. An early mathematician of Alexandria, supposed to have written a book on which Euclid based his geometry. The name may be Apollonius, Pliny or Belinus. See Qifī, p. 64, bottom; Cajori, p. 45; Heath, *Euclid's Elements*, I, 5 with n. 6; Wenrich, pp. 237-40. 635
- 'Abqar, a Pre-Islāmic hero and probably a poet too. See Ziriklī, Part IV, 339; Compare with 'Abqar in the bibliography. 720
- Abrahah. The Abyssinian viceroy in al-Yaman during the middle 6th century. See Hitti, *Arabs*, pp. 62, 64. 209
- Abrash, al-. See *Salām* al-Abrash.
- Abrash (al-). A master of penmanship during the early 'Abbāsid period. 12
- 'Absī (al-), 'Abd Allāh ibn Mūsā. He was a scholar and reader of the Qur'ān who died 828/829 and was criticized by Aḥmad ibn Ḥanbal. See Yāqūt, *Geog.*, III, 426. 66, 81
- 'Absī (al-), Abū Dī'amah, called 'Alī ibn Yazīd and 'Alī ibn Burayd. He was a student of Bedouin poetry during the late 8th and early 9th century. See Ishbahānī, *Aghānī*, Part III, 129; Ṭabarī, *Annales*, Part III, 907, 914. 104
- Abtīn, the father of the hero Ferīdūn. See Firdawsī, *Shahnamā*, I, 144, 170 ff., IX, 53. 23
- Abzārī (al-). Abū Ishāq Ibrāhīm ibn Aḥmad ibn Muḥammad. A scribe, memorizer of traditions and perhaps a poet, who came from Persia to Baghdād, dying 974/975. See Yāqūt, *Geog.*, I, 90. 375
- Acron of Agrigentum. A physician of the 5th century B.C., said to have aided in stopping the plague at Athens, 473. See Sarton, I, 102; Smith, *GRBM*, I, 14-15; Gordon, p. 493. 675
- 'Adabbas (al-) al-Kinānī. An unimportant scholar of language and grammar, whose origin was among the tribes. 103
- Adam. The first man. 7, 23, 39, 42, 208, 217, 415, 717, 743, 784-86, 798
- Adam ibn 'Abd al-'Azīz. A poet of secondary importance, accused of heresy. 357

- Adamī (al-), Abū 'Alī al-Ḥusayn (Ḥasan) ibn Muḥammad. He was an astronomer, whose name has been confused by numerous authors, perhaps mistaken for that of his son, Muḥammad ibn al-Ḥusayn. See Qifṭī, p. 282; Suter, VI (1892), 68; X (1900), 44; Steinschneider, *ZDMG*, XXIV (1870), 372. 663
- Adamī (al-), Ismā'īl ibn Ibrāhīm ibn 'Uthmān. A pious Mu'tazilī scholar, probably living in the 9th century. See Murtaḍā, p. 58. 429
- 'Adawī (al-), Sālim ibn 'Abd Allāh. A grandson of the second caliph, famous for piety and knowledge of the Ḥadīth. He died at Makkah about 725. See Khallikān, I, 552. 316
- 'Addā' (al-) al-Ḥanafī al-Miṣrī. He was a poet of secondary importance, perhaps confused with al-'Addā' al-Muq'ad. See Durayd, *Geneal.*, p. 235, bottom. 364
- Adham (abū) al-Kilābī. An unimportant tribal scholar of language. 103
- Adham (ibn). A secretary of Abū Nuḥūm noted for good literary style. 274
- 'Adī ibn al-Riqā' (Raḡā') al-'Āmilī. His actual name was Abū Dā'ūd 'Adī ibn Zayd ibn Mālik. He was a poet of Damascus, who died 714. See Iṣbahānī, *Aghānī*, Part VIII, 179; Quraybah, *Shi'r*, p. 391. 346
- 'Adī ibn Wathhāb al-Iyādī. An expert for the genealogy of the Iyād Tribe, during the late 7th or early 8th century. Flügel gives the name as 'Adī ibn Rithāth. 206
- 'Adī ibn Zayd al-'Ibādī. A Christian from a noble tribe of al-Ḥirah, who was an early 7th century poet. See Iṣbahānī, *Aghānī*, Part II, 18; Khallikān, I, 189, note; Ṭabarī, *Annales*, Part I, 1016 ff; Mas'ūdī, II, 294; III, 205; IV, 85-86. 197, 208, 346
- 'Adlī, al-. A chess player at the court of al-Mutanawakil (caliph 847-861) and the author of the first Arabic book on chess. See Mas'ūdī, I, 161; Catra de Vaux, II, 127. 341
- 'Adnān. A legendary tribal ancestor. See Hitti, *Arabs*, p. 32. 129
- 'Adnān (Abū) al-Sulamī. A poet, probably in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part II, 51; Ṭabarī, *Annales*, Part III, 539. 364
- 'Adnān, Abū, Ward ibn Ḥakīm, Abū 'Abd al-Raḥmān 'Abd al-A'ī. A poet and scholar of al-Baḡrah. See Flügel, *Gram. Schulen*, p. 47. 99, 190
- 'Aḍud al-Dawlah, Fannā Khusrū. He was born at Iṣbahān 936, and controlled the 'Abbāsid regime, 975-983. See Khallikān, II, 481; Suyūṭī, *Bughyat*, p. 374; Hitti, *Arabs*, p. 471; "Aḍud al-Dawla," *Enc. Islam*, I, 143. 286, 341, 534, 585, 669
- Aedesius. A scholar from Cappadocia, who commented on Aristotle, lived at Constantinople, and retired to Pergamus in the first half of the 4th century A.D. See Qifṭī, p. 60; Smith, *GRBM*, I, 23. 614
- Aelianos, Claudius. An Italian scholar who lived at Rome and wrote on scientific subjects during the late 1st and early 2nd century. See Qifṭī, p. 65; Sarton, I, 326; Smith, *GRBM*, I, 28. 598
- Aeschines. He was the friend of Socrates, who became a teacher and philosopher of secondary importance. See Diogenes Laërtius, p. 79; Plato, *Dialogues* (Phaedo) I, 431; Smith, *GRBM*, I, 39. 623
- Aesculapius, the Greek patron of healing. See Pauly, I, 463; Smith, *GRBM*, I, 44. 594, 674, 691

- Aesculapius the Second. The teacher of Hippocrates in the 5th century B.C. Compare Herodicus and Order of Asclapiadae, in Uṣaybi'ah, Part I, 23; Qifṭī, pp. 12, 13, 92, 93; Smith, *GRBM*, I, 46, bottom. 674-76
- 'Affān (Abū) al-Raqqī. A Mu'tazilī theologian attached to al-Nazzām, in the first half of the 9th century. See Murtaḍā, p. 78; Khayyāt, *Intiṣār* (Nyberg), pp. 26, I, 4; 185, I, 1. 391
- Affār ibn Laḡī. A tribesman, noted for teaching from a dunghill. See Flügel, *Gram. Schulen*, p. 45. 96
- 'Āfiyah ibn Yazid ibn Qays of al-Kūfah. He was appointed as judge of 'Askār al-Mahdī 777/778. See Ṭabarī, *Annales*, Part III, 485, 491, 529. 741
- 'Afrā' bint Mālik. An Arab girl. For her poet lover, see 'Urwah ibn Ḥiẓām. 719
- Agathodaemon. A legendary wise man. See Lippmann, p. 60; Berthelot, *Alchimistes Grecs*, I, 10, 18, 177-78, 202, etc.; II, 180-83; III, 257 ff.; *Origines de l'Alchimie*, pp. 136, 255, bottom. 746, 849
- Aghanūr (Aghanūr in Flügel edition). He was probably either Agenor the father of Cadmus, or Echion, one of his five companions. See Smith, *GRBM*, II, 3. 28
- Aghlab (ibn al-). The name of members of the dynasty founded by Ibrāhīm ibn al-Aghlab in what today is Tunisia at the beginning of 9th century. The last member, Ziyādāt Allāh, was overthrown by the Fāṭimid revolution of 909. See Hitti, *Arabs*, p. 451. 38
- Aḥmad. A poet or hero of poetry, known for his love of *Dāḥah*. 719
- Aḥmad (Abū). See 'Abbās (al-) ibn al-Ḥasan; *Karnūb*; *Karkhū*.
- Aḥmad (Abū) ibn 'Abd Allāh ibn Muḥammad ibn Yazdād. He was a secretary who completed his father's history to the year 913; for his father, see Abū Ṣāliḥ. 371
- Aḥmad, Abū ibn al-Hallāb, a grammarian and editor of poetry, 10th century. See Flügel, *Gram. Schulen*, p. 238. 189
- Aḥmad ibn 'Abd Allāh. The name ascribed to grandsons of Muḥammad ibn Ismā'īl and of Maymūn al-Qaddāh. See footnotes given with the translation. 464
- Aḥmad ibn 'Abd Allāh ibn Rashīd al-Kātib. A secretary and poet, perhaps the same as Aḥmad ibn 'Ubayd Allāh who was in charge of the police during the late 9th or early 10th century. See Ṣābī, *Wuzurā'*, p. 122. 370
- Aḥmad ibn 'Abd Allāh ibn Salām. A protégé of Hārūn al-Rashīd (caliph 786-809), who translated Hebrew and Ṣābian books into Arabic. Compare 'Abd Allāh ibn Salām. 41-43
- Aḥmad ibn 'Abd Allāh ibn Sayf, Abū Bakr. He quoted the works of al-Shāfi'ī from an Egyptian jurist, who died 883/884. See Ṭabarī, *Annales*, Part I, 2441, note a; Flügel edition, note 2 for p. 211; Shirāzī, Part II (Ḥusaynī), p. 14. 177, 517, 519
- Aḥmad ibn 'Abd Allāh al-Nawbakhtī (Nūbakhtī), Abū 'Abd Allāh. He was a secretary who composed poetry. For spelling of Nawbakhtī, see Hitti, *Arabs*, p. 307, n. 3. 370
- Aḥmad ibn 'Abd al-'Azīz. See Abū *Dulaf*.
- Aḥmad ibn 'Abd al-Ṣamad. A poet of the late 8th and early 9th century. For his brother, see *Raḡashī*. 360
- Aḥmad ibn Abī 'Abd Allāh Muḥammad al-Barqī, Abū Ja'far. A man of al-Kūfah, who was a Shī'ī scholar and died about 887. For his father, see *Muḥammad ibn Khālid ibn 'Abd al-Raḥmān*. See Tūsī, p. 37, sect. 74; Ziriklī, Part I, 194. 539

- Aḥmad ibn Abī Duwād (Du'ād). He was brought up in the provinces, becoming a judge, poet, and Mu'tazilī leader at the time of al-Ma'mūn (caliph 813-833) but dispossessed by al-Mutawakkil, dying 854. See Khalikān, I, 61; Mas'ūdī, VII, 214-19; Khayyāt, *Intisār* (Nyberg), pp. 224, 225; Jār Allāh, pp. 171, 181, 233 ff. 18, 124, 217, 227, 409-10, 411, 509, 734
- Aḥmad ibn Abī Fanan al-Kātib. A scribe or secretary, probably associated with the poet Ibn al-Rūmī. Flügel gives the father's name as Abū Qasr. 366
- Aḥmad ibn Abī Khālid al-Aḥwal. A secretary who was promoted to be a vizier by al-Ma'mūn. He died 825. See Khalikān, I, 20, n. 9, and p. 653; Ṭabarī, *Annales*, Part III, 1038, 1042, 1064, 1065, 1075. He may be the same as a 9th century penman. See Mas'ūdī, VII, 64. 12, 396
- Aḥmad ibn Abī al-Najm. A poet of the first half of the 9th century. His nickname is uncertain, probably Abū al-Zumayl. Compare Pellat, p. 158. 322
- Aḥmad ibn Abī Salamah. A poet and secretary, perhaps an uncle of the traditionalist Aḥmad ibn Salamah, who died 899. See Isma'il, Part I, 53. 367
- Aḥmad ibn Abī Ṭahir, Abū al-Faḍl. He lived about 819-893 and was a man of Persian origin, who became a teacher, paper dealer, and author at Baghdad. See Khalikān, I, 291, note; Yāqūt, *Geog.*, II, 320; IV, 870. 270, 273, 320, 724
- Aḥmad ibn Abī Uthmān, Abū Ja'far, al-Kātib. He was of secondary importance. 358, 367
- Aḥmad ibn al-'Alawīyah al-Iṣbahānī. A secretary who composed some poetry. 369
- Aḥmad ibn 'Alī ibn al-Ḥasan al-Mādhārā'ī Abū 'Alī. A poet and probably a secretary from al-Mādhārā' attached to the Ṭūlūn dynasty. See Yāqūt, *Geog.*, IV, 381. 369
- Aḥmad ibn 'Alī ibn 'Isā. A maker of scientific instruments, probably a son of a 9th century astrolabe manufacturer. 672
- Aḥmad ibn 'Alī ibn Khiyār al-Kātib. A secretary who wrote poetry. The grandfather's name is taken from the Tonk MS. 369
- Aḥmad ibn 'Alī (ibn Qays) ibn al-Mukhtār. See Ibn Waḥshīyah.
- Aḥmad ibn 'Alī ibn Yahyā al-Munajjim. He was a court favorite and scholar at the time of al-Muntaṣir (caliph 861-862), called both Abū 'Isā and Abū al-Ḥasan. See Mas'ūdī, VII, 309; Tha'libī, Part II, 295. 316, 408, 695
- Aḥmad ibn 'Alī al-Rāzi, Abū Bakr. A Ḥanafī jurist and author of legal works, who died 980/981. See Wafā', Part I, 84; Ḥājj Khalīfah, V, 445. 514
- Aḥmad ibn Bishr ibn 'Āmir, Abū Ḥamid al-Marwarrūdhī. A Shāfi'ī jurist, who became judge of al-Baḡrah and died 972/973. See Shīrāzi, Part II (Ḥusaynī), 27; Nawawī, p. 692. Ḥājj Khalīfah, II, 430, 578; V, 460. 526
- Aḥmad ibn al-Ḥajjāj. (1) A scholar who died 938/939. See Taghrī-Birdī, Part II, 237. (2) The father of a famous poet. See Khalikān, I, 448. 363
- Aḥmad ibn al-Ḥallāb. He edited the poetry of al-Nāmī in the late 10th century. The father's name may not be correctly spelled. 372
- Aḥmad ibn Ḥamdūn ibn Ismā'il, Abū 'Abd Allāh. A poet and court favorite, probably during the last part of the 9th century, at Baghdad. See Yāqūt, *Geog.*, II, 660; III, 879. 316, 409
- Aḥmad ibn Ḥanbal, 780-855. The great defender of orthodoxy and the founder of the Ḥanbalī school of law who was persecuted by the caliphs al-Ma'mūn and al-Mu'taṣim. See Khalikān, Vol. I, 44. 82, 150, 151, 553, 554

- Aḥmad ibn al-Ḥārith ibn al-Mubārak al-Khazzāz. A Baghdad historian who died 872. See Yāqūt, *Geog.*, I, 715; Ziriklī, Part I, 104. 227, 202, 221
- Aḥmad ibn Ḥātim, Abū Naṣr. A disciple and perhaps a nephew of al-Aṣma'ī, called al-Bāhilī, who died 845/846. See Suyūṭī, *Baghyat*, p. 130; Zubaydī, *Tabaqāt*, pp. 197, 198. 121
- Aḥmad ibn Hilāl al-Bakīl. See Ibn Hilāl.
- Aḥmad ibn Hishām al-Marwazī. He was an officer in the army of Ṭāhir ibn al-Ḥusayn, who wrote poetry and was a friend of Ishāq al-Mawṣilī, dying 832/833. See Balādhuri, *Origins*, pp. 488-89; Iṣbahānī, *Aghānī*, Part V, 67; XVII, 147; Ṭabarī, *Annales*, Part III, 799-800. 363
- Aḥmad ibn al-Ḥusayn al-Bardha'ī, Abū Sa'īd. The leading Ḥanafī jurist of al-'Irāq during his time. He was killed on the pilgrimage, 929/930. See Taghrī-Birdī, Part III, 226; Wafā', Part I, 66. 513
- Aḥmad ibn al-Ḥusayn ibn 'Alī ibn Aḥmad ibn Muḥammad ibn 'Abd al-Malik al-Zayyāt. He was surnamed Abū Ṭālib and associated with the alchemists and workers of magic in the 10th century. 732
- Aḥmad ibn Ibrāhīm, Abū al-Ḥasan. A grammarian who taught *Tha'lab*, probably between 830 and 840 at Baghdad. He was also known as a calligrapher. Compare Aḥmad ibn Ibrāhīm ibn Ismā'il. 176
- Aḥmad ibn Ibrāhīm ibn Aḥmad al-'Ammī, Abū Bishr. A Shī'ī scholar who died in the last half of the 10th century and was nicknamed for Murrah ibn Mālik ibn Zayd Manāh as explained in Ziriklī, Part VIII, 92; see also Tūsi, p. 21, sect. 37, bottom. 490
- Aḥmad ibn Ibrāhīm ibn Dā'ūd al-'Abartā'ī. A secretary and poet, probably from 'Abartā' between Baghdad and al-Wāsiṭ. For this name, which is confused by Flügel, see Yāqūt, *Geog.*, III, 604. 101, 368
- Aḥmad ibn Ibrāhīm ibn Ismā'il. See Ibn Ḥamdūn.
- Aḥmad ibn Ibrāhīm ibn Ismā'il ibn Dā'ūd, Abū al-Ḥasan. He was a secretary and poet during the period of al-Munṣūr and al-Mahdī (754-785). See Ṭabarī, *Annales*, Part III, 439, 597; 'Askarī, Part I, 232; II, 219; Iṣbahānī, *Aghānī*, Part XII, 110. 176
- Aḥmad ibn Ibrāhīm ibn Muḥammad al-Farajī. A Shāfi'ī jurist and expert for the division of inheritance. 527
- Aḥmad ibn Ibrāhīm al-Warrāq. A scribe and book dealer who wrote a book about spelling in the Qur'ān, and was perhaps a friend of the author of "Al-Fihrist." 80
- Aḥmad ibn 'Isā ibn Shaykh. He was a general who took Mārdīn with its large treasure, 892/893, and died six years later. See Ṭabarī, *Annales*, Part III, 2134, 2137; Taghrī-Birdī, III, 80, 116. 368, 482, 627
- Aḥmad ibn Ishāq. A converted Jew who contributed information about the Torah. 43
- Aḥmad ibn Ishāq al-Ḥarrānī. An astrolabe maker, probably a Ṣābian living in the 9th century. 671
- Aḥmad ibn Ishāq al-Khārijī. A poet of secondary importance. 362
- Aḥmad ibn Ismā'il. See Naṣṭāḥah.
- Aḥmad ibn Isrā'il. He was from the region of al-Anbār and served in government positions and as vizier to al-Mu'tazz, dying 869. See Yāqūt, *Geog.*, II, 87, 866; IV, 381, 798; Ṭabarī, *Annales*, Part III, 1694, 1706. 408

- Aḥmad ibn Ja'far. A 10th century worker of magic. 730
- Aḥmad ibn Jubayr ibn Naṣr. A mosque reader at Damascus, perhaps the man from Aleppo mentioned by Yāqūt, *Geog.*, II, 372. 67
- Aḥmad ibn Junayd al-Iskāfī. He was a military officer who helped to defeat Bābak, 824/825. See Ṭabarī, *Annales*, Part III, 1072, 1233; Taghrī-Birdī, Part II, 187. 512
- Aḥmad ibn Kāmil, Abū 'Abd Allāh. A secretary and poet, perhaps the judge who was born in Syria 848. See Taghrī-Birdī, Part II, 270; III, 288, l. 16. 370
- Aḥmad ibn Khalaf. An astrolabe maker, middle 9th century. 671
- Aḥmad ibn Khālid al-Mādhārā'i, Abū al-Ḥusayn. He was a secretary who wrote poetry. For his town, see Yāqūt, *Geog.*, IV, 381. 370
- Aḥmad ibn Khālid al-Riyāshī. A secretary who wrote poetry; perhaps he was Abū al-Wizīr, a high official during the time of al-Mu'taṣim and al-Mutawakkil (833–861). See Ṭabarī, *Annales*, Part III, 1179, 1335, 1368, 1378 ff. 368
- Aḥmad ibn al-Khaṭīb. He was a man to whom al-Jāhīz addressed an epistle, probably in the middle 9th century. 409
- Aḥmad ibn al-Mu'adhdhal. A poet and Mu'tazilī scholar and a brother of the poet 'Abd al-Ṣamad. He originated at al-Baṣrah, and lived in the first half of the 9th century. See Iṣbahānī, *Aghānī*, Part XII, 57, 69; Khallikān, I, 354, n. 9. 80, 82, 364
- Aḥmad ibn Mudabbir, whose true name was Abū al-Ḥasan Aḥmad ibn Muḥammad ibn 'Abd ('Ubayd) Allāh. He was a poet and government official, who worked in Palestine and Egypt, dying 883. Perhaps his father's name should be spelled al-Mudabbār. See Khallikān, IV, 388; Maṣ'ūdī, VIII, 13. 270, 365, 367, 409
- Aḥmad ibn Muḥammad. A 10th century poet from Antioch. His final name is not given correctly, it may be al-Badīhī. 372
- Aḥmad ibn Muḥammad al-Dīnawarī, Abū al-'Abbās (Abū al-Ḥasan). He was an ascetic who lived at Naysābūr, but died at Samarqand 952/953. See Sha'rānī, Part I, 104; Taghrī-Birdī, Part III, 308. 461
- Aḥmad ibn Muḥammad al-Ḥāsib. A mathematician at Baghdād, who wrote a book for Muḥammad ibn Mūsā, during the first half or middle 9th century. See Tūqān, p. 211; Suter, VI (1892), 38. 666
- Aḥmad ibn Muḥammad ibn 'Abd Allāh al-Kātib, Abū al-Faraj. An official in the government of Rukn al-Dawlah (Buwayh ruler 932–976) and a writer of essays. See Khallikān, III, 260. 378
- Aḥmad ibn Muḥammad ibn Abī Naṣr al-Bazantī, Abū Ja'far. He was a Shī'ī scholar and author and a friend of the 8th Shī'ī Imām, al-Riḍā. He died 836. See Tūsī, p. 36, sect. 72; Ziriklī, Part I, 192. 537
- Aḥmad ibn Muḥammad ibn Dīlān. A man who composed popular stories, about 900 A.D. 724
- Aḥmad ibn Muḥammad ibn al-Furāt. See Ibn al-Furāt.
- Aḥmad ibn Muḥammad ibn al-Ḥajjāj. See Marwazī.
- Aḥmad ibn Muḥammad ibn Hānī, Abū Bakr al-Athram. He was a jurist associated with Aḥmad ibn Ḥanbal. He died soon after 900. See Taghrī-Birdī, Part III, 166; Baghdād (Khaṭīb), Part V, 110, sect. 2520; Ziriklī, Part I, 194. 554
- Aḥmad ibn Muḥammad ibn 'Isā al-Qummī, Abū Ja'far. He was a Shī'ī who wrote about medicine, probably about its legal aspects, in the middle of the 9th century. See Tūsī, p. 46, sect. 82. 541

- Aḥmad ibn Muḥammad ibn Ishāq al-Ḥamadhānī, Abū 'Abd Allāh, called Ibn al-Faḡlī. He was a man of letters who probably died 893/894. See Ḥājj Khalīfah, V, 510; Maṣ'ūdī, VIII, 209; see also Yāqūt, *Geog.*, index for many references. 337
- Aḥmad ibn Muḥammad ibn Kathīr. See *Faghānī*.
- Aḥmad ibn Muḥammad ibn al-Mudabbir. See Aḥmad ibn al-Mudabbir.
- Aḥmad ibn Muḥammad ibn al-Mutawakkil. He was a secretary and poet. Although he lived in Egypt, he may have been a grandson of al-Mutawakkil (caliph, 847–900). 370
- Aḥmad ibn Muḥammad ibn Salāmah al-Ṭahāwī, Abū Ja'far. He was a distinguished Egyptian jurist, who lived about 853–934. See Wafā', Part I, 102; Yāqūt, *Geog.*, III, 516; Taghrī-Birdī, Part III, 239, 242, top. 506, 512, 513–14
- Aḥmad ibn Muḥammad ibn Ṣāliḥ. See *Manṣūrī* (al-).
- Aḥmad ibn Muḥammad ibn Yaḥyā ibn Abī al-Baḡhl, Abū al-Ḥusayn. A secretary summoned from Persia to work for al-Muqtadir (caliph, 908–932). For the ancestor, see *Baghl*. 301
- Aḥmad ibn Muḥammad al-Kātib. A secretary and poet. The different texts give an unidentified name for the grandfather. 368
- Aḥmad ibn Muḥammad al-Ṭalaqānī, Abū Bakr. He was a secretary who wrote some poetry. For his town, see Yāqūt, *Geog.*, III, 491. 369
- Aḥmad ibn Muḥammad al-Ushmūnī. A man who told a story about trying to open up the pyramid. The name probably comes from Ushmūn in Upper Egypt. See Yāqūt, *Geog.*, I, 283; Taghrī-Birdī, Part I, 38; III, 196, note. 846
- Aḥmad ibn Mūsā. A Shāfi'ī scholar, probably of the late 9th century. For his brother, see *Harūrī* al-Jawharī. 522
- Aḥmad ibn Mūsā ibn Shākīr. A patron of science and translation at the time of al-Ma'mūn (caliph 813–833); see Banū Mūsā. See also Qifṭī, pp. 315, 441–42; Sarton, I, 560–61; Tūqān, pp. 187–94. 584, 637, 645, 646, 680
- Aḥmad ibn Najīb, Abū al-Ḥusayn. He was an unimportant author of a book on a religious subject. 376
- Aḥmad ibn al-Najm. He was called by Flügel al-Munajjim and was a government secretary, who composed a small anthology of essays. 267
- Aḥmad ibn Naṣr. See Abū Bakr.
- Aḥmad ibn Sa'd al-Iṣbahānī al-Kātib, Abū al-Ḥasan. He was a secretary and author who died 961. See Ismā'īl, p. 63. 378
- Aḥmad ibn Sahl. See Abū Zayd, al-Balkhī.
- Aḥmad ibn Sahl. An unimportant grammarian omitted in the Beatty MS, perhaps the Abū 'Abd al-Rahmān, mentioned by Zubaydī, p. 225. 177
- Aḥmad ibn Sahl ibn Hāshim. He was a nobleman of Khurāsān, who served Naṣr ibn Aḥmad, but turned against him and died in prison at Bukhārā, 919. See "Aḥmad ibn Sahl," *Enc. Islam*, I, 190. 425
- Aḥmad ibn Sahl al-Ushnānī, Abū al-'Abbās. He taught the Qur'ān at Baghdād during the early 10th century. For his pupil, see Abū Ṭāhir, 'Abd al-Wāhid; for Ushnān, see Yāqūt, *Geog.*, I, 284. 73
- Aḥmad ibn Sa'id. (1) Aḥmad ibn Sa'id ibn 'Abd Allāh, Abū al-Ḥasan of Damascus, who died 918/919 and was a tutor of the sons of al-Mu'tazz (caliph 866–869). (2) Aḥmad ibn Sa'id ibn Shāhīn of al-Baṣrah. He was a grammarian during the first part of the 9th century. See Yāqūt, *Irshād*, VI (1), 133–34. 163

- Aḥmad ibn Sa'īd al-Bāhili. A political leader, defeated during the reign of al-Mu'taṣim (caliph 833-842). He was perhaps Abū 'Amr, to whom al-Jāhiz addressed an epistle. See Pellat, p. 39. 408
- Aḥmad ibn Ṣāliḥ ibn Shīrẓād al-Kātib. He was a secretary and poet who served al-Musta'in (caliph 862-866) as vizier, but fled from al-Mu'tamid. See Mas'ūdi, VII, 324, 369; Ṭabarī, *Annales*, Part III, 1531, 1927. 369
- Aḥmad ibn Sayyār al-Jurjānī. A poet at the time of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XVII, 31. 360
- Aḥmad ibn Shākīr. See *Aḥmād* ibn Mūsā ibn Shākīr.
- Aḥmad ibn Sulaymān ibn Wahb, Abū al-Faḍl. A government official, who wrote some poetry. He was imprisoned 876/879. See Ṭabarī, *Annales*, Part III, 1930. 369
- Aḥmad ibn Ṭāhir. (1) Aḥmad ibn Ṭāhir ibn al-Najm, Abū 'Abd Allāh of Syria; (2) Aḥmad ibn Ṭāhir ibn Muḥammad, Abū 'Alī, al-Farajīnī al-Qumsānī, of the late 9th and early 10th century. Both were scholars. See Yāqūt, *Geog.*, I, 560, bottom; III, 835; IV, 681. 327
- Aḥmad ibn al-Ṭayyib, whose full name was Aḥmad ibn Muḥammad ibn Marwān ibn al-Ṭayyib al-Sarakhsī, Abū al-'Abbās. He was a pupil of al-Kindī, who became a well-known philosopher; executed by al-Mu'taḍid, 899/900. See Qifṭī, p. 77; Sarton, I, 597; Mas'ūdi, VIII, 179; Rosenthal, *Aḥmad B. al-Ṭayyib*, pp. 13-136. For "Sarakhsī," see Khallikān, II, 475. 326, 377-78, 599, 602, 626-28, 705, 742, 746-49
- Aḥmad ibn Ṭūlūn, Abū al-'Abbās. He was born at Sāmarrā, 835, appointed as governor of Egypt, 868, became autonomous ruler of Egypt and Syria, dying at Cairo 884. See Khallikān, I, 20. 369, 512
- Aḥmad ibn 'Ubayd Allāh ibn Muḥammad ibn 'Amr al-Thaqafī, Abū al-'Abbās. A Shi'ī secretary, who served as vizier to numerous caliphs, dying 926. See Ṣābi, *Wuzurā'*, p. 223; Iṣbahānī, *Aghānī*, Part VI, 157, bottom, also 158; Ziriklī, Part I, 160; Khallikān, III, 674, bottom. 325
- Aḥmad ibn 'Umar. See *Karābist*; also *Surayf*.
- Aḥmad ibn 'Umar ibn Muḥayr. See *Khaṣṣāf*.
- Aḥmad ibn 'Umar ibn Shabbah, Abū Ṭāhir. A poet of al-Baṣrah, who died about 976 and was the son of a well-known scholar. 246, 247
- Aḥmad ibn Umayyah ibn Abī Umayyah. He was a poet; for his grandfather who died 613, see *Umayyah*. 358
- Aḥmad ibn al-Wizīr. He was appointed judge of Sāmarrā 865 and was perhaps a son of Aḥmad ibn Khālīd. See Abū al-Wizīr. See also Ṭabarī, *Annales*, Part III, 1534. 378
- Aḥmad ibn Yahyā ibn 'Alī ibn Yahyā ibn Abī Manṣūr al-Munajjim. He was Abū al-Ḥasan, a Mu'tazilī theologian and court employee at Baghdād, in the last half of the 9th century. See Mas'ūdi, VIII, 225; Khallikān, IV, 85. 314, 381, 408, 428, 566
- Aḥmad ibn Yazīd al-Muhallabī. He was a friend of al-Ṣūfī during the late 9th and early 10th century. For his well-known father, see Yazīd ibn Muḥammad. 399
- Aḥmad ibn Yūsuf, Abū Ja'far. An Egyptian mathematician and astrologer, who died about 912. See Qifṭī, p. 78; Sarton, I, 598; Steinschneider, *ZDMG*, L. (1896), 374. 275, 640

- Aḥmad ibn Yūsuf, Abū Ja'far, al-Kātib. A government secretary and poet of al-Kūfah, who died during the reign of al-Ma'mūn (caliph 813-833). See Khallikān, I, 271, n. 12; Iṣbahānī, *Aghānī*, Part XX, 56; Taghribī-Birdī, Part II, 206. 267, 269, 275, 276, 330, 363, 366-67, 378
- Aḥmad ibn Yūsuf, Abū al-Jahm. A poet at the time of al-Mutawakkil (caliph 847-861), noted for his literary style. 367
- Aḥmad ibn Zayd al-Shurūṭī, Abū Zayd. An 'Irāqī jurist and author of legal books. See Wafā', Part I, 68; Ḥājj Khalīfah, IV, 45. 513
- Aḥmad ibn Zuhayr ibn Harb ibn Abī Khaythamah, Abū Bakr. A Hanbalī jurist, who died at Baghdād 892/893. See Ḥajar, *Lisān al-Mizān*, Part I, 174; Ziriklī, Part I, 123. Compare Baghdādī (Khaṭīb), IV, 165, sect. 1843. 93, 242, 500, 555
- Aḥmadi (al-), Abū al-Ḥasan Muḥammad ibn 'Abd Allāh ibn Ṣāliḥ. A grammarian and penman, who was first at Baghdād and later in Egypt. Flügel calls him al-Asadī; probably an error. 177
- Aḥmar (al-) Abū Zakariyā'. An unimportant tribal scholar of language and grammar. 103, 160
- Aḥmar (Ibn). He was a poet of early Islām. See Rosenthal, *Humor*, p. 8, n. 3. Compare Ibn al-Aḥmar, mentioned by Iṣbahānī, *Aghānī*, Part XIII, 144, l. 12. 735
- Ahron (Ahran) al-Qass. A Christian physician of Alexandria, during the early period of Islām, who wrote treatises on medicine and alchemy in Syria. See Uṣaybi'ah, Part I, 109, l. 15; Qifṭī, p. 80, l. 10; Gregorius, pp. 92, 112, top; Füch, *Ambix*, p. 120 (34). 698, 850-52
- Aḥwal (al-). (1) al-Muḥarrir. A scribe employed by the *Barmak* family and an authority for scripts; (2) Abū al-'Abbās Muḥammad ibn al-Ḥasan ibn Dīnār. A scholar and copyist of the middle 9th century. See Suyūṭī, *Bughyat*, p. 33; Yāqūt, *Irshād*, VI (6), 482. These two men may be the same person. 16, 174, 344, 347
- Aḥwas (al-), 'Abd Allāh ibn Muḥammad. He was a poet exiled by 'Umar II to the Dahlak Island in the Red Sea, but later released. He died 723. See Iṣbahānī, *Aghānī*, Part IV, 40; Khallikān, I, 526, n. 5; Ziriklī, Part IV, 257. 243, 311, 720
- Ahwāzī (al-), Muḥammad ibn Ishāq ibn Ibrāhīm, Abū Bakr. An author at the time of al-Muqtadir (caliph 908-932), who was interested in bees. See Tanūkhī, p. 84, l. 3. 339, 378
- 'Ā'idh ibn Abī 'Ā'idh. A reader of the Qur'ān, according to the system of *Ḥamzah*. 66
- 'Ā'ishah. The daughter of Abū Bakr and wife of the Prophet Muḥammad. 201, 203, 438
- 'Ā'ishah (Ibn). See *Muḥammad* ibn 'Ā'ishah.
- 'Ajjāj (al-) Abū Shāthā' 'Abd Allāh ibn Ru'bah. He was a man of al-Baṣrah, who was a master of rajaz verse. He died early in the 8th century. See Khallikān, I, 527; Qutaybah, *Shi'r*, p. 374. For his son, see *Ru'bah*. 252, 348
- Ajurri (al-). See *Muḥammad* ibn al-Ḥusayn ibn 'Ubayd Allāh.
- 'Akawwak (al-). See *'Alī* ibn Jabalah.
- Akhfash (al-), the Elder (al-Kabīr), Abū al-Khaṭṭāb 'Abd al-Ḥamīd. He was a

- grammarian and teacher from al-Baṣrah during the latter part of the 8th century. See *Khallikān*, II, 244; *Zubaydī*, *Ṭabaqāt*, p. 35; *Suyūṭī*, *Bughyat*, p. 296. 111, 112, 139
- Akhfash (al-), the Middle (al-Awsaṭ), Abū al-Ḥasan Sa'īd ibn Masa'dah al-Mujāshī'i. He was a famous grammarian of al-Baṣrah, who made known the work of *Sibawayh*. He died 830/831. See *Khallikān*, I, 572. 76, 77, 79, 113, 114, 123, 126, 129, 137, 364
- Akhfash (al-), the Younger (al-Aṣghar), Abū al-Ḥasan 'Alī ibn Sulaymān. He was a grammarian who traveled in Egypt, 900, visited Aleppo, and died at Baghdād, 927/928, in poverty. See *Khallikān*, II, 244. 139, 182
- Akhnas ibn Sharīq al-Thaqafī. A man noted for withdrawing from helping the Prophet at the Battle of Badr. See *Durayd*, *Geneal.*, p. 185; *Qutaybah*, *Ma'ārif*, p. 76, I, 2; *Wāqidi* (Jones), I, 44, 45, 200, 361; II, 624, 628. 230
- Akhṣal (al-), Abū Mālik Ghiyāth ibn Ghawth. He was the famous Christian poet, at the court of 'Abd al-Malik (caliph 685-705). See *Iṣbahānī*, *Aghānī*, Part VII, 169; *Qutaybah*, *Shi'r*, p. 301. 173, 348
- Aklat al-Yarābī. A man who gave information to Ibn al-Sikkīt about the dialects of Southern 'Irāq. 126
- Aktham ibn Ṣayfī. A Pre-Islāmic sage, who accepted Islām, and died about 630. See *Ziriklī*, Part I, 344. 358
- 'Alā' (Abū al-). A pupil of the Mu'tazilī scholar Ibn al-Ikshīd, during the first half of the 10th century. 432
- 'Alā' (Abū al-) ibn Abī al-Ḥusayn Ishāq ibn Ibrāhīm ibn Karnīb. He was a scholar of geometry, who went to Baghdād 959/960. See *Qifṭī*, pp. 169, I, 8; 288, I, 2; *Suter*, VI (1898), 59; X (1900), 49. For his brother, see *Karnīb*. 629, 649
- 'Alā' (al-) ibn 'Aṣīm al-Ghassānī. The author of some poetry. 363
- 'Alāqah ibn Karsham al-Kilābī. A scholar of Arabian genealogy and folklore, during the last half of the 7th century. 194
- 'Alawī (al-) al-Baṣrī. See 'Alī ibn Muḥammad, Ṣāhib al-Zanj.
- 'Alawī (al-) Yahyā ibn 'Abd Allāh. A descendant of 'Alī, who revolted against the 'Abbāsids and fled to Persia, dying 796. See *Ziriklī*, Part IX, 190. 225
- 'Albā. An agent of Ziyādat Allāh ibn al-Aghlab, who brought a proposal of marriage from a Frankish queen to al-Muktafi (caliph 902-908). 38
- Albinus. A philosopher of Smyrna, who was the principal teacher of *Galen* in his youth, about 145 A.D. See *Panly*, I (1), 649; *Gordon*, p. 698; *Smith*, *GRBM*, I, 93. 680
- Alexander of Aphrodisias. The most celebrated of the commentators on *Aristotle*, and director of the Lyceum during the late 2nd and early 3rd century A.D. See *Qifṭī*, p. 54; *Sarton*, I, 318; *Smith*, *GRBM*, I, 112. 599-609, 610, 614, 630, 681
- Alexander the Great (Iskander Dhū al-Qarnayn), 356-323 B.C. 258, 574-75, 591, 595-96, 608, 693, 714, 737, 853
- Alexander of Tralles (Alexandrus Trallianus), 525-605 A.D. He was a Byzantine physician, who traveled extensively, settling at Rome. See *Qifṭī*, p. 55; *Sarton*, I, 453; *Wenrich*, p. 290; *Smith*, *GRBM*, I, 126. 690, 849
- Alexandrus. A patron of alchemy. Compare Alexander, *Berthelot*, *Origines*, pp. 131, 140, 144; *Ruska* (10), pp. 29, 32. 851
- 'Alī. See 'Alī ibn Abī Ṭālib.

- 'Alī (Abū). See *Muḥammad* ibn 'Alī ibn Muqlah; also Ibn *Sawwār*.
- 'Alī (Abū) al-Ḥasan ibn 'Alī ibn Naṣr. He wrote about the sequence of the Qur'ān. As the name is not in the Beatty MS, it may have been inserted later and may refer to the 12th century poet and scholar of this name. xvix, 83
- 'Alī (Abū) ibn Hammām al-Iskafī. A scribe or scholar, whose transcriptions are quoted in connection with Shī'i jurists. 538, 540, 542
- 'Alī (Abū) ibn Zur'ah. A scholar who translated Greek scientific works. See *Qifṭī*, pp. 41, I, 19; 301, I, 20. 605
- 'Alī (Abū) al-Yamāmī, probably also called al-Ruhnī. He was a tribal scholar of language, late in the 9th and early 10th century. 104
- 'Alī al-Aswārī, Abū 'Alī. A Mu'tazilī scholar, who became attached to al-Nazzām, probably during the early 9th century. See *Baghdādī* (Halkin), p. 187, and n. 4; *Murtaḍā*, p. 72; *Khayyāt*, *Intisār*, Nyberg, pp. 20, 183. 429
- 'Alī ibn al-'Abbās al-Nawbakhtī (Nūbakhtī), Abū al-Ḥasan. He was a poet and secretary, who died in old age 939. For the spelling Nawbakhtī, see *Hitti*, *Arabs*, p. 307, n. 3. See also *Ziriklī*, Part V, 111. 370
- 'Alī ibn 'Abd Allāh ibn al-'Abbās ibn 'Abd al-Muṭṭalib. He was the grandfather of the first two 'Abbāsīd caliphs and died 735. See *Khallikān*, II, 216; *Hitti*, *Arabs*, p. 289. 221-22
- 'Alī ibn 'Abd al-'Azīz ibn Marzahān, Abū al-Ḥasan. He lived at Makkah and died about 900. He was a Qur'ān reader. See *Yāqūt*, *Ishād*, VI (5), 247. 157
- 'Alī ibn 'Abd al-'Azīz ibn Muḥammad al-Dawlābī. A jurist, author, and disciple of al-Ṭabarī, in the middle 10th century. For Dawlāb (Dūlāb), see *Yāqūt*, *Geog.*, II, 622. 565
- 'Alī ibn 'Abd al-Ghaffār al-Jarjārī, Abū al-Ḥasan. He was a secretary who composed some poetry. The Beatty and Tonk MSS say he was blind. For his town, see *Yāqūt*, *Geog.*, II, 54. 369
- 'Alī ibn 'Abd al-Karīm. A poet and secretary. Compare Abū al-Ḥasan. See *Yāqūt*, *Geog.*, I, 58, I, 5. 368
- 'Alī ibn Abī Kathīr, a man of secondary importance who wrote poetry. 263
- 'Alī ibn Abī al-Qāsim, Abū al-Ḥasan. An unimportant astrologer. For his father, see *Amājūr*. See *Suter*, VI (1892), 68; X (1900), 49. 662
- 'Alī ibn Abī Ṭālib, the Prophet's son-in-law, who became the fourth caliph (656-661). xvi, 62-63, 87, 436, 565
- 'Alī ibn Ādam of al-Kūfah. He and Manhalah, whom he loved, were the subjects of numerous poems. See *Iṣbahānī*, *Aghānī*, Part XIV, 51, 52. 720
- 'Alī ibn Aḥmad, see *Anṭakī*, al-.
- 'Alī ibn Aḥmad. A geometrician and maker of astrolabes, 9th century. See *Suter*, VI (1892), 41, 42; X (1900), 40. 671
- 'Alī ibn Aḥmad ibn Sayyār al-Mādhārā'i; 'Alī ibn Muḥammad in Flügel text. He was a secretary who wrote poetry. The name may be Sir instead of Sayyār. For his town of origin, see *Yāqūt*, *Geog.*, IV, 381. 370
- 'Alī ibn Aḥmad al-'Imrānī. A mathematician and teacher from al-Mawṣil, who died 955/956. See *Qifṭī*, p. 233; *Tūqān*, p. 254; *Sarton*, I, 632, 669; *Suter*, VI (1892), 39; X (1900), 56. 635, 667
- 'Alī ibn 'Anunār. A man of secondary importance, who criticized the poetry of Abū *Tammām* and was himself criticized by al-*Āmidī*. 340
- 'Alī ibn al-A'rābī. See Ibn al-A'rābī.

- 'Alī ibn al-'Aṣb, Abū al-Ḥasan al-Malḥī. He quoted the poems of Ibn al-Rūmī, learning them from *Mithqal*; his name is not in the Beatty MS. 366
- 'Alī ibn Ayyūb. He was the brother of the Mu'tazilī scholar al-Ḥasan ibn Ayyūb and perhaps, like him, a theologian. 433
- 'Alī ibn Bilāl ibn Mu'āwiyah ibn Aḥmad al-Muhallabī, Abū al-Ḥasan. A Shī'ī jurist. See Hajar, *Lisān al-Mizān*, Part IV, 208; Tūsi, p. 234, sect. 505 (giving 'Alī ibn Hilāl); Shahrashūb, p. 59, sect. 445. 541
- 'Alī ibn Dā'ūd. An astrologer, probably during the 9th century. See Suter, VI (1892), 66; X (1900), 38. 659
- 'Alī ibn Dā'ūd. The secretary of *Zubaydah*, the queen of al-Rashīd (caliph, 786-809). He may be the same man as the 'Alī ibn Dā'ūd, who follows. 264, 715-16
- 'Alī ibn Dā'ūd. A writer of fables. 724
- 'Alī ibn al-Furāt. See Abū al-Ḥasan ibn al-Furāt.
- 'Alī ibn Ghurāb. A Shī'ī jurist and judge called 'Alī ibn 'Abd al-'Aziz, who died 800. See Tūsi, p. 226, sect. 489; Taghri-Birdī, Part II, 117, 339. 536
- 'Alī ibn Ḥamzah ibn al-Ḥasan al-Iṣbahānī. A 9th century scholar, who edited the poetry of Abū Nuwās and other poets. See Khallikān, 352. 353, 365
- 'Alī ibn Hārūn ibn 'Alī ibn Yaḥyā ibn Abī Maṣṣūr al-Munajjim, Abū al-Ḥasan. He was a poet who lived from 890 to 963. See Khallikān, II, 313. 315-16
- 'Alī ibn al-Ḥasan ibn Faḍḍāl. A learned Shī'ī scholar of the school of al-Kūfah, who wrote about many of the sciences. See Tūsi, p. 216, sect. 469. 81
- 'Alī ibn Hishām. A poet living at the time of al-Ma'mūn (caliph 813-833) and associated with Ishāq al-Mawṣilī. See Iṣbahānī, *Aghānī*, Part V, 72, 103; VII, 25. 309
- 'Alī ibn Hishām. He was a general who fought in the Eastern provinces, executed by al-Ma'mūn, 832. See Taghri-Birdī, Part II, 190, 209, 213; Ṭabarī, *Annales*, see index for many references. 265, 363
- 'Alī ibn al-Ḥusayn. He married a descendant of Ibn Thawābah in the middle of the 9th century and was involved in a suit about property. 283-84
- 'Alī ibn al-Ḥusayn. An Egyptian secretary and poet. 368
- 'Alī ibn al-Ḥusayn. The postmaster of al-Sūs, who arrested al-Ḥallāj in 913. See Massignon, *Hallāj*, I, 229. 477
- 'Alī ibn al-Ḥusayn ibn 'Alī, Abū al-Ḥasan. He was called Zayn al-'Ābidīn and was the fourth Shī'ī Imām, who died about 712. See Khallikān, II, 209; Hitti, *Arabs*, p. 442. 485, 535, 539
- 'Alī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh, Abū al-Ḥasan. A leading Shī'ī jurist at Qumm in the middle of the 10th century. For name Bābawayh, see Yāqūt, *Geog.*, II, 166; Ṭabarī, *Annales*, Part I, 1572; Ziriklī, Part V, 87. 487
- 'Alī ibn al-Ḥusayn al-Qurashī. A man probably of the late 9th century who quoted the works of the grammarians. 150
- 'Alī ibn Ibrāhīm al-Dabakī. A patron of the translating of scientific books. See Yāqūt, *Geog.*, II, 634. 588
- 'Alī ibn Ibrāhīm ibn Hāshim, Abū al-Ḥasan al-Qummī. A Shī'ī jurist. See Tūsi, p. 209, sect. 451. 81, 540
- 'Alī ibn Ibrāhīm ibn Mu'allā. He was a Shī'ī jurist and author. See Tūsi, p. 209, sect. 450. MS 1934 has Ya'lā instead of Ma'allā. 536
- 'Alī ibn 'Isā. An apprentice of al-Marwarrūdhī, who made astrolabes in the middle 9th century. Suter X (1900), 13. 671

- 'Alī ibn 'Isā al-Hāshimī. He was a great-grandson of al-Manṣūr (caliph 754-775). He died at Makkah, 852/853, while on the pilgrimage. See Ṭabarī, *Annales*, Part III, 1414, 1419. 243
- 'Alī ibn 'Isā ibn Dā'ūd ibn al-Jarrāh, Abū al-Ḥasan. He lived from 859 to 945 and was a famous vizier noted for his honesty and skill. He was dismissed and reappointed numerous times. See Bowen, *Life and Times of Ali ibn Isa*; "Ibn al-Djarrāh," *Enc. Islam*, II, 371; Miskawayh, VII, 13 of index for many references. 17, 77, 80, 281, 282, 286, 426, 474, 524, 772
- 'Alī ibn Ishāq. He was a poet or hero of poetry, known for his love of *Sumnah*. 720
- 'Alī ibn Ishāq al-Barmakī. He was an unimportant member of the famous *Barmak* family, to whom *Jābir* ibn Ḥayyān dedicated a book, probably in the last half of the 8th century. 857
- 'Alī ibn Ismā'īl. See Abū al-Ḥasan al-Ash'arī.
- 'Alī ibn Ismā'īl ibn Ḥarb. He edited a book of Ibn Durayd, probably during the first half of the 10th century. 134
- 'Alī ibn Ismā'īl ibn Ishāq, Abū al-Ḥasan, 874-936. He lived at al-Baṣrah. He was at first a Mu'tazilī, but later orthodox. He was a prolific writer, who died at Baghdād. See Ziriklī, Part V, 69. 377
- 'Alī ibn Ismā'īl (ibn Ṣāliḥ) ibn Mitham al-Tammār. He was the first of the Imāmiyah to speak about theology. See Tūsi, p. 212, sect. 458; Ṭabarī, *Annales*, Part III, 249, 254, 287, bottom. 437, 705
- 'Alī ibn Jabalah, Abū al-Ḥasan al-Anbārī. He was called al-'Akawwak and was a poet at the time of al-Ma'mūn (caliph 813-833). See Iṣbahānī, *Aghānī*, Part XVIII, 100; Khallikān, II, 290; Sarakhsī, p. 102. 363
- 'Alī ibn al-Jahm al-Sāmī, Abū al-Ḥasan. He was summoned to Baghdād by al-Ma'mūn and became the court poet, but was exiled to Khurāsān by al-Mutawakkil and killed by bandits 863. See Iṣbahānī, *Aghānī*, Part IX, 104; Khallikān, II, 294; Mas'ūdī, VII, 193, 249, 279. 331, 654
- 'Alī ibn al-Khalīl, Abū al-Ḥasan. A poet imprisoned by al-Mahdī for suspected heresy but restored by al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XIII, 14; Khallikān, II, 466. 357, 804
- 'Alī ibn al-Madīnī, Abū al-Ḥasan 'Alī ibn 'Abd Allāh ibn Ja'far. He was a leading authority for the Ḥadīth from al-Baṣrah. Al-Nadīm says he died at Sāmarrā, 871/872, but others give 848/849. See Nawawī, p. 443; Khallikān, II, 241, 242, n. 6; Ziriklī, Part V, 118. 556
- 'Alī ibn al-Mahdī. See *Kasrāwī*.
- 'Alī ibn al-Maṣṣīfī. See *Maṣṣīfī*.
- 'Alī ibn al-Mubārīk. A reader of the Qur'ān and pupil of al-Kisā'i, called by the Beatty MS al-Liḥyānī, for which name see Yāqūt, *Geog.*, IV, 353. 67
- 'Alī ibn al-Mughīrah. See *Athram*.
- 'Alī ibn Muḥammad, Abū Bakr al-Khurāsānī, al-Sūfī. He was called al-Sā'il al-'Alawī, a descendant of the Prophet, who wandered in the Eastern provinces and wrote on alchemy, probably during the 10th century. See Fück, *Ambix*, pp. 108, 141. 850, 866
- 'Alī ibn Muḥammad, Abū al-Ḥasan, called Ibn Abī Ja'far. He was probably a friend of the author of "Al-Fihrist," who told him an anecdote. 399
- 'Alī ibn Muḥammad al-'Askarī, Abū al-Ḥasan al-'Alawī, called al-Ḥādī. He was the

- tenth Shī'ī Imām, born at al-Madīnah, 829, lived at al-'Askar, died 868. See Khallikān, II, 214; Taghrī-Birdī, Part II, 342; Hitti, *Arabs*, p. 442. 378, 483, 489, 542
- 'Alī ibn Muḥammad ibn Aḥmad. See *Miṣrī*.
- 'Alī ibn Muḥammad ibn al-Fayyāḍ, Abū al-Ḥasan. He was a secretary who composed an anthology of poetry. 370
- 'Alī ibn Muḥammad ibn Naṣr. See *Bassām*.
- 'Alī ibn Muḥammad ibn al-Qāsim. See Abū al-Ḥasan ibn al-Tunji.
- 'Alī ibn Muḥammad ibn Sa'd. He wrote a book on Byzantine agriculture. He was probably the son of Muḥammad ibn Sa'd, secretary of al-Wāqidi, who died 844/845. 377
- 'Alī ibn Muḥammad ibn Sadaqah. He was from al-Kūfah and quoted an anecdote about Abū 'Ubayd al-Qāsim, who lived from 773 to 838. 157
- 'Alī ibn Muḥammad ibn 'Ubayd. See Ibn al-Kifī.
- 'Alī ibn Muḥammad, Ṣāhib al-Zanj, al-'Alawī al-Baṣrī. He claimed to be a descendant of the Prophet and was chief of the Zanj, who revolted. He was executed 883/884. See Khallikān, II, 11, n. 4; Hitti, *Arabs*, p. 467; Mas'ūdī, VIII, 31-33, 57-61. 186, 279, 660
- 'Alī ibn Muḥammad al-Tustarī, Abū al-Qāsim. A secretary who wrote some poetry. The Tonk MS gives the final name clearly. 370
- 'Alī ibn Mūsā al-Kāzim. See al-Riḍa.
- 'Alī ibn Mūsā al-Qummī, Abū al-Ḥasan. He was a Ḥanafī jurist of al-'Irāq, who died 917/918. See Wafā', Part I, 380; Yāqūt, *Geog.*, IV, 177; Zirikli, Part V, 178. 512-13
- 'Alī ibn Ra'ab, Abū al-Ḥasan of al-Kūfah. A Shī'ī jurist and author, whose name is written incorrectly in MS 1934 and the Tonk MS. See Tūsi, p. 221, sect. 474. 536
- 'Alī ibn Rabal (Raban), Abū al-Ḥasan 'Alī ibn Sahl ibn Rabal al-Ṭabarī. He was the son of a Jewish doctor, who taught al-Rāzī at al-Rayy, later becoming a Muslim and physician at Sāmarrā. He died 861. See Uṣaybi'ah, Part I, 308, 309 bottom; Qifī, p. 231; Micli, pp. 71, 72, notes; Sarton, I, 574; Leclerc, I, 292. 696
- 'Alī ibn Rābatah. A patron of Thābit ibn 'Amr ibn Ḥabīb, during the late 8th or early 9th century. 157
- 'Alī ibn Rabī'ah al-Baṣrī. He was an unimportant grammarian. 176
- 'Alī ibn Razīn ibn Sulaymān. A poet known for his son, Dī'bil, the latter being born 765. See Khallikān, I, 570. 354
- 'Alī ibn Ruwaym. He was from al-Kūfah and a poet of secondary importance. 358
- 'Alī ibn Sa'id al-Uqlidsī. A skillful maker of scientific instruments, from a family evidently interested in mathematics and Euclid. Suter, Vol. X (1900), 229. 672
- 'Alī ibn Ṣāliḥ ibn Ḥayy. A theologian of the Zaydiyyah. For his father and brothers, see Ṣāliḥ ibn Ḥayy. 444
- 'Alī ibn Ṣurad (Sard) al-Ḥarrānī. A maker of astrolabes and probably a Ṣābian from Ḥarrān in the late 9th or early 10th century. See Suter, Vol. VI (1892) 41. 671
- 'Alī ibn Thābit ibn Abī Thābit. A 9th century poet and the son of a disciple of Abū

- 'Ubayd al-Qāsim ibn Sallām. See Zubaydī, *Ṭabaqāt*, p. 225; Iṣbahānī, *Aghānī*, Part III, 147; XVI, 150. 174, 356, 804
- 'Alī ibn 'Ubaydah, Abū al-Ḥasan al-Rayḥānī. He was a man of letters and the intimate of al-Ma'mūn. He died 834/835. See Ḥājjī Khalīfah, V, 165; Ṭabarī, *Annales*, Part III, 1148; Taghrī-Birdī, Part II, 231. 261, 366, 377
- 'Alī ibn Umayyah ibn Abī Umayyah. A poet whose grandfather died 613, see Abū Umayyah. 358
- 'Alī ibn Yahyā ibn Abī Maṣṣūr al-Munajjim. The name is spelled Munajjam by Zirikli. He was an employee of Muḥammad ibn Ishāq al-Muṣ'abī and al-Faṭḥ ibn Khāqān. He died 888. See Khallikān, II, 312; Zirikli, Part V, 184. 255, 313, 321, 682, 686, 742
- 'Alī ibn Yaḥyā ibn Mūsā, Abū al-Ḥasan. He was born at al-Kūfah 741/742, taken to al-Madīnah for refuge, and returned home 750. He lived at Baghdād, and died 798/799, a fervent Shī'ī. See Fück, *Ambix*, p. 130; Ṭabarī, *Annales*, Part III, 525, 549; Tūsi, p. 234, sect. 505; Yāqūt, *Geog.*, I, 681. 543-44, 857
- 'Alī ibn Ya'qūb. He copied the poetry of Aḥmad ibn 'Isā and was probably a scribe, perhaps a friend of al-Nadīm. Compare Yāqūt, *Geog.*, III, 582. 368
- 'Alī ibn Ya'qūb al-Raṣṣās. A skillful maker of scientific instruments. 672
- 'Alī ibn Zayn, the secretary of Māzyār ibn Qārin, who died 839/840. See Yāqūt, *Geog.*, III, 284, l. 5. 741
- 'Alī ibn Ziyād al-Tamīmī, Abū al-Ḥasan. He translated astronomical tables and other works from Persian into Arabic. 589
- 'Alī al-Rāzī. (1) A Ḥanafī jurist, who lived at Baghdād during the first half of the 9th century. See Khallikān, I, 66. (2) 'Alī ibn Sa'id ibn Bashīr, noted for his knowledge of the Ḥadīth. He died about 911. See Hajar, *Lisān al-Mizān*, Part IV, 231; Taghrī-Birdī, Part III, 179, 203, l. 13. 509
- 'Āliyah (Abū al-) al-Ḥasan ibn Mālik al-Shāmī. A Syrian poet of the first half of the 9th century. See Khallikān, II, 126; IV, 584; Yāqūt, *Geog.*, I, 692. 163, 365
- 'Allāf (al-). See *Hudhayl*.
- 'Allāf (Ibn al-), Abū Bakr al-Ḥasan ibn 'Alī ibn Aḥmad. He was a blind poet of Nahrawān near Baghdād and a scholar associated with al-Mu'taḍid. He died 930/931. See Khallikān, I, 398; Taghrī-Birdī, Part III, 230. 371
- 'Allān. He wrote a note in an old form of handwriting. Compare Ḥājjī Khalīfah, III, 13, for mention of the early authority named 'Allān al-Qazwaynī of Makkah. 90
- 'Allān al-Shu'ūbī. A Persian copyist in the royal library during the reigns of al-Rashīd and al-Ma'mūn (786-833). See Yāqūt, *Irshād*, VI (5), 66. For al-Shu'ūbīyah, see Nicholson, *Literary History of the Arabs*, p. 279. 116, 230
- 'Alluwīyah, 'Alī ibn 'Abd Allāh, Abū al-Ḥasan. A singer at the courts of Ḥārūn al-Rashīd and his successors. See Iṣbahānī, *Aghānī*, Part V, 74, 114; VI, 190. 206
- 'Alqamah (Abū). A foolish person about whom amusing stories were told. See Rosenthal, *Humor*, p. 10; compare Iṣbahānī, *Aghānī*, Part VIII, 31, l. 6. 735
- 'Alqamah ibn 'Abadah. He was a well-known Pre-Islāmic poet. See Zubaydī *Ṭabaqāt*, p. 180; Qutaybah, *Ma'ānī*, index for many references. 109
- 'Alqamah ibn Qays al-Aswad, Abū Shibl. He was an 'Irāqī jurist famous for piety and knowledge of the Ḥadīth. He died about 681. See Nawawī, p. 159; Sha'rānī, Part I, 25; Zirikli, Part V, 48. 456

- A'mā (Ibn al-), called al-Ḥarizī. A dualist theologian, who was called Ibn al-A'dā al-Ḥarīrī by Flügel. Compare the poet mentioned by Ḥājj Khalīfah, III, 243. 804
- Amād the Priest. He was a friend of the author of "Al-Fihrist," who gave him information about Persian legends. He is called a *mūbid*, signifying a priest of the Magians. 23, 25
- Amājūr (Ibn), 'Abd Allāh ibn Amājūr, Abū al-Qāsim of Farghānah. He was an astrologer who was active 885-933. See Qifī, p. 220; Sarton, I, 630; Nallino, 'Ilm al-Falak, p. 175, l. 9; Suter, VI (1892), 68; X (1900), 49. 662
- A'mash(al-), Abū Muḥammad Sulaymān ibn Mihrān. A man of al-Kūfah, famous as a scholar. He died about 765. See Khalīkān, I, 587. 57, 69, 73, 502
- 'Amaythal (Abū al-) 'Abd Allāh ibn Khulayd. He was a man of Persian origin, brought up among the tribes, who became secretary and tutor to the family of 'Abd Allāh ibn Tāhir, ruler of Khurāsān. He died 853/854. See Khalīkān, II, 55. 106, 363
- 'Amīd (Ibn al-), Abū al-Faḍl Muḥammad ibn Abī 'Abd Allāh (ibn) al-Ḥusayn. He was a vizier of both *Mu'ayyad* and *Rukn al-Dawlah*. He was sent to Rayy and Iṣbahān about 946, and died 971. See Miskawayh, V (2), 313-16 (292-95); Taghri-Birdī, Part III, 312-13; IV, 60, 62, 127-28; Khalīkān, II, 407. 297, 305, 578, 635
- Āmidī (al-), Abū al-Qāsim al-Ḥasan ibn Bishr ibn Yahyā. A poet of al-Baṣrah, who died between 980 and 983. See Yāqūt, *Ishād*, VI (3), 54; Yāqūt, *Geog.*, I, 67; Ḥājj Khalīfah, II, 384; V, 131, 464. 340
- Amūn ibn 'Amrān. An early poet known for his love of *Hind*. 719
- Amūn (al-), Muḥammad, the son of Ḥārūn al-Rashīd and *Zubaydah*. He quarrelled over the succession when his father died 809. See "Al-Amīn," *Enc. Islam*, I, 327. 223, 254, 275, 508, 544
- Amīnah. She was the daughter of al-Walīd ibn Yahyā ibn Abī Ḥafṣah, and a poetess of the middle 8th century. 354
- 'Āmir (Abū). A scholar who served *Mu'ammār* ibn al-Ash'ath, learning from him in the late 8th and early 9th century. 220
- 'Āmir (Ibn) Abū 'Amrān 'Abd Allāh ibn 'Āmir al-Yaḥṣubī. One of the seven readers of the Qur'an, who learned from the third caliph, dying at Damascus, 736. See note 7 to p. 29 of the Flügel edition of "Al-Fihrist." 65, 70, 79, 80
- 'Āmir ibn Ḥidrah (Ḥidlah). A man of the Būlān tribe and one of the first persons to develop Arabic writing. See Abbott, *Rise of the North Arabic Script*, p. 6. 7
- 'Āmir ibn Maṭar al-Laythī al-Shaybānī. An officer of early Islām who freed the father of the scholar *Ḥammād*, Abū al-Qāsim. See Tabarī, *Annales*, Part I, 2619, l. 7, 3143, ll. 7-8. 198
- 'Āmirīyah (al-) bint Ghutayf. An Arab girl. See Iṣbahānī, *Aghānī*, Part V, 131. Compare *Rayyā*. 719
- 'Ammār. A poet or hero of poetry, known for his love of *Juml*. 719
- 'Ammār. A Christian theologian, refuted by the *Mu'tazilī*, Abū al-Hudhayl. 388
- 'Ammār (Ibn). He copied the compositions of the more recent poets and was possibly the same as the scholar who follows. 352-53
- 'Ammār (Ibn). See *Aḥmad* ibn 'Ubayd Allāh ibn Muḥammad.
- 'Ammār ibn Mu'āwīyah al-Dihūlī al-'Abdī al-Kūfī. A Shī'ī jurist and expert for

- the Ḥadīth. See Ṭūsī, p. 235, sect. 508; Tabarī, *Annales*, Part I, 3188, 3434; II, 227. 191, 536
- 'Ammār ibn Sayf. The man to whom *Sufyān al-Thawrī* left his books when he died 777/778. The name may be meant for 'Umārah ibn Yūsuf. See Qutaybah, *Ma'ārif*, p. 250, l. 7. 545
- Ammonius son of Hermias. He studied and taught at Athens in the late 5th and early 6th century A.D. and was a commentator on works of philosophy and science. See Pauly, I, 870, sect. 11; Sarton, I, 421; Smith, *GRBM*, I, 146. 598, 601, 605, 610
- 'Amr (Abū). See *Shaybānī*.
- 'Amr (Abū) ibn al-'Alā', also called Zabbān. He was born at Makkah 689 and died at al-Kūfah shortly before 770. He was one of the seven readers of the Qur'an and an eminent scholar. See Khalīkān, II, 399. 63, 68, 70, 72-73, 78, 87, 90-93, 103, 109, 191, 231
- 'Amr ibn Abī 'Amr al-Shaybānī. A son of the grammarian, who made known his father's works, and died 845/846. See Khalīkān, I, 183; Zubaydī, *Tabaqāt*, p. 224. 150
- 'Amr ibn 'Ajlān, Dhū al-Kalb. He was an early Arabian poet. See Qutaybah, *Ma'ānī*, pp. 492, 493, 840. 719
- 'Amr ibn al-'Āṣ. He was the great general who conquered Egypt, dying about 663 when over 90 years old. See Sa'd, Ibn, Part IV, sect. II, p. 2; "Amr B. al-'Āṣ," *Enc. Islam*, I, 334. 558-613
- 'Amr ibn Baḥr. See *Jāhiz*.
- 'Amr ibn al-Faṭḥ. He wrote or copied data about Greek medicine and was perhaps a younger son of *Faṭḥ* ibn Khāqān, who died 861. See Qifī, p. 261, l. 15; Ziriklī, Part V, 331. 688
- 'Amr ibn Fāyid. See *Aswārī*.
- 'Amr ibn al-Ḥashīm al-Kūfī. This is the name in the Flügel edition. Compare 'Umar ibn al-Haytham. 81
- 'Amr ibn Ḥusayn ibn Qays. A secretary of al-Mahdī (caliph 775-785) and of the vizier *Khālid* ibn Barmak. See Khalīkān, I, 597. 267
- 'Amr ibn Ḥuwayy. He was a poet, probably of the last half of the 8th century. Flügel calls him *Juzay al-Sukkārī* and the Beatty MS, al-Sakūnī, but he was more likely al-Saksakī. See Tabarī, *Annales*, Part II, 1797. 362
- 'Amr ibn al-'Inqafir. A poet or hero of poetry. 720
- 'Amr ibn al-Kirkirah. See Abū *Mālik*.
- 'Amr ibn Ma'dī Karīb ibn 'Abd Allāh al-Zubaydī. A famous chief and poet, who became a Muslim. He died during the invasion of al-'Irāq, 641/642. See Iṣbahānī, *Aghānī*, Part XIV, 25; Mas'ūdī, III, 211; IV, 236; Baghdādī, *Khizānat al-Adab*, Part II, 193. For a different spelling, see Qutaybah, *Uyūn al-Akhbār*, Part I, 127, l. 17; 129, l. 19. 209, 345
- 'Amr ibn Mas'adah ibn Sa'd, Abū al-Faḍl. A poet and penman, who was a vizier of al-Ma'mūn (caliph 813-833). See Khalīkān, II, 410; Iṣbahānī, *Aghānī*, Part III, 171; VI, 181; IX, 47, 98; XX, 49. 12, 269, 367
- 'Amr ('Umar) ibn Salīm (Sālim) ibn al-Ja'ābi, Abū Bakr. He was a Shī'ī judge attached to *Sayf al-Dawlah*, who ruled North Syria 946-967. See Ṭūsī, p. 239, sect. 523. 490
- 'Amr ibn al-Naḍr ibn Ḥārithah al-Khurshub al-'Iṣāmī. A 7th century tribal poet.

- See Iṣbahānī, *Aghānī*, Part XVI, 20; Qutaybah, *Shi'r*, p. 177. For 'Iṣām, see Durayd, *Geneal*, p. 318. 360
- 'Amr ibn Qal' (Qila') Abū al-Qallamas. A descendant of the Nasā'ah of the Kinānah Tribe, who supervised observance of sacred months. The grandfather of al-Jāhiz became his client. See Mas'ūdī, V, 116; Pellat, p. 51; Yāqūt, *Irshād*, VI (6), 56. 397-98
- 'Amr ibn Sa'd al-Anṣārī. Probably a son of Sa'd ibn 'Ubayd al-Anṣārī, who was killed in the Battle of al-Qādisiyyah, 637. See Balādhurī, *Origins*, p. 416. 224
- 'Amr ibn Sahl. He was mentioned in the title of a book by al-Mada'inī. The name may be intended for 'Amr ibn Suhayl. See Ziriklī, Part V, 247. 224
- 'Amr ibn Sa'd ibn al-'Āṣ. He rebelled against the Caliph 'Abd al-Malik and was killed about 689. See Sa'd (Ibn), Part V, 27, 168, 169; Balādhurī, *Origins*, p. 247; Wāqidi (Jones), II, 845; III, 925, 932. 222, 224
- 'Amr ibn Sha's. A Pre-Islāmic poet, famous for his generosity. See Iṣbahānī, *Aghānī*, Part X, 63; Tammām, Rückert, select. 78; Mas'ūdī, IV, 223. 346
- 'Amr ibn 'Ubayd, Abū 'Uthmān, 699-761. A pupil of al-Ḥasan al-Baṣrī, whose separation from his master was sometimes said to be the reason for the name al-Mu'tazilah. See Steiner, pp. 49-51; "Amr B. 'Ubaid," *Enc. Islam*, I, 336; Nādir, *Système philosophique*, pp. 4, 9, 17, 19, 21, 112. 381-82, 385, 386, 390
- 'Amr ibn 'Utbah. A nephew of Mu'āwiyah (caliph 661-680). See Yāqūt, *Geog.*, III, 90. 266
- 'Amr ibn Zayd al-Ṭā'ī. He was a poet or hero of poetry, known for his love of Laylā. 720
- 'Amr ibn al-Zubayr. He opposed his brother, 'Abd Allāh, who had him exposed and killed at the Ka'bah. See Mas'ūdī, V, 176. 222-23
- 'Amr al-Khārikī, a poet at the time of al-Ma'mūn (caliph 813-833) coming from Khārik on the Persian Gulf. See Iṣbahānī, *Aghānī*, Part XVIII, 34; Yāqūt, *Geog.*, II, 388. 362
- 'Amr al-Warrāq. An unimportant poet. 360
- 'Amrīs ibn Ṭaybā. He was headman of the Ṣābiāns of Ḥarrān during the first half of the 9th century. 768
- Anas ibn Abī Shaykh. He was noted for his literary style and was a companion of Ja'far ibn Yahyā of the Barmak family, but executed 794/795. See Mas'ūdī, VI, 366; Iṣbahānī, *Aghānī*, Part XVII, 33; XXI, 108. 275
- Anas ibn Mālik, Abū Ḥamzah al-Anṣārī. He was a servant of the Prophet, soldier in the Muslim army, and an important source of tradition. He died at al-Baṣrah 711/712. See Khallikān, II, 587 and note; Nawawī, p. 165. 455
- Anaxilais of Larissa. A Pythagorean mathematician of the period of Augustus. See Pauly, I, 965; Smith, *GRBM*, I, 165. 619
- Anaximenes of Miletus. A philosopher who died about 528 B.C. See Pauly, I, 966; Sarton, I, 73; Smith, *GRBM*, I, 166; Diogenes Laërtius, p. 57. 676
- Anbārī (al-). See Abū Muḥammad al-Qāsim.
- Anbārī (al-), 'Abd Allāh ibn Aḥmad, Abū Ṭālib. A metaphysician of al-Wāsiṭ, where he died 967. See Ziriklī, Part IV, 190. 375
- Anbārī (Ibn al-), Abū Bakr Muḥammad ibn al-Qāsim. He was a pupil of Tha'lab, famous for his memory and scholarship. See Khallikān, III, 53-55, where it gives his dates as 885-940, but other authorities differ. 77-79, 164, 165, 166, 183, 190, 586

- 'Anbas (Abū al-). Muḥammad ibn Ishāq ibn Ibrāhīm ibn Abī al-'Anbas. A man of al-Kūfah, who was judge of al-Ṣaymarah near al-Baṣrah, court poet of al-Mutawakkil and al-Mu'tamid, and student of astrology. He died 888 or earlier. See Mas'ūdī, VII, 202-204; Qifṭī, p. 410; Yāqūt, *Geog.*, III, 442, 443; Suter, VI (1892), 66. 332-33, 336, 658-59, 864
- 'Anbasah ibn Ma'dān, Abū al-Aswad al-Fahrī (Mahri). He was called "al-Fil," because of his father's elephant. He studied grammar with Abū al-Aswad al-Du'ālī. See Khallikān, IV, 288, 290 note. 90-91
- Andromachus the Elder of Crete. A physician to Nero, A.D. 54-68. See Sarton, I, 261; Smith, *GRBM*, I, 173.
- Anebos. A so-called Egyptian prophet of the 3rd century A.D., who had disputations with Porphyry and about whose theories al-Rāzī wrote. See Smith, *GRBM*, III, 500; Porphyry, *Lettera ad Anebo*. 705
- Anṣārī (al-), Muḥammad ibn 'Abd al-Malik. An associate of the Prophet who went to live in a village of the Anṣār near al-Baṣrah and possessed the Qur'ānic MS of Ubayy ibn Ka'b. 58
- Anṭākī (al-), Abū al-Qāsim 'Alī ibn Aḥmad al-Mujtabā. A mathematician attached to 'Aḥud al-Dawlah (ruled 975-983). He died at Baghdād 977/978. See Qifṭī, p. 234; Tūqān, p. 255; Steinschneider, *ZDMG*, L (1896), 396; Suter, VI (1892), 75; X (1900), 63. 635, 670
- Antoninus Pius (Titus). The great Roman Emperor, A.D. 138-161. 639, 775
- Antyllus. An eminent physician of the late 3rd or 4th century A.D. See Sarton, I, 280; Smith, *GRBM*, I, 218. 679
- Anūshirwān (Nushirwān) Chosroes I (Khusrah), King of Persia, 531-579. See, Firdawsi *Shahnamah*, IX, 167 ff. for references; Sykes, pp. 487 ff.; Rawlinson, *The Seventh Great Oriental Monarchy*, p. 379 ff. 64, 208, 260, 575, 716, 739-40, 817
- Apollonius al-Najjār. See *Abūnu*.
- Apollonius of Perga. He was born 262 B.C., lived at Alexandria, and wrote his great work on conics and other books. See Heath, *Manual of Greek Mathematics*, p. 352; Sarton, I, 173; Smith, *GRBM*, I, 241. 630, 637-38, 646, 649
- Apollonius of Tyan (Tyanaeus). He was a semi-legendary philosopher, mathematician, and ascetic, who was born about 4 B.C. See Mas'ūdī, IV, 94; Smith, *GRBM*, I, 242; Sarton, I, 320 top. 733, 849, 861
- 'Aqīl (Abū). A transcriber of the Qur'ān. 12
- 'Aqīl ibn abī Ṭālib, Abū Yazīd. One of the family of Abū Ṭālib who was taken captive at Badr but ransomed. See Qutaybah, *Ma'ārif*, p. 102; Nawawī, p. 426; Mas'ūdī, IV, 271, 290; V, 89-93, which calls him Okail. 205, 463-64
- 'Aqīl ibn Bilāl ibn Jarīr. A grandson of the poet Jarīr and himself a poet during the 8th century. See Qutaybah, *Shi'r*, p. 284; Yāqūt, *Geog.*, II, 91, I, 11. 349
- 'Aqīl ibn 'Ullafah. A noted poet at al-Madīnah, during the first part of the 8th century. See Iṣbahānī, *Aghānī*, Part XI, 85. 312
- A'rābī (Ibn al-), Abū 'Abd Allāh Muḥammad ibn Ziyād. He was born about 760 and died at Sāmarrā 846. A man famous for a knowledge of rare expressions. See Khallikān, III, 23. 90, 151, 152, 156, 161, 163, 190-91, 234, 248, 344-46
- A'rābī (Ibn al-) Abū al-Ḥasan 'Alī ibn al-A'rābī al-Shaybānī. He was an astrologer at al-Kūfah. See Suter, X (1900), 7. 659
- A'raj (al-). See Abū Mālik.

- 'Aramram (Ibn al-), Abū al-Qāsim 'Abd Allāh ibn Muḥammad ibn 'Isā. He was a nephew of the vizier 'Alī ibn 'Isā, a tax expert, and a man of letters in the first half of the 10th century. See Šābi, *Wuzurā*, pp. 257-58; Bowen, pp. 34, 38, 68, 259. 282
- Aras al-Qass. See *Ahron al-Qass*.
- Archelaus. A philosopher interested in alchemy. See Berthelot, *Alchimistes Grecs*, I, 175, 187; III, 27; compare Smith, *GRBM*, I, 263. 849
- Archigenes of Apameia. He was a leading medical authority and surgeon at Rome during the reign of Trajan (98-117). See Qifṭī, p. 73; Sarton, I, 280; Gordon, p. 681; Smith, *GRBM*, I, 268. 680, 689, 859
- Archimedes (Arshamidas). The famous genius of Syracuse, 287-212 B.C. See Sarton, I, 169; Pauly, I, Part 2, 1449; Qifṭī, p. 66. 619, 634, 636, 638, 669, 672
- Ardashīr ibn Bābak. The founder of the Sāsānian Dynasty and King of Persia, 226-241. See Firdawsī, *Shahnamah*, VI, 210 ff.; Sykes, I, 424; Rawlinson, *The Seventh Great Oriental Monarchy*, p. 63. 247, 260, 276, 575, 718, 738, 740-41, 775, 801
- Ardawān (Bahrām Artabānus). The last Parthian king. See Firdawsī, *Shahnama*, VI, 213-26; Sykes, I, 416 ff. 718
- Areteus. A distinguished physician of the 2nd century; perhaps a teacher of Galen. See Pauly, I, Part 2, 1505; Gordon, p. 685; Sarton, I, 307. 680
- Aristarchus of Alexandria. He lived 310-230 B.C., and came from Samos, to become a pioneer astronomer at Alexandria. See Qifṭī, p. 70; Sarton, I, 156; Smith, *GRBM*, I, 291. Smith, *History of Mathematics*, I, 107, n. 6. 644
- Ariston. He was born at Julis in Ceos and became head of the Peripatetic School, 230 B.C. See Qifṭī, p. 59; Smith, *GRBM*, I, 310, sect. 3. 613
- Aristotle. He was called Aristātālīs and similar names in Arabic. The great philosopher, 384-322 B.C. 18, 258, 441, 583-84, 591, 594-607, 609-16, 629, 683, 736, 749-50, 844, 859
- Aristoxenus of Tarentum. He was born 350 B.C. and was a pupil of Aristotle and a philosopher known for his music. See Sarton, I, 142; Suter, VI (1892), 56; Smith, *GRBM*, I, 344; Smith, *History of Mathematics*, I, 74. 644
- Arius ibn Stephanus ibn Vitellius al-Rūmī, called al-Rashīd. He was interested in charms and probably a Byzantine. 728, 733
- 'Arjī (al-), 'Abd Allāh ibn 'Amr ibn 'Uthmān. A grandson of the third caliph, who lived at Makkah and wrote love poetry. See Khallikān, I, 267, n. 3; Iṣbahānī, *Aghānī*, Part I, 153. 243, 328
- Armenius. The Greek name for the father of Zoroaster. See Bidez, Part II, 160 top. Compare *Zoroaster*.
- 'Arrāf (al-) ibn 'Abd Allāh al-Miṣrī. He was called by Flügel "al-Furāt" and was a poet of secondary importance. 364
- Arrajānī (al-). See *Rāhanīyah*.
- Artaxerxes I (Longimanus), King of Persia 465-425 B.C. See Firdawsī *Shahnama*, V, 281, note. He should not be confused with Bahmān Ardshīr. 594, 677
- Artemidorus of Ephesus, Daldianus. He lived at Rome at the time of Antoninus Pius and Marcus Aurelius and was famous for his book on dreams. See Pauly, I, 1790; Smith, *GRBM*, I, 373, sect. 4. 614, 742
- 'Arūbah (Abū). See al-*Ḥusayn* ibn Muḥammad.
- 'Arūbah (Ibn Abī), Sa'īd ibn Mihrān, Abū al-Naḍr. A conservative jurist who died

- 773/774. He lived at al-Baṣrah and was noted for remembering the Ḥadīth. See Qutaybah, *Ma'ārif*, p. 254; Ziriklī, Part III, 155. Compare Yāqūt, *Geog.*, III, 565. 549
- 'Arūḍī (al-), Abū Bakr. He composed fifty pages of poetry. 363
- 'Arūḍī (al-), Abū al-Ḥasan. He was the tutor of al-Rādī (caliph 934-940), an author, poet, and perhaps also a vizier. See Mas'ūdī, VIII, 320, 323, 328, 340. 77
- 'Arūḍī (al-), Abū Muḥammad. He was named Barzakh or Nazrah and lived about 800, being known for his book on prosody. See Yāqūt, *Irshād*, VI (2), 366. 138, 158
- Arwā. A woman known for her wise sayings. 741
- 'Arzamī (al-), Muḥammad ibn 'Ubayd Allāh. A poet of Ḥaḍramawt, who was at al-Kūfah about 696-772. See Ziriklī, Part VII, 139. For his descendants, see Yāqūt, *Geog.*, III, 639. 741
- 'Āṣ (Abū al-). A son of Umayyah and grandfather of 'Uthmān (caliph 683-685). He died an unbeliever at Badr, 624. See Hitti, *Arabs*, p. 189; Durayd, *Geneal.*, p. 78. 222
- 'Āṣ (al-) ibn Hishām. A well-known man of early Islām. See Tabarī, *Annales*, Part I, 1295, 1339. 64
- 'Āṣ (al-) ibn Umayyah. Compare above.
- Asad ibn 'Abd Allāh al-Qasrī, Abū Mundhir. He was born at Damascus, but lived in Khurāsān when his brother Khālid was governor there. He died 738. A street in al-Kūfah was named for him. See Ziriklī, Part I, 291; Balādhūrī, *Origins*, p. 445; Tabarī, *Annales*, Indices, p. 33. 222, 225
- As'ad al-Muzanī. He was a poet of secondary importance, known for his love of *Laylā* and perhaps the uncle of Zuhayr ibn Abī Sulmā, during the late 5th century. See Qutaybah, *Shi'r*, pp. 59, 60 bottom, 61. 719
- Aṣamm (al-), Abū Bakr. An apprentice of Mu'ammār ibn al-Ash'ath, who began as a Mu'tazilī but was repudiated because of his ideas about the Caliph 'Alī. He was an author, who died 815/816. See Baghdādī (Seelye), pp. 119, 170. 75, 76, 220, 358, 391, 414, 415
- Aṣamm (al-) al-Naysābūrī. He was Muḥammad ibn Ya'qūb ibn Yūsuf, Abū al-'Abbās. He lived 861-958 and was a Persian jurist who followed al-Shāfi'ī in his teaching and travelled extensively. See Khallikān, I, 607; IV, 396, 397, n. 6; Taghrī-Birdī, Part III, 317-18. 519, 522
- Ā'sar (al-), Dīmānah Ibn al-Ḥajjām. A bookbinder. 18
- Ashbagh (al-) ibn 'Abd al-'Azīz ibn Sālim al-Sijistānī. He translated the book "Sind-bādh," probably from Persian into Arabic. 717
- Ashbagh (Ibn Abī), Aḥmad ibn Muḥammad, Abū al-'Abbās. He was prominent during the first quarter of the 10th century, as a secretary and high official. See Šābi, *Wuzurā*, pp. 50, 87, 152. 279
- Asclepiades of Bithynia. Born at Prussa 124 B.C. He was the first important foreign physician in Rome. See Sarton, I, 214; Gordon, p. 629; Smith, *GRBM*, I, 381. See also "descendants of Aesculapius." 594
- Asfandiyādh (Isfandiyādh or Asfandiyār). He was the king who championed Zoroaster as a prophet. See Browne, *Literary History of Persia*, I, 116-17; Firdawsī, *Shahnamah*, IX, 155 ff. 716
- A'shā (al-). A Qur'ānic reader; probably a disciple of Abū Bakr ibn Mujaḥid, during the late 9th and early 10th century. 73

- A'shā. He was named Bāhilah 'Āmir ibn al-Ḥārith and was a poet who lived just before Islām. See Iṣbahānī, *Aghānī*, Part III, 52; XIV, 39; Baghdādī, *Khizānat al-Adab*, p. 130. 345
- A'shā (al-) al-Kābir, Maymūn ibn Qays, Abū Baṣīr. A poet who at the end of his life joined the Prophet, dying at al-Yamāmah. See Qutaybah, *Shi'r*, p. 135; Iṣbahānī, *Aghānī*, Part VIII, 77. 164, 166, 173, 345
- Ashajj (al-) Abū Sa'īd 'Abd Allāh ibn Sa'īd al-Kindī. He came from al-Kūfah and wrote about the Qur'ān. He died 871. See Ziriklī, Part IV, 222. 76, 263
- 'Ashām (Ibn). He was called al-Kilābī and was an authority for historical traditions in the late 8th or early 9th century, at al-Kūfah. Flügel calls him Ghamām. He was also called Ibn Ghashām or 'Ashshām. 240
- 'Ashannaq ibn 'Abd Allāh. (1) A leader of early Islām. See Ṭabarī, *Annales*, Part I, 2324, 2497; (2) al-Ḍabbī, who wrote some poetry. 363
- Ash'arī (al-). See Ibrāhīm ibn Abī Mūsā, also Muḥammad ibn Aḥmad ibn Yaḥyā and Abū Mūsā. 363
- Ash'arī (al-), Abū al-Ḥasan 'Alī ibn Ismā'īl ibn Abī Bisr of al-Baṣrah. He was born 873/874 and died before middle of the 10th century. He renounced the Mu'tazilī doctrines and developed the orthodox system of theology. See Khallikān, II, 227. 433, 450, 451
- Ash'ath (Ibn al-), 'Abd al-Raḥmān ibn Muḥammad. He subdued Afghanistan but later revolted against the governor of al-'Irāq and was killed 701/702. See Ṭabarī, *Annales*, Part II, 1070-77; Mas'ūdī, V, 302-305, 339-40, 355-56. 201, 202, 382, 582
- Ash'atī (Ibn al-) 'Azīz ibn al-Faḍl. An unimportant scholar who wrote about Makkah. 250
- Ash'ath (al-) ibn Qays, Abū Muḥammad. A chief of Kindah, who left Ḥaḍramawt and took part in Muslim campaigns. He died 661. He was also a poet. See Iṣbahānī, *Aghānī*, Part XIV, 6, 39, 142; Ziriklī, Part I, 333. 244
- Ashhab ibn 'Abd al-'Azīz ibn Dā'ūd, Abū 'Amr. He lived in Egypt, 762-819, and was a Mālikī jurist. See Taghrī-Birdī, II, 175-76; Ziriklī, Part I, 335. 495
- Ashja', Muḥammad ibn 'Imrān al-Sulamī. He was an Arabian poet, patronized by the *Barmak* viziers and Ḥārūn al-Rashīd. He died about 811. See Iṣbahānī, *Aghānī*, Part XVII, 30; Qutaybah, *Shi'r*, p. 562. 356
- Ashja'ī (al-), 'Ubayd Allāh ibn 'Abd al-Raḥmān of al-Kūfah. He became a reliable expert for the Ḥadīth, who died at Baghdād 798. See Ziriklī, Part IV, 349. 546
- Ashnās, a leading general under al-Mu'taṣim, who died 844/845. See Khallikān, I, 600; n. 6; II, 53; Mas'ūdī, VII, 122, 133, 135; VIII, 201. 268
- Ashtar (al-), Mālik, the general in charge of the army of 'Alī at the Battle of Siffīn, 657, and later governor of Egypt. See Balādhurī, *Origins*, pp. 254, 358. 201
- Ashyah (Ibn al-). See Mūsā ibn al-Ashyah.
- 'Asīdah (Abū) Aḥmad ibn 'Ubayd (Allāh) ibn Nāṣih, Abū Ja'far, of al-Kūfah. The tutor to the sons of al-Mutawakkil (caliph 847-861). He died 886/887. See Zubaydī, p. 224; Suyūṭī, *Bughyat*, p. 144; Khallikān, IV, 300, n. 4. 160, 161, 165
- 'Āsim. See *Jahdārī*.
- 'Āsim (Abū) al-Aslāmī. A poet of secondary importance. 358
- 'Āsim al-Aḥwal. A judge at al-Madā'in, who died 760. 94

- 'Āsim ibn Bahdalāl, Abū Bakr ibn al-Najūd Bahdalāl. A protégé of the Jadhīmah Tribe who was one of the Seven Readers of the Qur'ān. He died at al-Kūfah 745/746. See Khallikān, II, 1. 64-65, 70, 73
- 'Āsim ibn Muḥammad al-Antākī, Abū al-Mu'taṣim. A 10th century poet of North Syria, acquainted with the author of "Al-Aghānī." He died 967. See Iṣbahānī, *Aghānī*, Part XII, 147, 148. 372
- 'Āsim ibn Muḥammad al-Kātib, Abū 'Alī. A secretary who composed poetry. 370
- 'Āsim ibn Thābit, one of the Anṣār and an early Islāmic poet. See Qutaybah, *Shi'r*, p. 330; Junahī, p. 529; Marzubānī, p. 271. 721
- 'Āsiyah ibn 'Alī al-Sulamī. A poet of the middle 8th century. See Ṭabarī, *Annales*, Part III, 160; Baghdādī, *Khizānat al-Adab*, Part II, 237. 359
- 'Askarī (al-). See al-Ḥasan ibn 'Alī ibn Muḥammad.
- Aslan ibn Sidrah, one of the Būlān (Bawlān) Tribe and one of the first persons to develop Arabic writing. See Abbott, *North Arabic Script*, p. 6. 7
- Asmā'. An Arab girl loved by Sa'd and the subject of poetry. 719
- Asmā' bint 'Awf. See *Muraqqish* al-Akbār, her poet lover. 719
- Asmā' ibn Khārījah al-Fazārī of al-Kūfah. A tribal chief who died 686. See Mas'ūdī, V, 331, 332; Iṣbahānī, *Aghānī*, Tables Alphabétiques, p. 223; Ziriklī, Part I, 299. 722
- Asmā'. The sister of 'Alī ibn 'Isā, the vizier. 282
- Asma'ī, al-, 'Abd al-Malik ibn Qurayb. He was born at al-Baṣrah 739 and died there between 828 and 833. He became the great philologist and grammarian at the court of Ḥārūn al-Rashīd. See Khallikān, II, 123. 119, 345-48, 361
- Aspasius, a Greek philosopher of the late 1st or early 2nd century who wrote commentaries on Aristotle's works. See Smith, *GRBM*, I, 387. 263
- Aswad (al-). See 'Alqamah ibn Qays, also Abū Mu'āwiyah.
- Aswad (Abū al-). See *Du'ālī*.
- Aswārī (al-), Abū 'Alī 'Amr ibn Fāyid. A Mu'tazilī theologian of al-Baṣrah, who died shortly after 816. Compare 'Alī al-Aswārī. See Shahrastānī (*Haarbrücker*), Part II, 388; Jār Allāh, p. 140. 390
- Aswārī (al-), Abū Yūnus Sinsawayh. A Christian who helped to introduce discussions about predestination into Islām. He probably gave his name to the Asāwirah sect of the Mu'tazilah. See Jār Allāh, pp. 26, 140. 381
- 'Aṭā' ibn Aḥmad al-Madīnī. He composed some poetry. 364
- 'Aṭā' ibn Maysarah. See *Khurāsānī*.
- 'Aṭā' ibn Yasār (Yassar). A protégé of the Prophet's wife Maymūnah and an authority on the Ḥadīth. He died about 713. 62, 81
- 'Aṭā' al-Sulamī (Sulaymī) of al-Baṣrah. He was a man known for piety and asceticism. He died in 739. Compare 'Aṭā' ibn Abī Rabāḥ. See Sha'rānī, Part I, 34. See also *Ḥajar*, *Lisan al-Mizān*, Part IV, 173. 456
- 'Atāhiyah (Abū al-), Abū Ishāq Ismā'īl ibn al-Qāsim. A man of al-Kūfah, who became a famous poet at Baghdād during the reigns of al-Mahdī and al-Rashīd, living about 748-828. See Iṣbahānī, *Aghānī*, Part III, 126; Khallikān, I, 202. 151, 206, 315, 321, 325, 352, 355, 721
- 'Aṭawī (al-), Abū 'Abd al-Raḥmān Muḥammad ibn 'Abd al-Raḥmān ibn 'Atīyah. He was a secretary, theologian, and poet, who went to Sāmarrā at the time of al-Mu'taṣim (caliph 833-842). See Ṭabarī, *Annales*, Part III, 687; Iṣbahānī,

- Aghānī*, Part XX, 58. For the sect of al-'Aṭawīyah, see Baghdādī (Seelye), p. 88; Shahrastānī (Haarbrücker), Part I, 138. 368, 449
- Athram (al-). See *Aḥmad* ibn Muḥammad ibn Hānī.
- Athram (al-), Abū al-Ḥasan 'Alī ibn Muḥammad. An apprentice or disciple of al-'Asma'ī, who lived at Baghdād and died between 844 and 846. See Khallikān, II, 568, n. 3; Ziriklī, Part V, 175. 122, 123, 190, 191, 244
- 'Ātikah. A protégé of al-Mahdī who became the wife of al-Mu'allā ibn Ayyūb, probably at the end of the 8th century. 156
- 'Atīq (Ibn Abī). A poet and patron of singing in the late 7th and early 8th century. See *Iṣbahānī*, *Aghānī*, Part I, 20, 41, 43, 44; IV, 48; XI, 38; XVI, 19; Tha'lab, *Majālis*, p. 241. 222, 324
- 'Attāb (Ibn), Rabī'. He was called Abū 'Attāb by Flügel and was a scholar who answered questions about things obscure. 208
- 'Attābī (al-), Kulthūm ibn 'Amr, Abū 'Amr. A secretary, skilled penman, poet, and scholar from Syria, accused of heresy. He fled to al-Yaman and later joined *Tāhīr* ibn al-Ḥusayn. He died 835. See Khallikān, III, 99; *Iṣbahānī*, *Aghānī*, Part XII, 2-10; Shahrastānī (Haarbrücker), Part I, 160; Yāqūt, *Irshād*, VI (6), 212. 18, 20, 228, 265, 275, 321, 360, 389, 391, 724, 741
- 'Aṭṭār (Ibn al-). A man who composed popular stories, probably in the late 9th or early 10th century. 724
- Autolycus of Pitane. An astronomer and mathematician, living about 300 B.C. See Sarton, I, 141; Qifī, p. 73; Steinschneider, *ZDMG*, L (1896), 337; Smith, *GRBM*, I, 447. 640
- 'Awādhīl (Ibn Abī al-). A secretary of secondary importance, probably of the 10th century. 300, 377
- 'Awānah (Abū) al-Waḍḍāh ibn Khālid. A traditionalist and Qur'ānic reader who died at al-Baṣrah 792. See Ziriklī, Part IX, 133. 69
- 'Awānah ibn al-Ḥakam ibn 'Iyād, Abū al-Ḥakam. He was a scholar of al-Kūfah, who died between 764 and 774. See Yāqūt, *Irshād*, VI (6), 93; Ṭabarī, *Annals*, Indices, p. 428, for references. 197
- A'war (al-) Ḥajjāj ibn Muḥammad. A scholar of the Qur'ān and Ḥadīth, who died about 821. See Yāqūt, *Geog.*, II, 149. 81
- 'Awf ibn Muḥallim, Abū al-Minhāl al-Khuzā'i. He was a poet attached to *Tāhīr* ibn al-Ḥusayn, governor of Khurāsān, and his son. He died 835. See *Iṣbahānī*, *Aghānī*, Part XI, 5; XVIII, 191; Yāqūt, *Geog.*, III, 230; IV, 333, 709; Khallikān, II, 54, n. 10. 363
- 'Awjā' (Ibn Abī al-) al-Salamī. He was a theologian influenced by Manichaean ideas and belief in a form of transmigration. His name may have been al-Nu'mān. See Baghdādī (Halkin), p. 224. 804
- 'Awn (Abū) Aḥmad ibn al-Najm ibn Hilāl. A secretary, theologian, and poet, who was probably at Baghdād during the first half of the 9th century. See Khallikān, I, 436. For his son, see *Ibrāhīm* ibn Abī 'Awn. 323, 409
- 'Awwāmī (al-), Abū Bakr Muḥammad ibn Ibrāhīm. A judge and grammarian; a friend of the author of "Al-Fihrist." He died soon after 961. See Yāqūt, *Irshād*, VI (6), 269. 187
- 'Awwāqī (al-). A 10th century scholar of al-Baṣrah, interested in science. Flügel gives the name as al-'Uqī, from al-'Uq near al-Baṣrah, whereas MS 1934 has al-'Awwāqī from a tribe in that locality. See Yāqūt, *Geog.*, III, 746, 747. 633

- Awzā'i, al-, Abū 'Amr 'Abd al-Raḥmān ibn 'Amr. He was born at Ba'labakk, 747, and died at Bayrūt 774-776. He was the founder of a legal system in early Islām. See Khallikān, II, 84. 90, 456, 550, 579
- A'yan (Ibn). A secretary, probably not to be confused with the general *Harthamah* ibn A'yan. 274
- A'yan ibn Sunsum (Sunbus). He was probably a parish priest in the Byzantine territory, who was enslaved and emancipated. For his sons, who were Shī'i scholars, see 'Abd al-Malik, 'Abd al-Raḥmān, *Bukayr*, *Ḥumrān* and *Zurārah*. See Tūsi, p. 141, sect. 295 and bottom. 537
- Aybak (Ibn), Khalīl Ṣalāh al-Dīn al-Safadī. He was a leading historian who died at Damascus 1363. See Ziriklī, Part II, 364. xxi
- 'Aynā' (Abū al-) Muḥammad ibn al-Qāsim. A blind poet famous for satire. He lived at Baghdād but died at al-Baṣrah 895/896. See Mas'ūdī, VIII, 120-25; Khallikān, III, 56. 115, 120, 266, 269, 273, 386
- 'Ayyāsh (Ibn). He wrote on the Qur'ān. Compare his name with the name which follows. 81
- 'Ayyāshī (al-) Abū al-Naḍr Muḥammad ibn Mas'ūd ibn Muḥammad ibn 'Ayyāsh of Samarqand. He was a member of the Imāmīyah, probably in the 9th century. See Tūsi, p. 317, sect. 290 and footnotes. 81, 482-87
- Ayyūb. A scholar who translated the astronomical tables of *Ptolemy* and other works for *Khālid* ibn Yaḥyā ibn Barmak, in the late 8th or early 9th century. 587
- Ayyūb ibn al-Qāsim al-Raqqī. He translated the "Isagoge" and other books from Syriac into Arabic. 588
- Ayyūb ibn Tamīm. A Qur'ānic reader according to the method of *Yaḥyā* ibn al-Ḥārith. 66
- Ayyūb al-Ruḥāwī al-Abrash, Job of Edessa. He was a scholar who translated scientific books. See Sarton, I, 574. 587
- Ayyūb al-Sakhtiyānī (Sikhtiyānī), Abū Bakr ibn al-Tamīmī, Kaysān. He moved to al-Baṣrah selling dyed leather (sakhtiyāh). He became a learned ascetic who died 748/749. See Khallikān, II, 588, n. 6; Qutaybah, *Ma'ārif*, p. 238; 'Abd Allāh ibn 'Alī al-Sarrāj, XXII (1914), 322. 456
- 'Azāqir (Ibn Abī al-). See *Shahmaghānī*.
- Azdī (al-), Abū 'Abd Allāh. He wrote a book about allegorical and metaphysical subjects. 377
- Azdī (al-), Abū al-Qāsim 'Abd Allāh ibn Muḥammad. An unimportant grammarian of al-Baṣrah, probably of the 10th century. 185
- Azhar (Abū al-). A poet and grandson of a famous poet, al-Faḍl ibn Qudāmāh, who lived near al-Kūfah in the late 7th and early 8th century. See Qutaybah, *Shī'r*, p. 381, l. 16, for the grandfather. 347
- Azhar (Ibn Abī al-), Abū Bakr Muḥammad ibn Aḥmad ibn Mazīd. He came from Busanj, near Timidh on the Oxus, and was a grammarian and historical traditionalist during the last half of the 9th and first part of the 10th century. He probably died at Baghdād. 323-24
- Azhar (Ibn al-), Ja'far ibn Abī Muḥammad. He lived about 815-893 and was an authority on historical tradition. See Mas'ūdī, VII, 379. 248
- 'Azīz (al-). See *Nizār*, the 5th Fāṭimid caliph.
- Azraq (al-), 'Uthmān ibn 'Amr. He was one of the ruling family of Ghassān at the

- time of the Prophet and a descendant of the king of Ma'rib. See Mas'ūdī, III, 378-91 for the king. 245
- Azraqī (al-) Muḥammad ibn 'Abd Allāh. He was an authority on the history and geography of Makkah. He died about 865. Compare Ziriklī, Part VII, 93 top, and n. 2. See also "Al-Azraqī," *Enc. Islam*, I, 542. 245
- 'Azzah bint Jamīl. An Arab girl; for her poet lover, see *Kuthayyir*. 719
- 'Azzat al-Maylā'. A famous singer of the Ḥijāz, who died about 733. See Iṣbahānī, *Aghānī*, Part XVI, 13; Ziriklī, Part V, 23; Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 275. 309, 324
- Bāb He was taken prisoner by 'Abd al-Rahmān ibn Samurah when he invaded Kābul. He was the grandfather of 'Amr ibn 'Ubayd. 385
- Bābak (Pāpak) al-Ḥasan ibn 'Abd Allāh al-Khurramī. The famous leader of the revolt in Ādharbayjān, who was executed by al-Mu'taṣim 838. See Niẓām al-Mulk, p. 292; Mas'ūdī, VII, 123-32; Ṭabarī, *Annales*, Part III, 1015, 1171 ff., 1186 ff., 1301 ff.; "Bābek," *Enc. Islam*, I, 547; Browne, *Literary History of Persia*, I, 323; Wright, *Muslim World*, XXXVIII, No. 1 (January 1948), 43-59; No. 2 (April 1948), 124-31. 469, 818-22
- Bābak ibn Bahrām. A disciple of one of the heretical leaders of the Ṣābiāns of Southern 'Irāq. 812
- Bābawayh (Ibn). See 'Alī ibn al-Ḥusayn ibn Mūsā. 733
- Babbah the Indian. He developed a system of incantations for India. 733
- Babbaghā' (al-), Abū al-Faraj 'Abd al-Wahīd (Wahid) ibn Naṣr al-Makhzūmī al-Shāmī. He was called "The Parrot" and was a secretary and poet from Niṣībīn, who served Sayf al-Dawlah and went from al-Mawṣil to Baghdād, where he died 1007/1008. See Khalikān, II, 147; Tha'ālībī, Part I, 173; II, 45, 158. 373, 378
- Bādawī (al-). See *Marqas* the Jacobite. 373, 378
- Badhinjānah, Muḥammad ibn 'Alī al-Kātib. A secretary and poet from al-Baṣrah, who was with the army 865/866. See Ṭabarī, *Annales*, Part III, 1557. 369
- Badīhī (al-), Abū al-Ḥasan Aḥmad ('Alī) ibn Muḥammad. He was a man of letters and court companion, who died in Egypt 990. See Ziriklī, Part V, 143. 372
- Badr, Ghulām al-Mu'taḍid, Abū al-Najm al-Mu'taḍidī. He was a young favorite of the caliph, who became governor of Fars about 900. See Qifṭī, p. 77; Mas'ūdī, VIII, 144, 179; Ṭabarī, *Annales*, Part III, 2154-61. 328, 627
- Bādrūghūghīyā. He wrote about the extraction of water. Qifṭī, p. 100, says that he was Indian or Greek. The name suggests Peter Georgius. Nallino, *Imn al-Falak*, p. 61, suggests the name is a book title, "Hydragogia." 643
- Baghawī (al-). See 'Abd Allāh ibn Muḥammad ibn 'Abd al-'Azīz. 643
- Baghawī (al-), Abū al-'Abbās. He was a man who joined in discussions with the Christians at Baghdād, probably in the late 9th or early 10th century. For his town, Bagh or Baghsūr in Khurāsān, see Yāqūt, *Geog.*, I, 694. 448-49
- Baghl (Ibn Abī al-). The name means the Son of the Father of the Mule. Four members of the family were prominent: (1) Abū al-Ḥusayn Muḥammad ibn Yaḥyā. (2) His brother Abū al-Ḥasan Aḥmad ibn Yaḥyā, both leading politicians at the time of Ibn al-Furāt (855-924). See Miskawayh, IV (1), 23-24 (21), 46 (42), 93 (84); Tanūkhī, p. 183. (3) Abū al-Ḥusayn Aḥmad ibn Muḥammad ibn Yaḥyā. (4) Abū al-Ḥusayn Muḥammad ibn Aḥmad, who was active in Persia. See Ṣābī, pp. 51, 84, 124, 291-99, 304, 367, 382. 370

- Bāh, Muḥammad ibn Ghālīb ibn 'Abd Allāh ibn Ghālīb al-Iṣbahānī. He was Abū 'Abd Allāh, a poet and scholar, and chief of the secretariat of Al-Muktaṣī (caliph 902-908), but executed soon afterwards. He was called "Bāh" because of a verse. See Mas'ūdī, VIII, 215; Yāqūt, *Geog.*, I, 891. 49, 299, 369, 378
- Bahdalī (al-) 'Amr ibn 'Āmir, Abū al-Khaṭṭāb. He was a poet and scholar, probably of the middle 8th century. See Flügel, *Gram. Schulen*, p. 50; Qutaybah, *Ūyūn*, Part X, 68. 102, 362
- Bāhīlī (al-), Abū al-Ḥusayn Muḥammad ibn Muḥammad. He was a pupil of al-Ash'arī, who died 933. See Khalikān, II, 655; III, 397, n. 8; Flügel, *Gram. Schulen*, p. 211. 181
- Bāhīlī (al-), Abū 'Umar Muḥammad ibn 'Umar. He was a judge and theologian of al-Baṣrah during the late 9th and early 10th century. See Iḥjār, *Lisān al-Mizān*, Part V, 320. 178, 181, 428
- Bahīr al-Rāhib (the Monk). He was Ba'hīrā, who lived in a monastery of the Syrian Ḥawrān and was said to have given information to Abū Ṭalīb and the young Muḥammad. See "Bāhīrā," *Enc. Islam*, I, 576. 42
- Bahrām. The name of kings of Persia; the First, 271-275, Second, 275-282, Third, 283. See Sykes, I, 438-41; Firdawsī, *Shahnama*, VI, 307-14. 714, 716, 775, 794, 802
- Bahrām Chūbīn VI. He is also called Cobin, King of Persia, 590-596. See Sykes, I, 518; Firdawsī, *Shahnama*, IX, 170-73 for references. 716, 737
- Bahrām Gūr, King of Persia, 420-439. See Sykes, I, 466; Firdawsī, *Shahnama*, IX, 221, for references. 711, 737
- Bahrām ibn Mardān Shāh. A priest of Nisābūr, who translated Persian works into Arabic. See Browne, *Literary History of Persia*, I, 205; Iḥjār Khalīfah, IV, 14, has Marwān Shāh. 589
- Bahrīz (Ibn) 'Abd Yasū, Abū Sa'id. He was the abbot of a monastery during the late 10th century. See Wright, *Short History*, p. 234. 46, 599
- Bahshal Aslam ibn Sahl al-Wāsiṭī. He was surnamed Abū al-Ḥasan and wrote a history of Wāsiṭ. See Ḥājj Khalīfah, II, 156; index No. 1775; Taghrī-Birdī, Part III, 158; Ismā'il, p. 206. Yāqūt, *Geog.*, II, 5, l. 10; 173, l. 7; 814, l. 14. 377
- Bakhtarī (Abū al-) Wāḥb ibn Wāḥb. A jurist appointed by al-Rashīd as judge at Baghdād and later in charge of the judiciary and finances at al-Madīnah. His mother married Ja'far ibn Muḥammad al-Ṣādiq, the Sixth Shī'ī Imām. See Khalikān, III, 673. 219
- Bakhtīshū' ibn Jibrīl ibn Bakhtīshū' Abū Jibrīl. The famous Nestorian physician, who served the 'Abbāsid caliphs from the time of al-Rashīd to that of al-Mutawakkil. See Uṣaybi'ah, Part I, 138; Qifṭī, p. 102; Gregorius, pp. 131, 143; Leclerc, I, 102. 697
- Bakkār ibn 'Abd Allāh ibn Muṣ'ab, a judge at al-Madīnah during the reign of al-Rashīd (786-809). He was opposed to the family of 'Alī. See Ṭabarī, *Annales*, Part III, 616-20. 219
- Bakkār ibn Aḥmad ibn Bakkār. He was Abū 'Isā, a reader of the Qur'ān and author at Baghdād, who died 963. 84
- Bakkār ibn Rabāh. A poet who wrote an elegy when the Caliph al-Mahdī died, 785. See Ṭabarī, *Annales*, Part III, 526. 244
- Bakr (Abū). The first caliph, 632-34, called al-Ṣādiq. 47, 224, 393, 452, 486

- Bakr (Abū). See *Durayd*, also *Rāzī*.
- Bakr (Abū) Ahmad ibn Naṣr. A transcriber of the Qur'ān during the last half of the 10th century. 12
- Bakr (Abū) al-Ḥalaqānī. A Mu'tazilī scholar of secondary importance who lived in the late 9th and early 10th century. 427
- Bakr (Abū) ibn 'Abd Allāh ibn Abī Uways. A jurist who studied law as a pupil of *Mālik*. See "Mālik ibn Anas," *Enc. Islam*, III, 208. 495
- Bakr (Abū) ibn 'Abd al-'Azīz. A descendant of the second caliph, who quoted a letter written by *Mālik* ibn Anas to *al-Rashīd*. 494
- Bakr (Abū) ibn Abī Shaybah of al-Kūfah. He was an authority for the Qur'ān and Ḥadīth and famous for his memory. He died before the middle of the 9th century. See Mas'ūdī, VII, 211; Yāqūt, *Geog.*, index for date and references. 76
- Bakr (Abū) ibn Abī al-Thalj. See *Muhammad* ibn Ahmad ibn Abī al-Thalj.
- Bakr (Abū) ibn Ayyāsh. He was called Muhammad, Sha'bah, and Sālim and was a reader of the Qur'ān of al-Kūfah. He died 808. See Zubaydī, *Ṭabaqāt*, p. 14, note. 65, 80
- Bakr (Abū) ibn al-Ikshīd. See *Ikhshīd*.
- Bakr (Abū) ibn Mujāhid. See *Mujāhid*.
- Bakr (Abū) ibn Rā'iq. A high official under al-Rāḍī (caliph 934-940). See Šābi, *Wuzurā'*, p. 360. 319
- Bakr, Abū, ibn al-Warrāq. He wrote about the obscure in the Qur'ān. Abū Bakr al-Warrāq is mentioned and may be an error, meant for this name. 77
- Bakr, Abū, al-Qaffāl. He was Muhammad ibn 'Alī ibn Ismā'il al-Shāshī, a Shāfi'ī jurist, who died 947/948, known especially in the Trans-Oxus region. See Shirāzī, p. 91; Part II (Husaynī), p. 27; Nawawī, p. 772; Khallikān, II, 605. 527
- Bakr ibn 'Abd al-'Azīz ibn Abī Dulaf. He was a poet, secretary, and government official, who died in Ṭabaristān 898/899. See Mas'ūdī, VIII, 195, 210; Ṭabarī, *Annales*, Part III, 2155; Taghri-Birdī, Part III, 113. 300, 370
- Bakr ibn 'Abd al-Wahhāb. He lived in the last half of the 9th century at al-Madīnah and passed on a tradition about the Qur'ān. 49
- Bakr ibn al-Fayḍ ibn 'Abd al-Ḥamid al-Tamīmī. He probably came from al-Baṣrah. He was noted for his literary style. 275
- Bakr ibn al-Naṭṭāh, Abū Wā'il. A tribal poet, who served as an officer under al-Ma'mūn, until he died about 808. See Iṣbahānī, *Aghānī*, Part XVII, 153; Khallikān, IV, 231, n. 1. 321, 360
- Bakr ibn Šurad. The secretary of the general, Yazīd ibn Mazyad, last part of the 8th century. See Yazīd ibn Mazyad. 277
- Bakr ibn ukht 'Abd al-Wahīd ibn Ziyād. He was the founder of the heretical Bakriyah sect. See Baghdādī (Seelye), pp. 38, 41; Baghdādī (Halkin), pp. 15-16, 169, 225. 415
- Bakrī (al-). A genealogist and Christian scholar of the early period of Islām. See Qutaybah *Ma'ārif*, p. 265; Yāqūt, *Geog.*, III, 698. 193
- Bakrī (al-), Abū al-Faḍl Muḥammad ibn Abī Ghassān. A grammarian of secondary importance who probably lived in the 10th century. See Flügel, *Gram. Schulen*, p. 236. 187
- Bakūs (Ibn). See *Ibrāhīm* ibn Bakūs.

- Balādhurī (al-), Abū Ja'far Ahmad ibn Yahyā ibn Jābir. A scholar of Baghdād, who became a famous historian. He died 892. See Hitti, *Arabs*, p. 388; Balādhurī, p. 6. 247, 368, 589
- Balawī (al-) 'Abd Allāh ibn Muḥammad. His name may be perhaps better spelled Ballawī, from the Ballī Tribe. See *Durayd*, *Geneal.*, p. 322; Qutaybah, *Ma'ārif*, p. 51, l. 14. He was a Shī'ī preacher, author, and jurist. See Tūsi, p. 194, sect. 419. 480
- Balkhī (al-), Abū al-Qāsim 'Abd Allāh ibn Ahmad. He was the chief of the Ka'bi group of the Mu'tazilah. He lived at Baghdād but died in Balkh, about 930. See Baghdādī (Khaṣīb), Part IX, 384; Murtaḍā, p. 88; Ziriklī, Part IV, 189. 76, 425, 426-29, 433, 435, 705
- Balkhī (Abū al-Ṭayyib). A Mu'tazilī scholar of secondary importance, who probably lived until the 10th century. 429
- Balkhī (Al-) Abū Yahyā. He was a jurist who wrote about the loaning of female slaves during the 10th century. 568
- Balkhī (al-), Abū Zayd, Ahmad ibn Sahl. He learned from al-Kindī and became a scholar of philosophy and geography under the patronage of the ruler of Balkh. He died 934. See Sarton, I, 631; Yāqūt, *Irshād*, VI (1), 141. 77, 78, 83, 114, 138, 302, 303, 381, 384, 385, 411, 419, 603, 817, 824
- Balkhī (al-), 'Alī ibn Shāhid. A roaming scholar, perhaps the person with whom al-Rāzī studied philosophy. See Uṣaybi'ah, index, and also Part I, 311, top, 319, bottom, 320, l. 10. Compare with *Shahīd* ibn al-Husayn, who was probably his father or a relative. 702
- Balkhī (al-), Muḥammad ibn al-Faḍl ibn al-'Abbās, Abū 'Abd Allāh. He was a Shī'ī scholar from Balkh, who was well known in Khurāsān. He died at Sarmarqand 931. See Taghri-Birdī, Part III, 231, l. 10; Ziriklī, Part VII, 221. 345
- Bānūh (Ibn) 'Amr ibn Muḥammad ibn Sulaymān ibn Rashīd. The son of a government official, but named for his mother. He was a musician, poet, and favorite of al-Mutawakkil. He died about 891. See Iṣbahānī, *Aghānī*, Part XIV, 52; Sarakhsī, p. 97; Khallikān, II, 414. 317-18
- Bandanījī (al-), al-'Imād ibn Kāmil. A legal authority from the mountains of Persian Trāq. See Yāqūt, *Geog.*, I, 745. 171, 377
- Bandanījī (al-), al-Yamān ibn Abī al-Yamān, Abū Bishr. He was born in Persia 815/816, went to Baghdād, and died 897. He was a poet, scholar, and author. See Suyūfī, *Bughyat*, p. 420; Yāqūt, *Irshād*, VI (7), 304; Yāqūt, *Geog.*, I, 446. 180
- Bānūjah (Bānūqah, Bānūkah). The daughter of al-Mahdī (caliph 775-785). See Qutaybah, *Ma'ārif*, p. 193; Iṣbahānī, *Aghānī*, Part XXI, 120. 721
- Bāqil al-Hindī. An Indian who wrote about snakes. Uṣaybi'ah, Part II, 186, l. 2, gives this name, whereas Flügel has Nāqil. 743
- Bāqir (al-) Abū Ja'far Muḥammad ibn 'Alī ibn al-Iḥṣayn ibn 'Alī. He was the fifth Shī'ī Imām, who lived at al-Madīnah 676-731 and was noted for his learning. See Hitti, *Arabs*, p. 442; Khallikān, II, 579. 75, 444, 537
- Barbar al-Jarmī. A 10th century scholar to whom a disciple of al-Ṭabarī addressed a letter. The Tonk MS gives Jarmī clearly. 565
- Barbarī (al-). See *Ishāq* ibn Ibrāhīm ibn 'Abd Allāh.
- Bardawayh. A grammarian of secondary importance who probably lived during the 10th century. 189

- Bardawayh, Abū Ja'far Aḥmad ibn Ya'qūb ibn Yūsuf. A grammarian from Iṣbahān, who died 965. See Suyūrī, *Bughyat*, p. 175; Yāqūt, *Irshād*, VI (2), 156. The name may be Barzawayh. 189
- Bardesanes. See *Dayṣān*.
- Bardha'ī (al-). See Aḥmad ibn al-Ḥusayn, also Muḥammad ibn 'Abd Allāh.
- Bardha'ī (al-), Abū al-Ḥasan ibn 'Umar ibn 'Abd al-Raḥmān. He came from Ḍharbayjān to Baghdād, where he was known as a Mu'tazilī scholar. 424, 500
- Barjalī (al-), al-Ḥasan ibn Ja'far. A scholar of literature and the Qur'ān of secondary importance. The name may be al-Burjulī. 83
- Barmak Family. See Hitī, *Arabs*, pp. 294-96. 104, 264, 265, 658, 804, 827, 854, 856
- Barmakī (al-). The secretary of an officer in the government of Mu'izz al-Dawlah (915-967) who wrote poetry and jests. For the officer, see Abū Ja'far ibn 'Abbāsah. 337
- Barnhādān (Ibn al-). He took part in the funeral service of Naṭṭawayh, 935. The name may not be properly spelled as the texts are not clear. 179
- Barqī (al-). See Muḥammad ibn Khālid.
- Barzālī (Abū). See al-Faḡl ibn Muḥammad.
- Bashshār (Ibn), Aḥmad ibn Muḥammad ibn Sulaymān. The secretary of the vizier Abū 'Abd Allāh al-Kūfī, in the late 10th century. See Šābi, *Wuzurā'*, p. 386; Yāqūt, *Geog.*, I, 372, 844. 298
- Bashshār ibn Burd, Abū al-Mu'ādih. A blind poet of al-Baṣrah, who went to Baghdād and was put to death when about ninety, 783/784. He was called "al-Mura'ath." See Khallikān, I, 254; Iṣbahānī, *Aghānī*, Part III, 19. 289, 314-15, 322, 352, 383, 804
- Basil (Basīl). (1) A bishop who translated scientific works. (2) A translator of scientific books under the patronage of Tāhir ibn Ḥusayn, the governor of Khurāsān, 820. See Qifṭī, p. 39, l. 7; Uṣaybi'ah, Part I, 204. 587, 588, 603
- Baṣīr (Abū al-). A poet living at the end of the 8th century. He was probably the father of Abū 'Alī al-Baṣīr. See Iṣbahānī, *Aghānī*, Part V, 110; XVII, 38. 361
- Baṣīr (al-) Abū 'Alī. A poet living at the time of al-Mu'tazz (caliph, 866-869). See Mas'ūdī, VII, 328, 346, 378. 269, 273, 314, 367, 378
- Baṣrī (Al-). See al-Ḥusayn, ibn 'Alī ibn Ibrāhīm.
- Bassām (Ibn), 'Alī ibn Muḥammad ibn Naṣr ibn Maṣṣūr. A satirical poet of Baghdād, who was appointed director of posts and intelligence in Syria by al-Mu'taḍid. He died 914-916. See Khallikān, II, 301; Mas'ūdī, VIII, 208, 256, 267, 271; Yāqūt, *Irshād*, VI (5), 318. 328, 369
- Baṭṭā (Ibn). A man for whom an Egyptian wrote a book about slaves. 744
- Baṭṭīq (al-). See Abiyūn al-Baṭṭīq.
- Baṭṭīq (al-) Abū Yahyā ibn al-Baṭṭīq. He was employed by al-Maṣṣūr to translate foreign scientific works. He died about 800. See Qifṭī, p. 242, l. 10; Sarton, I, 537; Ḥājj Khalīfah, III, 97; Suter, X (1900), 4. 586, 650, 743
- Baṭṭīq (Ibn al-) Abū Zakariyā' Yahyā. He worked with al-Ḥasan ibn Saḥl translating Greek books on science, in the first half of the 9th century. He was also called Yuhannā. See Qifṭī, p. 131, l. 9; Uṣaybi'ah, Part I, 205; O'Leary, *Greek Science*, p. 159; Ḥājj Khalīfah, III, 95. 584, 586, 593, 603, 605, 685, 690

- Battānī (al-), Muḥammad ibn Jābir ibn Sū'ān, Abū 'Abd Allāh al-Raqqī. He was a Šābian astrologer from Ḥarrān, who compiled important tables. He died 929/930. He was called Albatēnius in Europe. See Qifṭī, p. 280; Khallikān, II, 317; Sarton, I, 602; Smith, *History of Mathematics*, I, 175. 640
- Baydhaq (al-), Muḥammad. He is called by Flügel al-Muhallabī and was a poet at the time of al-Raḥīm (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XII, 20; XVIII, 116. 364
- Baydūn al-Khādim. A 9th century poet attached to the palace. See Ṭabarī, *Annales*, Part III, 1474, 1475. 362
- Bayhas (Abū) Ḥayṣim ibn Jābir. Founder of the heretical Bayhasīyah sect. See Shahrastānī (Haarbrücker), Part I, 139; "Abū Baihas," *Enc. Islāmī*, I, 80; Baghdādī (Seelye), p. 110. 452
- Bayhas, Na'āmāh. He was one of the Fizārah branch of the Dubyān Tribe and was remembered for becoming foolish when his six brothers were killed. See Qutaybah, *Ma'ārif*, p. 40; Durayd, *Geneal.*, p. 227; Yāqūt, *Geog.*, I, 118, 714. 208
- Bazanṭī (al-). See Aḥmad ibn Muḥammad ibn Abī Naṣr.
- Bāzyār (Ibn al-), Aḥmad ibn Naṣr ibn al-Ḥusayn, Abū 'Alī. He was descended from the falconer (Bāzyār or Bāziyār) of al-Mu'taḍid. He was a companion of Sayf al-Dawlah in the middle of the 10th century. See Miskawayh, IV (1), 86 (77), 102-103 (92-93), 257 (229); Yāqūt, *Geog.*, III, 760; Šābi, *Wuzurā'*, pp. 46, 47. 288
- Bāzyār (Ibn al-) Muḥammad ibn 'Abd Allāh ibn 'Umar. He was a pupil of Ḥabash and became a well-known 9th century astronomer. See Qifṭī, p. 286; Suter, VI (1892), 30, 64; X (1900), 16. 654, 657
- Bazzāz, al-. See Ḥafṣ ibn Sulaymān.
- Benjamin Nahawāndī. A Jewish scholar in Persia during the late 8th and early 9th century. See Sarton, I, 550. 630
- Bihāfrīd ibn Māhfarwādīn. A Zoroastrian leader who organized a new sect in the Naysābūr region of Persia, during the middle 8th century. See Bīrūnī, *Chronologie Orientalischer*, p. 210, l. 10; Shahrastānī (Haarbrücker), Part I, 283; Baghdādī (I-Ialkin), pp. 220-21; "Bih'āfrīd," *Enc. Islāmī*, I, 716. 822
- Bilāl (Ibn). See 'Alī ibn Bilāl.
- Bilāl ibn Abī Burdah al-Ash'arī, Abū Mūsā. He was a judge and governor of al-Baṣrah. His father died 721/722; for his grandfather, see Abū Mūsā, al-Ash'arī. See Qutaybah, *Ma'ārif*, pp. 136, 203; Yāqūt, *Geog.*, I, 174, 646; Ziriklī, Part II, 49. 258, 274, 275
- Bilāl ibn Jarīr, Abū Zāfir. A son of the great poet Jarīr. He lived before and after 700, being buried at Rijlatā. He was also a poet. See Iṣbahānī, *Aghānī*, Part IX, 37; bottom; Qutaybah, *Shi'r*, p. 284; Yāqūt, *Geog.*, II, 755, l. 15. 348
- Bilāl al-Khārijī. A rebel of minor importance during the early Islāmic period. 201
- Bilqīs. The famous queen of Arabia, known as the Queen of Sheba. See "Bilqīs," *Enc. Islāmī*, I, 270; Ṭabarī, *Annales*, Part I, 576-84; Yāqūt, *Geog.*, II, p. 596, l. 17; III, 115, l. 12; 812, l. 5. 852
- Bishr (Abū). See Aḥmad ibn Ibrāhīm ibn Aḥmad al-'Ammī; also Mattā ibn Yūnus.
- Bishr (Ibn Abī). See *Ash'arī*.
- Bishr ibn Abī Bishārah. He was noted for his literary style and was probably a government secretary. 275

- Bishr ibn Abī Khāzim. He was called Bishr ibn Hāzim by the Beatty MS. He was a tribal poet during the second half of the 6th century. See Qutaybah, *Shi'r*, p. 145; Iṣbahānī, *Aghānī*, Part XVI, 98; Aṣma'i, *Fuḥūlat al-Shu'arā'*, p. 27. 346
- Bishr ibn Ghiyāth. See *Marīsī*.
- Bishr ibn al-Hārith, Abū Naṣr. He was born in Persia about 767, became an ascetic, was called al-Hāfi, and died at Baghdād 841/842. See Khallikān, I, 257; 'Aṭṭār, p. 97; 'Alī ibn 'Uṭmān, XVII (1911), p. 105. 456
- Bishr ibn Khālid. A 9th century Mu'tazilī theologian. See Murtaḍā, p. 42. 429
- Bishr ibn Marwān. A well-known poet. See Qutaybah, *Shi'r*, p. 345; Jumāhī, p. 429; Iṣbahānī, *Aghānī*, Part XVIII, 129, l. 14. 722
- Bishr ibn Marwān ibn al-Hakam, the ninth son of Marwān (caliph 683-685). He was the weak governor of al-'Irāq, who died at al-Baṣrah 694. See Mas'ūdī, V, 208, 254, 266, 343. 222, 720, 722
- Bishr ibn Mu'adh al-'Uqdī. An authority for the Ḥadīth, who taught al-Ṭabarī in the middle of the 9th century. See Ṭabarī, *Annales*, Part I, 23 bottom; 76; Ṭabarī, *Tafsīr*, I, 297, sect. 352. 563
- Bishr ibn al-Mughīrah. He was a poet; for his brother, see al-Muḥallab ibn Abī Ṣufrah. See also Tammām, Ruckert, p. 78. 721
- Bishr ibn al-Mu'tamir, Abū Sahl. A Mu'tazilī theologian and poet, who died 825/826. See Shahrastānī (Haarbrücker), Part I, 65; Baghdādī (Seelye), p. 162; Mas'ūdī, VI, 373. 83, 357, 390, 391, 393-95, 429, 717
- Bishr ibn al-Walīd al-Kindī, Abū al-Walīd. He was appointed judge at Baghdād, 823, but was persecuted by al-Mu'tasim for refusing to declare the Qur'ān created. He died 852/853. See Khallikān, IV, 285, n. 5; Wafā', Part I, 166; Ṭabarī, *Annales*, Part III, 1067, 1121, 1126, 1130, 1132; Mas'ūdī, VII, 288. 394, 503
- Bishr ibn Yaḥyā ibn 'Alī, Abū Diyā al-Naṣībī. A poet and man of Naṣībīn, probably in the late 9th century. 327
- Biwarasp. A legendary hero of Persia, called in the Beatty MS Biwārasb. The name means biwar (10,000) and asb (horse). The father's name was Mardāsbut. "Al-Fihrist" gives Wandāsab. See Firdawsī, *Shahnama*, I, 135. 22
- Bryson (Brusōn). He was a scholar and author of the Christian era, who wrote a well-known book on household management. See Plessner, pp. 3-9, 144; Pauly, Part I, (2), 2508. 630, 739
- Būhāsh ibn al-Jasan, Abū al-Qāsim. He was called Būnāsh in the Tonk MS and was a Shi'i scholar, who was a friend of the author of "Al-Fihrist." 492-93
- Buddha. The Indian holy man, called in Arabic al-Budd, about 560-480 B.C. 124, 717, 824, 831-32
- Buhlūl (Umm al). See *Qarībāh*.
- Buḥturī (al-) al-Walīd ibn 'Ubayd Allāh ibn Yaḥyā, Abū 'Ubādah, 820-897. He was a famous Syrian poet at the court of al-Mutawakkil and editor of an anthology (Ḥamāsah). See Yāqūt, *Irshād*, VI (7), 226; Khallikān, III, 657; Iṣbahānī, *Aghānī*, Part XVIII, 167. 320, 321, 327, 331-32, 340, 365, 374
- Bukayr ibn A'yan, Abū Jahm. The son of an enfranchised slave, who became a Shi'i scholar in the middle of the 8th century. For his brother, see Zurārah. See also Ḥajar, *Lisān al-Mizān*, Part II, 61; Tūsī, p. 141 bottom, and 142 top. 536, 537
- Bukhārī (al-), Muḥammad ibn Isma'il ibn Mughīrah, Abū 'Abd Allāh. He lived

- 810-870 and was the greatest compiler of the Ḥadīth and author of *Al-Sahīh*. See Khallikān, II, 594. 555
- Bukht-Naṣar. The Arabic name for both Nebuchadnezzar and Nabonassar, the Babylonian kings. See "Bukht-Naṣar," *Enc. Islām*, I, 784; Athīr, Part I, 182 ff. 644
- Bundār ibn Muḥammad 'Abd Allāh. A leading scholar of the Imāmiyah group of the Shi'ah and one of their jurists. See Tūsī, p. 70, sect. 135. 543
- Būnī (al-). He was an alchemist, probably of the 10th century. The name must come from al-Bawan in Afghanistan or al-Būnah in North Africa. For the town, see Yāqūt, *Geog.*, I, 764. 850
- Būqī (al-). At first he was called al-Husayn and later 'Abd al-Ṣamad. He was a maker of astrolabes, in the late 10th century. 672
- Burghūth. He was Muḥammad ibn 'Isā, the founder of a heretical sect. He probably lived in the late 8th or early 9th century. See Murtaḍā, p. 46; Baghdādī (Halkin), p. 11; Khayyāf, *Intisār* (Nyberg), pp. 133-34. 397, 412-13, 427, 430
- Burjānī (al-), Abū 'Alī. A man of secondary importance, probably of the 10th century, and interested in scholarship. For Burjān, see Yāqūt, *Geog.*, I, 548. 332
- Burjulānī (al-), Abū Ja'far Muḥammad ibn al-Husayn. He came from near Wāsiṭ and was a scholar and ascetic, who lived at Baghdād. He died 852/853. See Massignon, *Origines Lexiques*, pp. 54, 131, 209 bottom; Yāqūt, *Geog.*, I, 550. 458
- Bushī (al-), Abū al-Qāsim. He was a secretary and author, who probably lived in the 10th century. The name may be meant for Bushī, and he may be Ya'qūb Abū al-Qāsim. See Yāqūt, *Geog.*, I, 629, or he may have come from Bust. See *ibid.*, I, 612, and Khallikān, I, 477. 304
- Bustī (al-). He was perhaps Ḥamad ibn Muḥammad, Abū Sulaymān. See Yāqūt, *Geog.*, I, 612, l. 11. 500
- Buṭayn (al-) ibn Umayyah al-Ḥimṣī. A poet who accompanied 'Abd Allāh ibn Ṭāhir to Egypt about 826. See Ṭabarī, *Annales*, Part III, 1090. 360
- Buthaynah. An Arab girl; for her poet lover, see Jamāl ibn 'Abd Allāh ibn Ma'nar. 719
- Buwayrī (al-), Abū Ya'qūb Yūsuf ibn Yaḥyā. He was one of the principal pupils of al-Shāfi'i, summoned from Cairo to Baghdād by al-Wāthiq. As he refused to declare the Qur'an created he died in prison, 846. See Khallikān, IV, 394; Taghri-Birdī, Part III, 32, n. 3. MS 1934 calls him Abū Yūsuf. 521-22
- Būzjānī (al-). See Abū al-Wafā'.
- Buzurjmīhr ibn Bakhtakān. He was the vizier of Chosroes I Anushirwān, who was king of Persia 531-578. He was also a wise man. See Firdawsī, *Shahnama*, VII, 287 ff.; IX, 167; Mas'ūdī, II, 206, 224; VII, 164; Sykes, I, 498; Browne, *Literary History of Persia*, II, 279, 281; "Buzurgmīhr," *Enc. Islām*, I, 809. 20, 641, 715, 739
- Buzurmīhr. A man who probably lived during the last half of the 8th century and founded a schism of the Manichaeans. 793
- Cadmus. He was the son of Agenor, the legendary founder of Thebes, called Qatmus in MS 1135. See Smith, *GRBM*, I, 524. 28

- Cain. The son of Adam. 784-86
- Callisthenes. A freedman of Lucullus during the 1st century B.C. He was known for his interest in drugs and charms. See Smith, *GRBM*, I, 576. 732
- Caraka (Charaka) of Kashmir. An Indian medical authority and the physician of King Kanishka during the first half of the 2nd century A.D. See Jolly, p. 16; Sarron, I, 284; Leclerc, I, 285. 710
- Cassius Felix. The author of a medical compendium based on *Galen*. He lived during the first half of the 5th century A.D. See Sarton, I, 392; Uṣaybi'ah, Part I, 103. 689
- Cheops. Builder of the great pyramid. 845, 852
- Chosroes I. See *Anūshirwān*.
- Chosroes II. King of Persia 590-628. He was known as al-Kisrā or Khosrū Parvis. See Rawlinson, *The Seventh Great Oriental Monarchy*, pp. 493-505. 243
- Christianus Philosophus. A scholar interested in alchemy. See Ruska (6), p. 25; Berthelot, *Origine de l'Alchimie*, pp. 99, 121, 203. 852
- Chymes. He was a scholar interested in alchemy, probably of the 1st century A.D. See Sarton, I, 238; Berthelot, *Alchimistes Grecs*, I, 210, 236; III, 91, 168, 171, 180, 181; Berthelot, *Origines de l'Alchimie*, p. 167 ff. 849
- Cleopatra. She was the wife of Ptolemy, an Egyptian queen interested in alchemy. See Berthelot, *Alchimistes Grecs*, I, 132, 174 ff., 182 ff., 235; II, 25, 289; III, 278; Berthelot, *Origines de l'Alchimie*, pp. 64, 78, 118, 129, 173; Ruska (6), p. 7; Lippmann, p. 51. 852
- Constantine the Great (Qusṭanṭīn al-Akbar). Emperor, 306-337. 580
- Constantine VI. The Emperor at Constantinople, 780-797; a young ruler, who paid tribute to Hārūn al-Rashīd. 264
- Crates. He was called the "Heavenly" and known for his interest in alchemy. See Fück, *Ambix*, p. 122; Ruska (10), p. 59; Sarton, I, 495; Lippmann, p. 359; Berthelot, *Chimie au Moyen Age*, III, 1. 851
- Criton (Aqrīṭūn). A popular physician attached to the imperial court at Rome, who wrote a book on cosmetics. See Qiftī, p. 55; Smith, *GRBM*, I, 895. 690
- Dabbah ibn Miḥṣīn al-Anazī. A member of the expedition of Abū Mūsā north of al-Ahwāz, 644. 224
- Dabbās, al-. A disciple of al-Ḥallāj who, after being in prison, helped the police to find his master. See Massignon, *Hallāj*, I, 227, 240. 477
- Dabbī (al-). See Abū al-'Abbās al-Mufaḍḍal.
- Dabbi (al-) Abū Ayyūb Sulaymān ibn Yahyā. A scholar of secondary importance who wrote on the Qur'ān. 79
- Dabbī (al-), Abū al-Tayyib ibn Salamah. Perhaps meant for Muḥammad ibn al-Mufaḍḍal. A noted Shafī'i scholar of Baghdad who died 920. See Khallikān, II, 610. 525
- Dābī ibn al-Hārith al-Burjūmī. He died in prison at the time of 'Uthmān (caliph 644-656). See Durayd, *Geneal.*, p. 134; Ishāq, *Life of Muḥammad*, p. 739. 223
- Dabīlī (al-). A leader of the Ismā'īlī in the 2nd half of the 10th century. For Dabīl, see Yāqūt, *Geog.*, II, 549 top. 473
- Dabīlī, Abū Sa'īd. A pupil of Ibn al-Anbarī during the early 10th century. 166
- Dādīsho' (Dadīshū'). A man who translated scientific works for a provincial governor

- during the reign of al-Rashīd (786-809). For the spelling of his name, see Chabot, *Synodicon Orientale*, index. 588
- Daffāfah (Abū) Aḥmad ibn Maṣṣūr al-Baṣrī. He composed some poetry. 336
- Daghfal ibn Ḥanzalah. A contemporary of the Prophet, who joined *Mu'awiyah* and was known as the first genealogist of Islām. He was killed during the second half of the 7th century. See Khallikān, II, 513, 514; Durayd, *Geneal.*, pp. 210, 211; Qutaybah, *Ma'ārif*, p. 265. 193, 194
- Dāḥah. An Arab girl loved by *Aḥmad*. She may be the famous singer of 'Abd Allāh ibn Ṭāhir, who was later at the court in Baghdad. See Ishbahānī, *Aghānī*, Part XI, 17. 719
- Dahakī (Ibn al-). He corrected the scientific translations of his father. See 'Alī ibn Ibrāhīm al-Dahakī. 588
- Dahbal (Abū) Wahb ibn Zama'i al-Jumahlī. He was known for his noble birth, generosity, and fondness of poetry and singing. He went from Makkah to Damascus at the time of *Mu'awiyah* (caliph 661-680). See Ishbahānī, *Aghānī*, Part VI, 154. 243
- Dahḥāk (al-) Ibn 'Ajlan. A scribe and skillful penman of the early 'Abbāsīd period. 12
- Dahḥāk (al-) (Zahḥāk) ibn Qayy (Kai). He was the legendary ruler overthrown and bound by Farīdūn. See Firdawsī, *Shahnama*, I, 135-66; Mas'ūdī, II, 113; III, 251; IV, 56. Yāqūt, *Geog.*, I, 293. 573
- Dahḥāk (al-) ibn Makhliḍ ibn Sīnān al-Shaybānī, Abū 'Āsim al-Nabīl. He lived 740-828 and was a traditionalist, who went from al-Baṣrah to Baghdad. See Mas'ūdī, VII, 93; Ziriklī, Part III, 310; Tabarī, *Annales*, Part I, 1606, 1799. 643
- Dahḥāk (al-) ibn Muzāhim. A man who taught a school at al-Kūfah for charity. He died in the early 8th century. See Yāqūt, *Geog.*, II, 415; Hitti, *Arabs*, p. 254. 75
- Dahḥāk (al-) ibn Qays al-Fihri. A famous officer who joined the revolt of Ibn al-Zubayr, who was defeated at the Battle of Marj Rāhiṭ, 684. See Mas'ūdī, V, 198-204; Ziriklī, Part III, 309. 208
- Dahḥāk al-Khārījī. A rebel at the time of *Marwān* (caliph 683-685). See Balādhuri, *Origins*, p. 328. 202
- Dāhīr (Zāhīr). A legendary hero. See Firdawsī, *Shahnama*, IV, 148. 577
- Dahmaj ibn Muḥarrar, Naṣr ibn Qu'ayn al-Naṣrī. A Bedouin scholar quoted by an early 10th century author. Flügel gives Muḍar and the Beatty MS, Qu'ayn. For this name, see Qutaybah, *Ma'ānī*, II, p. 898. 100, 191
- Dahn (Ibn). The superintendent of the Bīmāristān (hospital) under the *Barmak* family. He translated Indian books into Arabic, in the late 8th and early 9th century. See Flügel, *ZDMG*, XI, (1857), 151. 590, 710
- Dā'i (al-) ilā Allāh. See al-Ḥasan ibn 'Alī ibn al-Ḥasan.
- Dā'i (al-) ilā-al-Ḥaqq. See al-Ḥasan ibn Zayd; also *Muḥammad* ibn Zayd.
- Da'aj ibn Aḥmad al-Sajazī, Abū Muḥammad. A wealthy mufti of Baghdad, who died 962 and was famous for learning and charity. See Khallikān, I, 9, n. 5; Ziriklī, Part III, 18. 95
- Dallāl (al-), Abū Yazīd Nāfidh. A famous singer at al-Madīnah, who lived during the reigns of 'Abd al-Malik and his successors, 685-717. See Ishbahānī, *Aghānī*, Part IV, 59. 309

- Damādh Abū Ghassān. See *Raḡī* ibn Salamah.
- Dāmaghānī (al-), Abū Ja'far. He wrote a history of the Daylamīyah, probably referring to the dynasty of Buwayh. 377
- Ḍamḍam (Abū) al-Madīnī. He was a man of early Islām about whom amusing anecdotes were told. See Qutaybah, *Uyūn*, Part III, 282, l. 7; Rosenthal, *Humor*, p. 7, n. 7. 735
- Ḍamḍam (Ibn) al-Kilābī. He was also called Abū 'Uthmān Sa'īd ibn Ḍamḍam, and was a poet attached to a vizier of al-Ma'mūn (caliph 813-833). See Flügel, *Gram. Schulen*, p. 50. 102, 364
- Ḍamrah ibn Ḍamrah ibn Jābir al-Nahshalī. A Pre-Islāmic poet who was quoted by later writers. See Yāqūt, *Geog.*, III, 563; IV, 49. Qutaybah, *Ma'ānī*, p. 1005; Fleischer, *ZDMG*, XII, 63; Ziriklī, Part III, 311. 118
- Ḍamrī (al-). He was probably the Pre-Islāmic poet called Shiqqah. See Qutaybah, *Shī'r*, p. 405. Iṣbahānī, *Aghānī*, Part X, 26. Compare Ḍamrah ibn Ḍamrah. 362
- Danānīr. She was a slave girl of Muḥammad ibn Kunāsah. She became a poetess and was set free by her master before she died early in the 9th century. See Kaḥḥalah, *A'lām al-Nisā'*, Part I, 415. 362
- Dandānī (al-), 'Abd Allāh ibn 'Alī, Abū 'Alī. An astrologer, probably from Dandānah near Wāsiṭ. See Qifṭī, p. 221; Suter, X (1900), 30. See also Yāqūt, *Geog.*, II, 611. 663, 710
- Daniel. The Hebrew prophet. 737
- Danqashī (al-). A poet connected with Eastern Arabia. See Yāqūt, *Geog.*, IV, 902. 359
- Dārā ibn Dārāb, Darius III, Codomanus, King of Persia 336-331 B.C. His father Dārāb (Dārā) was said to be the true father of Alexander the Great. See Sykes, I, 249, 280, 423; "Dārā," *Enc. Islam*, I, 920; Browne, *Literary History of Persia*, I, 117; Firdawsī, *Shahnama*, VI, 29-59. 265, 574
- Darānī (al-), Abū Sulaymān 'Abd al-Rahmān ibn Aḥmad. A man of Damascus who was an ascetic and author of the earliest known treatises on mysticism. He was largely responsible for the doctrine of al-ma'rifah. He died soon after 820. See Khallikān, II, 88; 'Alī ibn 'Uthmān, XVII (1911), 112; 'Aḥḥār, p. 164. 456
- Dāraqutnī (al-), Abū al-Ḥasan 'Alī ibn 'Umar. He was named for Dār al-Qutn in Baghdād, where he lived, except for a time in Egypt. He was born 919 and died 995, being an authority for the Qur'ān and Ḥadīth. See Ziriklī, Part V, 130. 78
- Dārī' al-Rāhib. A Christian monk who translated scientific books. The spelling of the name is uncertain. 587
- Dārimī (al-) al-Madīnī. A poet of early Islām about whom amusing stories were told. See Rosenthal, *Humor*, p. 8, n. 2; compare Iṣbahānī, *Aghānī*, Part II, 178. 358, 735
- Ḍarīr (al-). See *Hishām* ibn Mu'āwiyah; also Muḥammad ibn Sa'dān.
- Ḍarīr (al-) Abū 'Uthmān Sa'īd ibn 'Abd al-Rahmān. A Qur'ānic reader and teacher of the 10th century. 73
- Darius III. See *Dārā* ibn Dārāb.
- Dashtī. A man largely influenced by dualism. For the name, see Yāqūt, *Geog.*, II, 575. 812

- Dā'ūd. David, the Jewish king. 43
- Dā'ūd. A metaphysician of the Khawārij, who wrote epistles. 453
- Dā'ūd (Abū). See *Hammām* ibn 'Abd al-Malik; also *Sulaymān* ibn al-Asl'ath.
- Dā'ūd ibn 'Abd Allāh ibn Ḥumayd ibn Qaḥṭabah. An important man of the middle 9th century and a patron of translating Persian books. For his translators, see *Mūsā* and *Yūsuf*, sons of Khālid; and for his distinguished grandfather, who died 776/777, see Taghrī-Birdī, Part III, 1, 8, 18, 35. 589
- Dā'ūd (Ibn Abī). See 'Abd Allāh ibn Sulaymān.
- Dā'ūd (Ibn Abī) Abū 'Abd Allāh Aḥmad. A man of Damascus who went to Baghdād before 833, was appointed as a judge by al-Mu'taṣim and vizier by al-Mutawakkil. He died in disgrace 854. See Khallikān, I, 61. 402, 409, 430
- Dā'ūd ibn Abī Dhanbar. A Mālikī jurist. 495
- Dā'ūd ibn Abī Hind, Abū Bakr. A scholar who wrote a commentary on the Qur'ān and was an authority for the Ḥadīth. He died 756/757. See Zubaydī, *Tabaqāt*, p. 17, note. 75
- Dā'ūd ibn Abī Ṭibah (Ṭayyibah). A man of secondary importance interested in the Qur'ān. 79
- Dā'ūd ibn Abī Zayd, Abū Sulaymān. He was called Zaukān, and was a Shī'ī traditionalist of Naysābūr in the 9th century. His name is confused by Flügel. See Ṭūsī, p. 126, sect. 273. 488
- Dā'ūd ibn 'Alī (ibn Dā'ūd) ibn Khalaf, Abū Sulaymān. He lived from 815 to 883 and was a man of Persian origin, born at al-Kūfah, but a Shāfi'ī jurist and popular teacher at Baghdād. He was the founder of the Zāhiriyyah school of jurists. See Khallikān, I, 501; Nawawī, p. 236; Shīrāzī, p. 76. 82, 179, 431, 523-34, 563, 568
- Dā'ūd ibn Farqad. He was Abū Zayd of al-Kūfah and a Shī'ī jurist. See Ṭūsī, p. 130, sect. 279. 536
- Dā'ūd ibn Ismā'īl ibn Dā'ūd. A poet of secondary importance who lived in the late 9th century. For his brothers, see *Ḥamdūn* and *Ibrāhīm*. 365
- Dā'ūd ibn Jahwar. A secretary who composed an anthology of poetry. Flügel gives the father's name as Jamhūr. 367
- Dā'ūd ibn al-Jarrāh, Abū Aṣṣām. He was the secretary of al-Musta'in (caliph 862-866) and the grandfather of the famous vizier, 'Alī ibn 'Isā. See Bowen, pp. 33, 34; Yāqūt, *Geog.*, III, 618. 280
- Dā'ūd ibn Salm. He was called al-Aswad and al-Adlam and was a poet of al-Madīnah who died about 750. See Iṣbahānī, *Aghānī*, Part V, 135; Ziriklī, Part III, 8. 357
- Dā'ūd ibn Razīn al-Wāsiṭī. A poet of the middle 8th century. See Iṣbahānī, *Aghānī*, Part III, 42, 43. 360
- Dā'ūd ibn 'Umar ibn Hubayrah. He took part in the war of 'Abd Allāh ibn Mu'āwiyah, during the rule of Marwān II (caliph 744-750). See Yāqūt, *Geog.*, II, 3. 259
- Dā'ūd al-Tā'ī, Abū Sulaymān ibn Nuṣayr. He was a disciple of Abū Ḥanīfah, who became a jurist and ascetic and died 781/782. See 'Aḥḥār, p. 161; 'Alī ibn 'Uthmān, XVII (1911), 109; Qutaybah, *Ma'ānī*, p. 257. 456
- Dawraqī, al-, Ya'qūb ibn Ibrāhīm, Abū Yūsuf. He lived 782-866 and was a member of a family of ascetics in Khūzistān. He became a scholar in al-'Irāq. See Yāqūt, *Geog.*, II, 619; Ziriklī, Part IX, 253. 76

- Daydān (Dandān). See *Muhammad* ibn Ḥusayn.
- Daysān (Ibn). He was called Bardesanes. He lived 154-222. He was born near Urfā, became a Christian in 179 and then supported Gnostic heresies with a dualism between light and darkness. See Shahrastānī (Haarbrücker), Part I, 293; "Syrian Christians," *Enc. of Religion and Ethics*, XII, 169; "Ibn Daiṣān," *Enc. Islam*, II, 370; Smith, *GRBM*, I, 462. 776, 805-806
- Demetrius Phalereus. A statesman and philosopher who lived about 345-283 B.C. He headed the Athenian administration, fled to Alexandria, helped to develop the great library, and was exiled. See Smith, *GRBM*, I, 969, No. 28. In *al-Fihrist* he is called Zamīrah. 576
- Democritus of Abdera. He lived about 460-370 B.C. and was an atomic philosopher who traveled extensively and was greatly honored. See Sarton, I, 89; Qifṭī, p. 181; Diogenes Laërtius, p. 390; Smith, *GRBM*, I, 974. 612, 676
- Democritus (Pseudo). A 1st century writer on alchemy. See Sarton, I, 238; Lippmann, pp. 27, 327; Berthelot, *Alchimistes Grecs*, I, 5, 92, 201, 202; II, 159, 35; III, 343, 384; Berthelot, *Origines de l'Alchimie*, 142. 844, 849, 852, 859
- Dhakwā. See *Zakū*.
- Dhakwān (Abū) al-Qāsim ibn Ismā'il. A scholar of minor importance interested in the "Book" of *Sibawayh*. See Suyūṭī, *Bughyat*, p. 275. 130
- Dhālfā' (al-). A slave girl, singer, and poetess, purchased by Sulaymān (caliph 715-717). See Iṣbahānī, *Aghānī*, Part I, 115; VII, 131; Kaḥḥālāh, *Alam al-Nisā'*, Part I, 427. 361
- Dhamārī (al-), Yahyā ibn al-Ḥārith. He came from Dhamār (Dhimār in al-Yaman) and was interested in collecting passages of the Qur'ān. He became a Syrian. He died about 762. See Yāqūt, *Geog.*, I, 709; II, 722. The name is spelled according to the Beatty MS. 62, 65, 66, 80, 81
- Dhuhl (Abū) Ahmad ibn Abī Dhuhl. A reader of the Qur'ān, who probably lived in the late 8th century. 63, 67
- Dhū al-Nūn al-Miṣrī. Thawabān ibn Ibrāhīm, Abū Fayḍ (Fayyād). He was a famous mystic of Nubian stock, who lived in Egypt and died 859/860. See Iḥṣār, *Lisān al-Mizān*, II, 437; Baghdādī (Khaṭīb), Part VIII, 393; Ruska (10), pp. 56, 90; "Dhu'l-Nūn," *Enc. Islam*, I, 963. 850, 862, 865
- Dhū al-Riyāsatayn. See al-Faḍl ibn Sahl.
- Dhū al-Rummah, Ghaylān ibn 'Uqbah. A poet of desert life in the late 7th and 8th century. See Iṣbahānī, *Aghānī*, Part XVI, 110; Qutaybah, *Shi'r*, p. 333. 174, 309, 311, 312, 347, 720
- Diadochus Proclus. See *Proclus*.
- Dī'āmāh (Abū). See 'Abī.
- Dī'bīl ('Abd al-Rahmān) ibn 'Alī ibn Razīn ibn Sulaymān, Abū 'Alī al-Khuzā'i. He was a poet of Baghdād famous for his satire. He lived from 765 to 861. See Khallikān, I, 507; Iṣbahānī, *Aghānī*, Part XVIII, 29; Baghdādī (Khaṭīb), Part VIII, 382; Yāqūt, *Irshād*, VI (4), 193. 98, 108, 216, 321, 354
- Dilān (Ibn). See Ahmad ibn Muḥammad ibn Dilān.
- Dimās (Abū). He was called by Flügel Abū Dimāsh and was a scholar and author. 177
- Dimashqī (al-). See *Umayy*.
- Dimashqī (al-), Abū 'Uthmān Sa'id ibn Ya'qūb of Damascus. He went to Baghdād, where he was a supervisor of hospitals and translator of Greek scientific books.

- He was active in the first half of the 10th century. See Yāqūt, *Geog.*, II, 587, where it says that the majority give the name as Dimashq, though Dimishq is also used. See Qifṭī, p. 409; Sarton, I, 631; Flügel, *Arabicis Scriptorum*, p. 19. 441, 588, 600-602, 604, 634, 700
- Dimashqī (al-) ibn Abī Zur'ah. A Syrian poet who probably died about 900. See Yāqūt, *Geog.*, II, 695. 372
- Dimashqī (al-) al-Qāsim ibn al-Khalīl. A Mu'tazilī scholar of the first half of the 9th century. See Baghdādī (Seelye), p. 206; Jār Allāh, p. 98; Nāḍir, *Système philosophique*, pp. 81, 83; Khayyāt, *Intisār* (Nyberg), pp. 84-86.
- Dimnānī (al-). An associate of al-Ash'arī during the late 9th and early 10th century. For the name, see Mas'ūdī, VIII, 282, 429. 451
- Dinār (Ibn) al-Hamdānī. A Shāfi'ī jurist, known for his book on contracts. 526
- Dinawarī (al-), Abū Ḥanīfah Ahmad ibn Dā'ūd. For spelling of his name, see Khallikān, I, 625; Yāqūt, *Geog.*, II, 714. He was a scholar of Persian origin and encyclopedic knowledge, who died about 895. See Yāqūt, *Irshād*, VI (1), 123. 79, 147, 172, 178, 191
- Dinawarī (al-), 'Abd Allāh ibn Salām. A scholar who wrote about unusual forms in the Ḥadīth. 191
- Diocles Carystius. He was a nephew of Hippocrates and his leading pupil, who lived during the 4th century B.C. See Sarton, I, 121; Gordon, p. 546; Smith, *GRBM*, I, 1011. 676
- Diophantus. An Alexandrian Greek of the second half of the 3rd century, who was a great authority on algebra. See Qifṭī, p. 288, I, 9; Sarton, I, 336; Weurich, p. 272; Steinschneider, *ZDMG*, L (1896), 350. 642, 668, 695
- Dioscorides of Anazarba. A botanist and physician of Cilicia in the 1st century, who compiled a great study of medical simples, gathered on military expeditions. See Qifṭī, p. 183; Smith, *GRBM*, I, 1051; Sarton, I, 258; Weurich, p. 215; Gordon, p. 635. 679, 690
- Dioscorus. He was a priest of the Scrapeion at Alexandria interested in alchemy during the 4th century. See Fück, *Ambix*, p. 122; Lippmann, p. 96; Berthelot, *Origines de l'Alchimie*, pp. 78, 129, 156; Berthelot, *Alchimistes Grecs*, I, 175, 187; II, 57, 432; III, 60 ff., 195; Sarton, I, 388. 851
- Ḍirār ibn 'Amr, Abū 'Amr. He founded the heretical Darāriyah sect, probably during the early 9th century. The Beatty MS gives Ḍirār, though other authorities have Ḍarāh. See Mas'ūdī, III, 107; Baghdādī (Seelye), pp. 32, 35; Shahrastānī (Haarbrücker), Part I, 94. 357, 388, 391, 415, 416-17
- Ḍirār ibn Ṣurad, Abū 'Na'im. He was a man of al-Kūfā; a scholar of the Qur'ān and Ḥadīth, who died about 843. He was not regarded as reliable. See Nawawī, p. 322. 79
- Ḍirbās. He lived at Makkah during an early period; a student of reading the Qur'ān by a system of his own. 68
- Dithār (Abū) al-Faq'asī. A nomadic scholar of language. 104, 112
- Diymartī (al-), Abū Muḥammad al-Qāsim ibn Muḥammad. He came from Diymart near Iṣbahān and was a 10th century grammarian. See Suyūṭī, *Bughyat*, p. 381; Yāqūt, *Irshād*, VI (6), 198. For Diymart, see Yāqūt, *Geog.*, II, 713. 188, 300
- Domitian. The Roman Emperor, A.D. 81-96. 638
- Dorotheus of Sidon. He wrote on astrology, but little is known about him. See

- Qifī, p. 184; Suter, VI, 53; Smith, *GRBM*, I, 1068, No. 7; Flügel, *ZDMG*, I (1895), 628; 24 (1870), 380; 50 (1896), 339; Steinschneider, *ZDMG*, XXIV (1870), 380; L (1896), 339. 575, 641
- Dracon. A son of *Hippocrates*, who was physician to the wife of *Alexander* the Great and the father of *Hippocrates* IV during the early 4th century B.C. See Gordon, p. 541; Smith, *GRBM*, I, 1072; II, 483. 678, 691
- Du'ālī (al-), Abū al-Aswad Zālim ibn 'Amr ibn Sufyān. He lived about 605-688 and was a loyal supporter of 'Alī as well as being a poet and supposed originator of Arabic grammar. See Khallikān, I, 662. 87, 88, 90-91, 196, 346
- Dubays, Muḥammad ibn Yazīd. A pupil of al-Kindī in the 9th century who experimented with dyes and other chemical substances. See Flügel, *Ambix*, p. 141 (73). 867
- Duhmān (Abū al-) al-Ghilābī, a poet of al-Baṣrah in the second half of the 8th century. See Iṣbahānī, *Aghānī*, Part XIX, 151. 362
- Dukkānī (Ibn al-). A merchant of Baghdād called after a village near Hamadhān. He was famous as a gambler, and he wrote a book about women. See Tanūkhī, p. 93. 736
- Dulaf (Ibn Abī) Aḥmad ibn 'Abd al-'Azīz. He was a leading general and official under al-Mu'taḍid. He died 893. See Mas'ūdī, VIII, 139, 140, 143; Taghrī-Birdī, Part III, 74. 469-70
- Dulaf (Abū) al-Qāsim ibn 'Isā al-'Ijlī. A general under al-Ma'mūn and al-Mu'taḍim, famous for his generosity, his knowledge of music, and use of Bedouin dialects. He died at Baghdād, 840/841. See Khallikān, II, 502; Taghrī-Birdī, Part II, 243-44. 19, 114, 255, 363
- Dulaf (Abū) al-Yanbū'ī, Mis'ar ibn Muḥalhil al-Khazrajī. He was a poet sent on a mission to India, 942. He died in the late 10th century. See Tha'ālabī, III, 178; Mis'ar ibn Muḥalhil (his books in the bibliography); Yule, *Cathay*, I, 244; Yāqūt, *Geog.*, II, 618; III, 445, l. 12; "Mis'ar B. Muḥalhil," *Enc. Islam*, III. 519, 829-30, 840
- Dulāṭūh (Abū) Zand ibn al-Jawn. A poet of al-Kūfah, associated with the first 'Abbāsīd caliphs. He died 778. See Iṣbahānī, *Aghānī*, Part IX, 120; Qutaybah, *Shi'r*, p. 487; Khallikān, I, 534. 314, 356
- Dumaynah (Ibn al-), 'Abd Allāh ibn 'Ubayd Allāh. A tribal poet who led a life of passion and adventure. He died 747. Dumaynah was his mother. See Iṣbahānī, *Aghānī*, Part XV, 151; Tamunām, (Rückert), selections 450, 471, 497, 551, 560, 563; Ziriklī, Part IV, 237. 244, 322
- Dūmī, Abū Aḥmad 'Umar ibn Muḥammad ibn Ja'far al-Za'farānī. A 10th century grammarian. Flügel, *Gram. Schulen*, p. 225, calls him 'Abd Allāh ibn Ja'far. 183
- Dumyā (Ibn Abī al-), Abū Bakr 'Ubayd ('Abd) Allāh ibn Muḥammad. He lived 823-894, and was an ascetic, a scholar, and the tutor of the children of the caliphs al-Mu'taḍid and al-Mu'taḍī. See Mas'ūdī, VIII, 209-10; Massignon, *Origines lexiques*, 113 note, 130, 209; Taghrī-Birdī, Part III, p. 86. 458
- Duqāq. A girl singer attached to a daughter of al-Rashīd (caliph 786-809). Her son by Yahyā ibn al-Rabī'ah was named Aḥmad. See Iṣbahānī, *Aghānī*, Part XI, 98; Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 413. 720
- Duqaysh (Abū al-) al-Qanānī al-Ghanawī. A tribal scholar. 103
- Durayd (Ibn), Abū Bakr Muḥammad ibn al-Ḥasan. He lived from 837 to 934 and

- was the great scholar of al-Baṣrah, who spent some time at Baghdād and also visited Persia. See Khallikān, III, 37. 78, 94, 96, 126, 133, 134-35, 137, 169, 180, 182, 190-91
- Durayd ibn al-Ṣimmaḥ. A tribal hero and poet during the period just before Islām. See Qutaybah, *Shi'r*, p. 470; Iṣbahānī, *Aghānī*, Part IX, 2. 345
- Duraydī (al-), Abū al-Ḥusayn. He was probably both a servant and a pupil of Ibn Durayd. He may be the same as 'Alī ibn Aḥmad al-Duraydī. See Zubaydī, p. 202. 133, 134
- Durays ibn 'Abd al-Malik ibn A'yau. A Shi'ī scholar of the last half of the 8th century. His well-known uncle was Zurārah. See Tūsi, p. 141 bottom. 537
- Dūrī (al-), Abū 'Abd Allāh. An unimportant scholar who wrote about the virtues of the Qur'ān. 81
- Dūrī (al-), Abū 'Umar 'Umar Ḥafṣ ibn al-'Azīz ibn Suhbān. He came from the Dūr Quarter on the East Bank of Baghdād and became a popular teacher at Sāmarrā. He died 861. See Khallikān, 401, n. 1. 79, 80-82
- Durustūyah (ibn), Abū Muḥammad 'Abd Allāh ibn Ja'far. A man of Fars, he became a leading scholar at al-Baṣrah. He lived from about 871 to 938. The Beatty MS gives the name as Darasutūyah. Khallikān, II, 24, says, "According to as-Samānī, the word is pronounced Durustūya, but Ibn Mākūla says in his *Kitāb al-Aḥwāl* that Darastawāh is the true pronunciation." Zubaydī, *Ṭabaqāt*, p. 127, gives Ibn Darastawayh. 71-78, 94-95, 130, 135, 137, 142, 164, 190
- Duwād (Ibn Abī). See Aḥmad ibn Abī Duwād.
- Empedocles. A disciple of Pythagoras, who lived 490-430 B.C. and founded the Sicilian school of medicine. See Sarton, I, 87; Gordon, pp. 488-92; Diogenes Laërtius, p. 359. 676
- Enoch. See *Iḥnūkh*.
- Epaphroditus, M. Mettius, of Chaeronia. A Greek scholar who began as a slave in Egypt, but became a freedman in Rome, about the time of Nero. See Pauly, III, 160; Smith, *GRBM*, III, 160. 612
- Erasistratus. He was born near Cos, 304 B.C., and became the founder of physiology at the Museum in Alexandria. See Qifī, p. 94, l. 5; Sarton, I, 159; Gordon, p. 598. 678
- Erasistratus the Second. He was probably a medical authority of Sicyon, in the 1st century. He was called the "Analogist," and wrote a commentary on one of the works of Hippocrates. See Smith, *GRBM*, II, 44; Diels, *Abhandlungen der Königlich Preussischen* (1906), 36. 679, 684
- Euclid of Alexandria. The great mathematician of the reign of Ptolemy I (323-283 B.C.). See Qifī, p. 62; Heath, *Euclid's Elements*, I, 1; Heath, *History of Greek Mathematics*, I, 354. 19, 586, 619, 634-37, 640, 642, 647, 649, 666, 862
- Eudemus. (1) of Rhodes. A pupil of Aristotle who was active 320 B.C. and an authority on mathematics and the history of science. See Qifī, p. 59; Pauly, III, 261; Sarton, I, 140. (2) An acquaintance of Galen in the 2nd century. See Smith, *GRBM*, II, 77, sect. 4. 614
- Eugenius. A Greek who wrote on alchemy, probably in the 4th century. See Lippmann, p. 69; Berthelot, *Alchimistes Grecs*, I, 62, 175-78, 188; II, 39; III, 40 with note 4; Berthelot, *Origines de l'alchimie*, pp. 131, 176. 852

- Eunapius. He was a friend or the father of the 4th century physician Oribasius. 688
- Eustathius. (1) A translator of scientific works. See Uṣaybi'ah, Part I, 204; Leclerc, I, 186; Qifṭī, pp. 40, 1. 20, 42, 1. 2, 94, 1. 5. (2) A well-known 4th century medical authority. For these names, see also Smith, *GRBM*, II, 120-22. 587, 604, 606, 688, 691, 849
- Eutocius. A geometrician and commentator on Apollonius; born at Ascalon, A.D. 480. See Qifṭī, p. 73; Heath, *Manual of Greek Mathematics*, pp. 352-53; Sarton, I, 427; Pauly, III, 319. 637, 638, 640
- Eve. The first woman, in Arabic Ḥawwā. 784-86
- Faḍālah ibn 'Ubayd al-Anṣārī. He was one of the men of al-Madīnah, who became a Muslim and took part in the attack against Cyprus under Mu'āwiyah. See Balādhurī, *Origins*, p. 237. 65
- Faḍḍāl (Ibn). See al-Ḥasan ibn Alī ibn Faḍḍāl.
- Faḍl (Abū al-) Muḥammad ibn Aḥmad. He was known as 'Abd al-Ḥamīd, a government secretary, who wrote about the Banū al-'Abbās caliphs. 237
- Faḍl (al-) ibn al-'Abbās ibn Ja'far al-Khuzā'i. A poet living at Baghdād, in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part XVIII, 35. Flügel calls him al-Farāghī; almost certainly an error. 361
- Faḍl (al-) ibn Abī Ishāq. He took part in the funeral service of al-Asma'ī at al-Baṣrah, 828/829. In the Beatty MS the *Abī* is clearly written. See Ṭabarī, *Annales*, Part III, 1891. 120
- Faḍl (al-) ibn Abī Sahl ibn Nawbakht, Abū Sahl. He was the famous physician and astronomer at the court of Hārūn al-Rashīd. He died 815. See Qifṭī, p. 255; Sarton, I, 531, also 521, 524; Suter, VI (1892), 28, 62; X (1900), 5. 572-73, 575, 651
- Faḍl (al-) ibn Dukayn, Abū Nu'aym. A jurist who died 834. See Quaybah, *Ma'arif*, p. 301, where his name is included with members of the Ghulāt. See also Taghrī-Birdī, Part II, 32, 231, 235. 549
- Faḍl (al-) ibn Ḥātim. See *Nayrizī*.
- Faḍl (al-) ibn Ismā'il ibn Šālih al-Ḥāshimī. He composed some poetry. 364
- Faḍl (al-) ibn Marwān ibn Māsarjis, Abū al-'Abbās. A man of Christian origin, who was a secretary and high official from the time of al-Ma'mūn to al-Mu'taṣim. He died 864 at the age of 93. See Shujā', VI (5) 301 (383), 398 (370); Khallikān, II, 476. The grandfather's name is spelled in different ways and may come from Mār Sergius. 278
- Faḍl (al-) ibn Muḥammad ibn 'Abd al-Ḥamīd ibn Turk ibn Wāsi', Abū Barzah. A mathematician, who probably died about 910. See Qifṭī, p. 254; Tūqān, p. 206; Suter, VI (1892), 69; X (1900), 40. The sequence of ancestors is probably confused. 664
- Faḍl (al-) ibn Nawbakht, Abū Sahl. See al-Faḍl ibn Abī Sahl.
- Faḍl (al-) ibn al-Rabī' ibn Yūnus. A chamberlain and vizier to al-Rashīd and a supporter of al-Amīn, who lived about 757-824. See Taghrī-Birdī, Part II, 115, 121, 143, 185; "al-Faḍl," *Enc. Islam*, II, 36; Ṭabarī, *Annales*, Part III, 487-90, and Indices, p. 585, for his nickname, Maymūn ibn Maymūn. 366, 516, 741
- Faḍl (al-) ibn Sahl, Abū al-'Abbās. He was called Dhū al-Ri'āsitayn because he was both vizier and army commander under al-Ma'mūn (caliph 813-833). He was also a famous calligrapher. See Khallikān, II, 472. 16, 267-68, 313, 367, 804

- Faḍl (al-) ibn Sahl ibn al-Faḍl, Abū al-Qāsim al-Ḥarīrī. A worker of illicit magic who also wrote about it. 731
- Faḍl (al-) ibn Shādhān. See Ibn Shādhān.
- Faḍl al-Shā'irah. The poetess daughter of an Arabian slave woman, trained at al-Baṣrah and given as a present to al-Mutawakkil (caliph 847-861). See Iṣbahānī, *Aghānī*, Part XXI, 176; Kaḥḥālah, *A'lām al-Nisā'*, Part IV, 171. The Beatty MS has al-Shā'ir, apparently an error. 362
- Faḍl (al-) ibn Yaḥyā. A secretary, who became governor of Armenia, in the early 'Abbāsid period. See Balādhurī, *Origins*, 330. 158, 274
- Faḍl (al-) ibn Yaḥyā ibn Khālid ibn Barmak. He lived from 765 to 808 and was a provincial governor and later a vizier of Hārūn al-Rashīd. He was imprisoned with his father, 803. See Khallikān, II, 459; for the Barmak family, see "Barmakids," *Enc. Islam*, I, 633-66; Hitti, *Arabs*, pp. 294-96. 266, 277, 366
- Fahd (Abū al-) al-Baṣrī. He studied with al-Zajjāj and an associate of al-Mubarrad, a grammarian of the late 9th and early 10th century. See Suyūṭī, *Bughyat*, p. 375; Zubaydī, *Tabaqat*, p. 129. 185
- Fākihī (al-), Muḥammad ibn Ishāq ibn al-'Abbās. A scholar of historical traditions at Makkah, who died 885. See Ziriklī, Part VI, 252. 240
- Faq'as (Abū al-) Lizā'iz. He was a tribal language scholar of minor importance. "Lizā'iz" means "breastbones" and may be wrong, as the text is not clear. Compare Abū al-Faq'as Lizāz, who died at Sāmarrā about 871. See Ṭabarī, *Annales*, Part III, 1873. 103, 112
- Faq'asī (al-), Muḥammad ibn 'Abd al-Malik al-Asadī. An expert for the colloquialisms and traditions of the Banū Asad Tribe, who lived at the time of al-Manṣūr (caliph, 754-775) and died 825. See Ziriklī, Part VII, 126. 107, 108, 361
- Faqīh (Ibn al-). See Ibn Muḥammad ibn Ishāq.
- Fārābī (al-), Muḥammad ibn Muḥammad, Abū Naṣr. He was the distinguished philosopher and scholar of Greek learning, who lived at Baghdād but died at Damascus, 950/951, when 80 years old. See Qifṭī, p. 277; Sarton, I, 628; Khallikān, III, 307. 599-602, 629, 631
- Faraj (Abū al-). A 10th century transcriber of the Qur'ān, who used the Kūfī script and was a friend of Ibn Shanabūdh. 12, 85
- Faraj (Abū al-) ibn Najāh. A government official still active in 870. See Ṭabarī, *Annales*, Part III, 1442, 1443, 1446, 1790; Pellat, p. 55. 407-408
- Faraj (Abū al-) 'Alī ibn al-Ḥusayn, al-Iṣbahānī. He lived about 897-969. He was brought up at Iṣbahān and became a leading scholar at Baghdād and the author of the famous work, *Al-Aghānī*. See Khallikān, II, 249; Yāqūt, *Irshād*, VI (5), 149-68. xv, 251, 310, 315
- Farazdaq (al-), Hammām ibn Ghālib. He was the great poet of the period of the Banū Umayyāh. He was born at al-Baṣrah, 640, and died between 728 and 732. See Quaybah, *Shi'r*, p. 289; Iṣbahānī, *Aghānī*, Part VIII, 186. 91, 222, 226, 235, 289, 348
- Farghānī (al-), Aḥmad ibn Muḥammad ibn Kathīr (Alfraganus). He was one of the leading astronomers at the court of al-Ma'mūn (caliph 813-833). MS 1934 and Flügel omit "Aḥmad ibn." See Qifṭī, p. 78; Smith, *History of Mathematics*, I, 170; Sarton, I, 567; Suter, VI (1892), 67; X (1900), 18. 660

- Farḥī (al-). An 'Irāqī jurist who wrote about contracts, probably in the 10th century. The name may be al-Farjī. 514
- Fāris (Ibn). A grammarian who wrote a book, *al-Ḥamāsah*. 176
- Fārisī (al-), Abū 'Alī al-Ḥasan ibn Aḥmad ibn al-Ghaffār. He lived from 901 to 987 and was a grammarian of the school of al-Baṣrah. He went to Baghdad and later served in the courts of Sayf al-Dawlah at Aleppo and 'Adud al-Dawlah at Shirāz. See Khallikān, I, 379. 139, 140
- Farqad al-Sabakhī, ibn Ya'qūb. An early Sūfī of the region of al-Baṣrah, who died before the middle of the 8th century. See 'Abd al-Qādir, XXII (1962), 322. Flügel and Massignon call him al-Sinjī, but MS 1934 and Yāqūt, *Geog.*, III, 30, give al-Sabakhī. Compare with name which follows. 456
- Farqad al-Sanjī, (al-Sinjī). A mystic and disciple of al-Ḥasan al-Baṣrī, who died 748/749. See Massignon, *Origines du Lexique*, pp. 53, 131, 167, 191. For his town, see Yāqūt, *Geog.*, III, 161. MS 1934 gives al-Sanjī. 455
- Farrā' (al-), Abū Zakariyā' Yahyā ibn Ziyād. A Persian of Daylam, who was the principal pupil of al-Kisā'i and himself an eminent scholar, dying at the age of sixty in 822. See Zubaydī, *Ṭabaqāt*, p. 143; Suyūṭī, *Bughyat*, p. 411. 76, 79, 114, 141, 145, 146-49, 158-59, 163, 165, 236
- Farrās ibn Ghanm ibn Tha'labah. A scholar who was interested in tribal history and lore. Compare Yāqūt, *Geog.*, I, 463. 52
- Farrās ibn al-Ḥasan al-Ḥarrānī, Abū al-Rabī'. He was an astrolabe maker, probably of the late 9th or early 10th century. 671
- Far'ūn, Abū Kandar ibn Jaḥdar. A man about whom Abū al-'Anbas al-Ṣaymarī wrote a book. Both Flügel and the Tonk MS give different forms of the name. 333
- Farwah ibn Humaydah (Ḥamīṣah) al-Asadī. A satirical poet of the middle of the 9th century. See Ishbahānī, *Aghānī*, Part XX, 183, 184, 187. 365
- Fās (Fā's) ibn al-Ḥā'ik. He was the subject of a book by Abū al-'Anbas al-Ṣaymarī. 333
- Fath (Abū al-) Muḥammad ibn Ja'far al-Ḥanadhānī. He was called Ibn al-Nahwī and was a grammarian of Baghdad who died 981/982. See Suyūṭī, *Bughyat*, p. 28. 94, 126, 318, 516
- Fath (al-) ibn Khāqān ibn Aḥmad. A man of royal birth and the adopted brother of al-Mutawakkil. He was a scholar with a large library; killed at Samarrā 861/862. Yāqūt, *Irshād*, VI (6), 116; Mas'ūdī, VII, 220, 272; Khallikān II, 455. 161, 235, 255, 313, 324, 398
- Fath al-Mawṣilī, Abū Naṣr ibn Sa'īd. A Mamlūk slave, who became an ascetic, dying 835. See 'Aṭṭār, p. 183; Taghrī-Birdī, Part II, 235 top. 456, 461
- Fāṭimah. Daughter of the Prophet Muḥammad and wife of 'Alī. 443-44, 459, 465, 565
- Fāṭimah bint al-Mundhir. A daughter of al-Mundhir ibn al-Zubayr, who died 692 and was a brother of the rebel 'Abd Allāh ibn al-Zubayr. For her husband, see *Hishām ibn 'Urwah*. 200
- Fāṭimah (Ibn Abū). A transcriber of the Qur'ān. 12
- Fatūḥ ibn Maḥmūd ibn Marwān ibn Abī Janūb. An unimportant poet of the Abū Ḥafṣah family, last half of the 9th century. See Ṭabarī, *Annales*, Part III, 1467, note e. The name is not clearly written in the Beatty MS. 354

- Fawz. An Arab girl. For her poet lover, see al-'Abbās, ibn al-Aḥnaf. See also Qutaybah, *Shī'r*, p. 518; Kaḥḥālah, *A'lām al-Nisā'*, Part IV, 181. 721
- Fayḍ (al-) ibn Abī Ṣāliḥ, Abū Ja'far. He was the son of a Christian, who became a secretary and poet and finally a vizier at the time of al-Mahdī (caliph 775-785). See Ishbahānī, *Aghānī*, Part XII, 176; Ṭabarī, *Annales*, Part II, 841. 266, 366
- Fayyūmī (al-), Sa'īd, or Sa'diyā. He was better known as Saadia ben Joseph, of the Egyptian Fayyūm, who lived 892 to 942. His title was Gaon (director) of the Academy of Sura and one of the greatest Hebrew scholars of medieval times. See Sarton, I, 627. 44
- Fazārah. A Negro who worked for 'Amr ibn Qal' (Qil') and was an ancestor of al-Jāhūz. 398
- Fazārī (al-), Abū 'Abd Allāh Muḥammad ibn Ibrāhīm. A man of al-Kūfah, who was a grammarian, poet, and copyist, and a pupil of al-Aḥna'ī in the latter part of the 8th or early 9th century. See Suyūṭī, *Bughyat*, p. 4; Yāqūt, *Irshād*, VI (6), 268. 175
- Fazārī (al-), Abū Ishāq Ibrāhīm ibn Ḥabīb. A famous astronomer and the first person of Islām to make an astrolabe. See Qifī, p. 57; Sarton, I, 530; Suter, VI (1892), 27, 61; X (1900), 4; Nallino, *Ilm al-Falak*, pp. 147-48. 649, 671
- Fazārī (al-), Ishāq ibn Ibrāhīm. A poet of secondary importance during the latter part of the 8th century and a brother of Abū 'Abd Allāh Muḥammad al-Fazārī. 363
- Farīdūn. The Persian hero who chained al-Daḥḥāk. His father was Abūn and his mother Farānūk. His ancestor al-Kayātū is given as Anqayān in the Beatty MS. See Browne, *Literary History of Persia*, I, 115; Firdawsī, *Shahnama*, I, 135. 23
- Find (Qand) Abū Ayād. A freedman associated with numerous poets of early Islām. He was also a singer, marriage broker, and procurer from al-Madīnah. See Ishbahānī, *Aghānī*, Part XVI, 60 bottom, 61; Rosenthal, *Humor*, p. 8, n. 7. 735
- Firūz (Peruz). He was the brother of Shāpūr I, King of Persia, 241-272. He introduced *Mānī* to the king. 776
- Firyābī (al-), Abū Bakr Ja'far ibn Muḥammad. He was called al-Asghar (Younger), and lived from 822 to 913. He was a judge and authority for the Ḥadīth. See Baghdādī (Khaṭīb), Part VII, 199, sect. 3665; Yāqūt, *Geog.*, III, 888, 930; Ziriklī, Part II, 123. The name is mentioned in connection with both Firyāb and Firyāb. 83, 558
- Firyābī (al-) al-Kabīr (The Elder), Muḥammad ibn Yūsuf ibn Wāqid, Abū 'Abd Allāh. He was a jurist and author, who studied at al-Kūfah and died at Caesarea, 827/828. See Taghrī-Birdī, Part II, 204; Ziriklī, Part VIII, 20; Yāqūt, *Geog.*, III, 930. 552
- Fistūqah Ṣāḥib al-Karāsī. He wrote a book about unusual forms in the Ḥadīth. The texts do not make the name certain; it may be for *Fustuqah*. 190
- Fudayk (Abū). A leader of the Khawārij rebels at the time of Ibn al-Zubayr. See Mas'ūdī, V, 230; "Kharidjites," *Enc. Islam*, II, 906. 202
- Fuḍayl (Ibn) Abū al-Ḥasan 'Alī ibn al-Ḥusayn. A secretary of Persian origin, who wrote about Pre-Islāmic religion, probably in the early 10th century. 273
- Fuḍayl ibn 'Iyād, Abū 'Alī. He was a highwayman of Khurāsān, who was converted,

- studied at al-Kūfah, and became a celebrated mystic. He died at Makkah, 803. See Khallikān, II, 478; 'Alī ibn 'Uthmān, XVII (1911), 97; 'Aṭṭār, p. 69. 456
- Fuḍayl ibn Zubayr al-Risān. A scholar of the Zaydiyyah, associated with the fifth Shī'ī Imām in the early 8th century. See Shahrastānī (Haarbrücker), Part I, 179. 444
- Furāt (Ibn al-), Abū al-'Abhās Aḥmad ibn Muḥammad. A brother of the notorious vizier, and a famous penman, secretary, poet, and scholar, who died 904. See Khallikān, II, 358; Šābī, *Wuzurā*, pp. 12, 86, 148, 189, 199, 238. 370, 408, 409
- Furāt (Ibn al-), Abū al-Ḥasan 'Alī ibn Muḥammad. He lived from 855 to 924 and was the ambitious politician, who served al-Mu'taḍid and al-Muqtadir as vizier, but suffered many reverses. See Miskawayh, IV (1), 8 ff.; Khallikān, II, 355. 280, 286, 330, 662
- Fustuḡah. A pupil of al-Karābīsī. He was named Muḥammad ibn 'Alī and lived in the 9th century. 450
- Fūṭī (al-), Hishām ibn 'Amr al-Shaybānī. He was close to the Mu'tazilah but differed with them on numerous points. He was probably active during the first half of the 9th century. See Murtadā, pp. 61, 77, 90; Shahrastānī (Haarbrücker) Part I, 74; Khayyār, *Intiṣār* (Nyberg), pp. 57-61, 125-26, 169-70, 192; Baghdādī (Seelye), p. 165. 415, 417, 429
- Futuq (Patecius, also called Fātiq and Patek), the father of Mānī. See Puech, p. 35; Burkitt, (*Religion of the Manichees*), p. 21; Browne, *Literary History of Persia*, I, 157. 773-74, 799
- Galen (Galenus). He was the great medical authority who lived from A.D. 129 to 199. There was also the Pseudo-Galen, some of whose books were translated into Arabic. See Sarton, I, 301; II, 832; Smith, *GRBM*, II, 207. 29, 31, 590, 593, 599, 608-13, 646, 648, 674, 677, 679, 680-86, 689, 692, 705, 844
- Gallus Trebonianus. He was the Roman Emperor, 251-254. See Smith, *GRBM*, II, 229. 775
- Gayumarth (Gayo Mareta). The Zoroastrian Adam, called al-Gil Shāh from Persian *gil* (clay). See Browne, *Literary History of Persia*, I, 112; Firdawsī, *Shahnama*, I, 118. 22
- Germanus. He was the Patriarch of Constantinople 715-730. He was also an author, opponent of the iconoclasts, and a man probably interested in alchemy. He died 740. See Smith, *GRBM*, II, 264. 853
- Ghaḍirī (al-), Dā'ūd ibn Salm (Salām). He was an Arab of early Islām about whom amusing anecdotes were told. For his tribe and life, see Durayd, *Geneal.*, p. 278, I, 17; Ishbahānī, *Aghānī*, Part V, 139-40; Rosenthal, *Humor*, p. 7, n. 4. 735
- Ghalafā' (Ibn) Ma'd Karab ibn al-Hārith. A poet of minor importance. See Ishbahānī, *Aghānī*, Part VIII, 65, I, 11. The name is also written Ma'addī Karab. 160
- Ghālīb ibn Aḥmad al-Faṭīn. A secretary who wrote some poetry. 368
- Ghālīb ibn 'Uthmān al-Hamadhānī. A poet of secondary importance. 358
- Ghālābī (al-) Abū 'Abd Allāh Muḥammad ibn Zakariyā' ibn Dīnār. He was an Egyptian who quoted historical traditions. He died between 903 and 910. See Mas'ūdī, I, 11, 12; VIII, 433; Ziriklī, Part VI, 364. 238

- Ghamr (al-) ibn Mālik. He was either a poet or a hero who was the subject of poetry, known for his love of *Qubūl*. 730
- Ghanawī (al-), Abū Khālid. He wrote about the genealogy of the Ghanī Tribe, probably in the middle of the 9th century. 229
- Ghanawī (al-), Abū Sawwār. An authority for Arabic words during the first half of the 9th century. See Yāqūt, *Geog.*, I, 494; II, 66; Flügel, *Gram. Schulen*, p. 47. 98, 124
- Ghanīyah Umm al-Ḥumārīs. A woman scholar of Bedouin dialects, whose origin was among the tribes. 103
- Gharid (al-), Abū Yazīd 'Abd al-Malik. A great musician and singer, who lived at Makkah and died 714. See Khallikān, II, 374, n. 4; Ishbahānī, *Aghānī*, Part II, 128. 309, 324
- Ghassān ibn 'Abd al-Ḥamīd al-Madīnī. The secretary of Ja'far ibn Sulaymān, who was governor of al-Madīnah under al-Manṣūr (caliph 754-775). Compare Ṭabarī, *Annales*, Part I, 1868, 1976. 274, 277
- Ghassān ibn 'Ubayd al-Mawṣilī. A conservative jurist, following Sufyān al-Thawrī in the late 8th century. See Hajar, *Lisān al-Mizān*, Part IV, 418. 546
- Ghassānī (al-) Abū Muḥammad. An unimportant poet. 363
- Ghaylān ibn Marwān, Abū Marwān. He was a man of Damascus, a member of the Qadariyah group within the Murji'ah sect, and one of the first secretaries to use good Arabic. He was exposed by Hishām (caliph 724-743) because of his heresy. See Qutaybah, *Ma'ārif*, p. 244; Shahrastānī (Haarbrücker), Part I, 160; "al-Murjī'a," *Enc. Islam*, III, 734. 257, 274, 388
- Ghaythah Umm al-Haytham. A woman language scholar of tribal origin. 103
- Ghazawān (Abū al-) al-Qurashī. The author of an epistle on pardon. 378
- Ghazzāl ibn Khālid. A reader of the Qur'ān, who used the method of Yaḥyā ibn al-Hārith. 66
- Ghiyāth. An active propagandist of the Ismā'īliyah in Khurāsān, during the middle of the 9th century. See Niẓām al-Mulk, p. 271 ff. 468
- Ghulām al-Abharī. See Abū Ja'far ibn Muḥammad.
- Ghulām Khalīl, Abū 'Abd Allāh, 'Abd Allāh ibn Aḥmad ibn Muḥammad. A man of al-Baṣrah who went to Baghdād as an ascetic. He was accused of hypocrisy and of persuading the caliph to persecute fellow Šūfis. He died 888/889. See Massignon, *Origines du Lexique*, p. 101; 'Alī ibn 'Uthmān, XVII (1911), 137, 190. 460
- Ghulām Zuhul, 'Abd Allāh ibn al-Ḥasan. An astronomer at Baghdād who died 986/987. See Qifī, p. 224, who calls him 'Ubayd Allāh. See also Suter, VI (1892), 74; X (1900), 63. 669
- Ghuṣūbah al-Sadūsī, 'Ubayd Allāh ibn al-Faḍl ibn Sufyān, Abū Muḥammad. Flügel gives the name as Ghanwayh; the Beatty MS does not indicate it accurately. He was a scholar of history, who lived into the first part of the 9th century. 240
- Glaucus. A physician associated with Galen, see Smith, *GRBM*, II, 276, sect. 3. 680, 682
- Gnosidicus. The father of Hippocrates I and grandfather of the famous medical authority. See Smith, *GRBM*, II, 279, 482. 691-92
- Gregorius (Saint), Bishop of Nyssa. He was born at Caesarea about A.D. 331 and

played an important part in the councils of Constantinople, 361 and 394. See Pauly, III, 965; Smith, *GRBM*, II, 313. 641
Gushtāsp son of Luhrāsp. He was better called Vishtāspa or Hystaspis. The king converted by Zoroaster. In the Beatty MS the name is given as Qustāsb.

23, 24, 797

Ḥabābah. A concubine loved by Yazīd ibn 'Abd al-Malik (caliph 720-724). See Qutaybah, *Shi'r*, p. 331; Kahhālāh, *A'lām al-Nisā'*, Part I, 232. 719

Ḥabash ibn 'Abd Allāh. He was also known as Aḥmad ibn 'Abd Allāh al-Marwazī al-Ḥāsib and was a mathematician and astronomer in Baghdād. He was active at the time of al-Ma'mūn (caliph 813-833), but lived to be over 100 years old. See Qifṭī, p. 170; Suter, VI (1892), 29, 63; X (1900), 12; Nallino, *Ilm al-Falak*, pp. 175, 188, 248-49. 653, 654

Ḥabash (Ibn) Abū Ja'far ibn Aḥmad ibn 'Abd Allāh. A 9th century astronomer, who was the son of the last-mentioned scholar. See Suter, VI (1892), 30; X (1900), 27. 654

Ḥabashī (al-), Abū 'Abd Allāh. He was a pupil of the Mu'tazilī scholar Ibn al-Ikshīd during the first half of the 10th century. See Murtadā, p. 110. 432

Ḥabīb al-'Attār. A perfume dealer known for his book about perfumes. 742

Ḥabīb ibn al-Bahrīz. A bishop of al-Mawṣil who translated books on science for al-Ma'mūn (caliph 813-833). 587

Ḥabīb ibn al-Najm, Abū al-Najm. A man noted for his literary style, living at the time of al-Mahdī (caliph 775-785). 275

Ḥabrah (Abū) Nahshal ibn Zayd. A Bedouin scholar, probably of the 7th century, at al-Ḥīrah. See Flügel, *Gram. Schulen*, p. 48. 100

Haddāb al-Hujaymī. An unimportant language scholar of tribal origin. 103

Haddād (al-). Note 6 to p. 37 of the Flügel edition suggests he was Abū 'Ubaydah al-Haddād, called 'Abd al-Wahīd ibn Waṭr al-Sadūsī of al-Baṣrah. 81

Haddād (Ibn al-), Muḥammad ibn Aḥmad ibn Muḥammad ibn Ja'far, Abū Bakr. He was an Egyptian jurist and judge, who was a disciple of al-Ṭabarī, living from 878 to 955. See Yāqūt, *Geog.*, II, 32; Ziriklī, Part VI, 201. 567

Hādī (al-). See 'Alī ibn Muḥammad, Abū al-Ḥasan; see also Yaḥyā ibn al-Ḥusayn. 201, 223, 277

Hādī (al-). The 'Abbāsīd caliph, 785-786. 201, 223, 277
Ḥadīdah (Ibn). A transcriber of the Qur'ān. The name may be Ibn Ḥudaydah. See Pope, *Survey of Persian Art*, II, 1717. 12

Ḥādirah (al-). Qutbah ibn Aws ibn Muḥsin. A Pre-Islāmic poet, who composed verses about tribal life. See Iṣbahānī, *Aghānī*, Part III, 82; Mufaḍḍal, *Mufaḍḍaliyāt*, p. 41. The name may be al-Ḥuwaydirah. 346

Ḥaḍramī (al-) 'Abd Allāh ibn Abī Ishāq. A man of al-Baṣrah, who was a Qur'ān reader, in the first part of the 8th century. See Khallikān, II, 419; IV, 288. 68, 91-93

Ḥaḍramī (al-). A scholar who composed a book on the Ḥadīth with Abū 'Umar al-Zāhid. Compare 'Muḥammad ibn 'Abd Allāh ibn Sulaymān. 190

Ḥaḍramī (al-), Abū Mālik. A Shī'ī scholar and shaykh of the Rāfiḍiyah. He held that the will of Allāh is an external act. See Baghdādī (Seelye), p. 71. 442

Ḥaḍramī (al-), Abū Muḥammad Ya'qūb ibn Ishāq. He was a scholar of al-Baṣrah and reader of the Qur'ān, who died 820. See Khallikān, IV, 287. 68, 79, 168

Ḥaḍramī (Ibn al-). A transcriber of the Qur'ān. 12

Hadrian. The Roman Emperor, A.D. 117-138. 639, 852

Ḥafṣ (Abū) al-Ḥaddād. A Persian associated with the Mu'tazilī, but with original ideas. He lived for a time with a jurist at Baghdād, but died at Nisābūr, in the second half of the 9th century. See Jār Allāh, p. 39, n. 4; Khayyāt, *Intiṣār* (Nyberg), pp. 203-205. 419

Ḥafṣ (Abū) 'Umar ibn 'Isā al-Andalusī. He was called al-Iqrīṣhī because he conquered Crete during the reign of al-Ma'mūn (caliph 813-833). See Balādhurī, *Origins*, p. 376. 228

Ḥafṣ al-Ḍarīr, Ubū 'Umar Ḥafṣ ibn 'Umar ibn 'Abd al-'Azīz. He was from al-Baṣrah and was an authority on the Ḥadīth and the reading of the Qur'ān. He died 860. See Ziriklī, Part II, 291. 557

Ḥafṣ al-Fard, Abū 'Amr (Abū Yaḥyā). He came from Egypt to al-Baṣrah, where he lived during the late 8th and early 9th century. He became an heretical theologian. See Khayyāt, *Intiṣār* (Nyberg), pp. 133-34, 215; "Ḥafṣ al-Fard," *Enc. Islam*, II, 215; Shahrastānī (Haarbrücker), Part I, 28, 94. 220, 357, 388, 413, 448

Ḥafṣ (Ibn). A pupil of Ibn Durayd, in the last half of the 9th century. 134

Ḥafṣ ibn Abī al-Nu'mān al-Umawī. A poet who died 723. See Iṣbahānī, *Aghānī*, Part VIII, 36 top; Yāqūt, *Geog.*, II, 844, l. 3; 847, l. 13; 849, l. 14. 376

Ḥafṣ (Ibn) Abū Ishāq. A scholar of minor importance, who was quoted because of certain items of information which he passed on. 134, 135, 264

Ḥafṣ ibn Asīaym. A theologian and author of the Khawārij. For Ashaym, see Durayd, *Geneal.*, p. 278 bottom. 453

Ḥafṣ ibn Sulaymān al-Bazzāz, Abū 'Amr. He was a reader of the Qur'ān, who was born at al-Kūfah, 708. "Al-Fihrist" gives his death as 748, whereas Yāqūt, *Geog.*, Index, and Khallikān, II, 1, n. 3, give 796. 65, 73

Ḥafṣā (al-). A sharīf of al-Yaman, whose daughter was married to the scholar al-Mubarrad, during the second half of the 9th century. 128

Ḥafṣah. The daughter of the second caliph and wife of the Prophet Muḥammad. 48

Ḥafṣah (Abū) Yazīd. He was probably a Jew who became a Muslim and a poet in the middle of the 8th century. He was the ancestor of a line of poets. See Khallikān, III, 343, 347. 353

Ḥafṣuwayh. The best of the tax bureau secretaries and the first author to write a book about the land tax; probably in the 9th century. The name may not be written correctly. 297, 364

Ḥājib (Ibn) Abū al-Ḥusayn al-Nu'mān 'Abd al-'Azīz ibn Ibrāhīm. He was the director of the Bureau of the Sawād under Mu'izz al-Dawlah (945-967) and owner of a library. See Shujā', VI (5), pp. 128 (126), 154 (149), 422 (395). 295, 366, 371, 736

Ḥajjāj (al-) ibn Yūsuf. A teacher of al-Ṭā'if, who was appointed to be governor of Arabia, 692, and of al-'Irāq, 694. He died 714 and was famous for his severity and ability. See Khallikān I, 336. 117, 209, 223, 259, 382, 535, 581-83, 792, 829

Ḥajjāj (al-) ibn (Yūsuf ibn) Maṭar al-Ḥāsib. He translated Greek works on mathematics during the reigns of al-Rashīd and al-Ma'mūn (786-833). See Qifṭī, pp. 42, 98; Sartou, I, 562; Huart, p. 281; Uṣaybi'ah, Part I, r87, 204. 584, 586, 606, 634, 639, 711

- Ḥajjājī (al-), Abū Muḥammad, a pupil attached to Abū 'Umar al-Zāhid at Baghdād. 167
- Ḥajjār (Abū) 'Abd al-Raḥmān ibn Maṣṣūr al-Kilābī. A nomadic scholar of language. 104
- Ḥakam (al-) Ibn Abī al-'Āṣ. A grandson of *Umayyah*, who was exiled to Ṭā'if by the Prophet. His son *Marwān* became caliph, 683-685. See Mas'ūdī, IV, 257; V, 199, 413; Hitti, *Arabs*, pp. 189, 193, n. 1. 222
- Ḥakam ibn Ma'bad al-Iṣbahānī, Abū 'Abd Allāh. A secretary who wrote some poetry. 370
- Ḥakam (al-) ibn Qunbur (ibn Muḥammad ibn Qunburah). A poet of al-Baṣrah, who lived at the time of al-Ma'mūn (813-833). See Mas'ūdī, VIII, 222-23; Iṣbahānī, *Aghānī*, Part XIII, 9. 359, 720
- Ḥakīm ibn Yaḥyā. A man of the Heracles Tribe, who unofficially served as headman of the Ṣābiāns of Ḥarrān during the middle of the 10th century. 769
- Ḥakīmī (al-), Abū 'Abd Allāh Muḥammad ibn Aḥmad. A scholar of poetry and language, who died 947/948. See Khallikān, III, 657, 666, n. 3. 128, 331, 696
- Ḥallāj (al-), Abū al-Qāsim. He was known as the "Ascetic" and was a scholar who wrote about the Qur'ān. 82
- Ḥallāj (al-), al-Husayn ibn Maṣṣūr. A famous martyr, who was born about 858 in Persia, brought up at al-Wāsiṭ, and became an ascetic and extreme mystic. He was imprisoned 913, and executed at Baghdād 922. See 'Aṭṭār, p. 227; Khallikān, I, 423; Baghdādī (Halkin), p. 80 ff.; Miskawayh, IV (1), p. 84; Nicholson, *Idea of Personality*, p. 26 ff.; Ḥallāj, *al-Tawāsīn*; Ḥallāj, Akhbār. For a complete bibliography, see Massignou (*Al-Hallaj, Martyr*), II, 943. 474-79
- Ḥallājī (al-), Yaḥyā ibn Abī Ḥakīm. A physician attached to al-Mu'taḍid (caliph 892-902). See Uṣaybi'ah, Part I, 203. 699
- Ḥalwānī (al-), Abū Sahl Aḥmad ibn Muḥammad ibn 'Āṣim. A disciple of the 9th century scholar Abū Sa'īd al-Sukkārī. 173
- Ḥalwānī (al-), Aḥmad ibn Zayd. A reader of the Qur'ān and student of the Ḥadīth. Compare Yāqūt, *Geog.*, II, 31. 63
- Hamaysa' ibn Qādūr, Zand. He followed Nabṭ in the lineage of Ishmael. See Ṭabarī, *Annales*, Part I, 1113. 8
- Ḥamad (Ḥamad) ibn Mihrān al-Kātib. He was a secretary who also wrote poetry. He came from Iṣbahān and served the *Barmak* family. In one place Flügel calls him Ḥumayd. 271, 369
- Ḥamdān (Ibn). An Ismā'īlī writer whom the author of "Al-Fihrist" met at al-Mawṣil in the late 10th century. 473
- Ḥamdān ibn Abān ibn 'Abd al-Ḥamīd. A poet and the son of the more famous poet, *Abān*. See Iṣbahānī, *Aghānī*, Part VI, 17. 360
- Ḥamdān ibn al-Ash'ath. He was nicknamed Qarmat, who was a farmer in the region of al-Kūfah. He became one of the chiefs of the Qaramiṭah (Carmathians) about 874. See Ṭabarī, *Annales*, Part III, 2127; Silvestre de Sacy, I, CLXVI; "Qarmatians," *Enc. Islam*, II, 767. 463, 468
- Ḥamdūn ibn Ḥātim al-Anbārī. A secretary who also wrote poetry. 371
- Ḥamdūn ibn Ismā'īl ibn Dā'ūd. He was a court favorite, sent to Shīz in Ādharbayjān by al-Mutawakkil (caliph 847-861) to serve as governor. See Ṭabarī, *Annales*, Part III, 1316-17; Yāqūt, *Geog.*, III, 354; Ziriklī, Part II, 305. 316, 365
- Ḥamdūn (Ibn al-), Aḥmad ibn Ibrāhīm ibn Ismā'īl, Abū 'Abd Allāh al-Nadīm. He

- was a Shī'ī man of letters, who served as a court companion to al-Mutawakkil and al-Musta'in. He died 868. See Ziriklī, Part I, 81. 696
- Ḥamid (Abū). See *Aḥmad* ibn Bishr.
- Ḥamid (al-) Abū Mūsā Sulaymān ibn Muḥammad. A pupil of Tha'lab and an authority on grammar, language, and poetry as well as a copyist at Baghdād. He died 918. See Khallikān, I, 591. 173, 190
- Ḥamid ibn al-'Abbās, Abū Muḥammad. He lived from 837 to 923 and was a governor and financial expert in Southern Irāq. He became the vizier of al-Muqtadir, 919, and was associated with the punishment of al-Ḥallāj, but later was humiliated. See Mas'ūdī, VII, 296; VIII, 258, 273; Khallikān, I, 424, 439, n. 20; Massignou, *Al-Hallaj, Martyr*, I, 211, 229, 269, 279. 426, 477
- Ḥamid ibn 'Alī al-Wāsiṭī. A maker of astrolabes in the late 9th and early 10th century. See Suter, X (1900), 40. 671-72
- Ḥammād, Abū al-Qāsim ibn Sābūr (Sapor) ibn al-Muhārak ibn 'Ubayd. He was the son of Maysarah Abū Laylā, a freed prisoner from Daylam. He was brought up at al-Kūfah and collected the Mu'allagāt and other early poems. He lived about 694-722. See Yāqūt, *Irshād*, VI (4), 137; Khallikān, I, 470; Nicholson, *Literary History of the Arabs*, p. 132. 198
- Ḥammād 'Ajrād, Abū 'Umar ibn Yūnus (Yaḥyā) ibn 'Amr. A man of Southern Irāq, who was a licentious poet and a court companion at Damascus and later of al-Mahdī. He died 778. See Iṣbahānī, *Aghānī*, Part XIII, 73; Khallikān, I, 474. 309, 356
- Ḥammad ibn Abī Ḥanīfah, Abū Ismā'īl. See *Ḥammad* ibn al-Nu'mān.
- Ḥammad ibn Muslim (Abū Sulaymān), Abū Ismā'īl of al-Kūfah. He was a judge who taught the jurist Abū Ḥanīfah. He died 738. See Qutaybah, *Ma'ārif*, p. 240; Ṭabarī, *Annales*, Part III, 2497, 2498; Maḥmaṣṣanī, p. 19. 501
- Ḥammad ibn Ishāq. A Mālikī jurist of the second half of the 9th century. See Suyūṭī, *Bughyat*, p. 193. For his brother, see Ismā'īl ibn Ishāq al-Qāḍī. 496
- Ḥammad ibn Ishāq ibn Ibrāhīm al-Mawṣilī, Abū Faḍl. Like his father and grandfather, he was a popular man at Baghdād. He died in the second half of the 9th century. See Iṣbahānī, *Aghānī*, Part I, 59; V, 188; XVII, 125, 127, 128. 157, 307, 310, 312
- Ḥammad ibn Maysarah. He was quoted by Ishāq al-Mawṣilī. Compare *Ḥammad*, Abū al-Qāsim. 309
- Ḥammad ibn Murrah al-Yamanī. A worker of magic, probably in the 10th century. 731
- Ḥammad ibn Najjāl al-Kātib. A secretary and poet. The Beatty and Tonk MSS probably give the name more correctly than Flügel does. 367
- Ḥammad ibn al-Nu'mān (Abū Ḥanīfah) ibn Thābit, Abū Ismā'īl. He died at al-Kūfah, 793, and was the son of the great jurist Abū Ḥanīfah. See Ḥajar, *Lisān al-Mizān*, Part I, 346; Khallikān, I, 469; 'Wafā', Part I, 266. 499
- Ḥammad ibn Salamah ibn Dīnār, Abū Salamah. A man of al-Baṣrah who was a conservative jurist and mufti. He died at al-Baṣrah 781-783. See Suyūṭī, *Bughyat*, p. 240; Qutaybah, *Ma'ārif*, p. 252; Taghūrī-Birdī, Part II, 56. 549
- Ḥammad ibn Zayd ibn Dirḥim al-Azraq, Abū Ismā'īl. A distinguished scholar who was born at al-Baṣrah, taught at Baghdād, and died there 795. See Khallikān, Vol. II, 127, n. 4. 69

- Ḥammād ibn al-Zibriqān (Zabriqān). A scholar, probably of the late 8th century. See Zubaydī, *Ṭabaqāt*, p. 41 and note. 114
- Ḥammādah (Ibn), Abū al-Ḥasan Aḥmad ibn Muḥammad. A 10th century secretary and author. 286
- Ḥammām ibn 'Abd al-Malik, Abū Yazīd. He was nicknamed Abū Dā'ūd al-Tayālīsī and was a jurist and authority for the Ḥadīth at al-Baṣrah. He died 841/842. See Qutaybah, *Ma'ārif*, p. 260, l. 4. 552
- Ḥammawayh. An associate of al-Ash'arī, who came from Sirāf in Southern Persia and lived until the early 10th century. 451
- Ḥammawayh, Ṣāhib al-Tawāwīs (owner of the peacocks). He was the man in whose house al-Nazzām died at Baghdād, about 840. 393
- Ḥamud Ḥarar. A man quoted in connection with official Turkish correspondence. 37
- Ḥamūlah. An officer serving under Abū Dulaf. 470
- Ḥamzah (Abū) Muḥammad ibn Ibrāhīm al-Khurāsānī al-Ṣūfī. A shaykh of Naysābūr famous as an ascetic and scholar, who died about 902. See Sha'rānī, Part I, 88; 'Aṭṭār, p. 220; 'Alī ibn 'Uthmān, XVII (1911), 146. 461
- Ḥamzah ibn 'Afīf ibn al-Ḥasan. The secretary of the general Ṭāhir ibn al-Ḥusayn, who ruled the Eastern provinces 775–822. 275, 744
- Ḥamzah ibn Ḥabīb al-Zayyāt, Abū 'Umārah. He was one of the seven authorized readers of the Qur'ān, who lived at al-Kūfah. He died 772/773 at Hulwān on the Persian frontier. See Khallikān, I, 478. 66, 67, 69, 70, 73, 79–81, 84–85
- Ḥamzah ibn al-Ḥasan. A secretary from Iṣbahān. He was interested in historical and literary subjects and the rights of the non-Arabs. See Khallikān, I, 494, 497, n. 2; Nicholson, *Literary History of the Arabs*, pp. 14, 280. 305
- Ḥamzah ibn Ḥumrān ibn A'yan. A Shī'ī scholar, of the second half of the 8th century. For his father, see *Ḥumrān*. See also Tūsī, p. 117, sect. 255. 536
- Ḥamzah ibn Khuzaymah al-Kātib. He was a government official who wrote poetry. Compare *Khuzaymah* ibn Khāzim, who may have been his father. 367
- Ḥamzah ibn al-Razzāq. See *Hasanī*.
- Ḥanash (Abū) Khudayr ibn Qays. A poet of al-Baṣrah, called al-Numayrī. He lived at the time of al-Mahdī (caliph 775–785). See Khallikān, IV, 359; Tammām, (Rückert), select. 315. 358
- Ḥanbal (Ibn). See *Aḥmad* ibn Ḥanbal.
- Ḥanīfah (Abū) al-Nu'mān ibn Thābit. He lived from about 700 to 767. He was the great jurist of al-Kūfah, who went to Baghdād and founded the Ḥanāfī school of law. See Khallikān, III, 555; Nawawī, p. 698. 152–53, 294, 357, 388, 410, 416, 499–506, 510, 570
- Ḥannād ibn al-Sarī al-Darīmī. He was called Rāhib al-Kūfah, and was an ascetic jurist, who taught al-Ṭabarī. He died 857/858. See Taghūrī-Birdī, Part II, 316; Ṭabarī, *Tafsīr*, III, 69, 427, 517 (sections 2058, 2758, 2998); Ṭabarī, *Annales*, Part I, 10, 19, 42, 52. 563
- Ḥarashat al-Ḍibāb. A man who gave information about the vernaculars of Southern 'Irāq to Ibn al-Sikkīt. 126
- Ḥarāthamah (al-). See *Harthamah*.
- Harawī (al-). (1) Abū 'Ubayd Aḥmad ibn Muḥammad ibn 'Abd al-Raḥmān, a grammarian who died 1011. (2) Abū al-Faḍl of Herat. He died 940. See Khallikān, I, 78; Haurt, p. 156. Ziriklī, Part I, 203. 185

- Harawī (al-), Yūsuf. An astronomer of secondary importance. The name is from MS 1934. Flügel and MS 1135 have Harūnī. See Qifī, p. 391; Suter, VI (1892), 68; X (1900), 57. 662
- Ḥarb (Ibn). See *Ja'far* ibn Ḥarb.
- Ḥarb ibn Umayyah. The father of Abū *Sufyān* and grandfather of the Caliph *Mu'āwiyah*. See Hitti, *Arabs*, p. 193. 9
- Ḥarbī (al-). He was a man of al-Yaman who studied Greek science and became attached to *Ja'far* al-Ṣādiq in the 8th century. He was also said to have been the teacher of *Jābir* ibn Ḥayyān. See Fück, *Ambix*, 120 (37). 850, 859
- Ḥarbī (al-), Ibrāhīm ibn Ishāq. See *Ibrāhīm* al-Ḥarbī.
- Harim ibn Ḥayyān al-Azdī. A governor during the second caliphate, who later lived at al-Baṣrah and was famous for piety and a knowledge of the Ḥadīth. He died 666. See Durayd, *Geneal.*, p. 197; Qutaybah, *Ma'ārif*, p. 222; Kalābādhi, p. 8. 456
- Harim ibn Zayd al-Kulaybī. An unimportant tribal scholar of language. 104
- Harir (al-) ibn al-Ṣarīh, Abū Ḥāshim. A secretary of the late 8th and early 9th century. For his home, Ḥāqir Ṭayy, see Yāqūt, *Geog.*, II, 184. Instead of Harir the name may be al-Huzayz. 261, 275
- Ḥarish (Ibn Abī al-). A bookbinder attached to the library of Bayt al-Ḥikmah in Baghdād. 18
- Ḥarish (al-) ibn Numayr. He was a man of the early 8th century, who quoted from his father the poetry of *Dhū* al-Rumamah. 347
- Ḥārith (al-), Abū 'Abd al-Raḥmān ibn 'Abd al-Raḥmān. A scholar of al-Madinah, who died about 747. See Nawawī, p. 195. 82
- Ḥārith (al-) ibn 'Abd al-Muṭṭalib. He was the eldest brother of the father of the Prophet Muḥammad. See Mas'ūdī, IV, 121; Hitti, *Arabs*, p. 189. 222, 330
- Ḥārith (al-) ibn Abī Usāmah. A scholar who died 895/896. See Yāqūt, *Geog.*, I, 774, l. 11; II, 151, l. 7. 220
- Ḥārith (al-) ibn Asad, Abū 'Abd Allāh al-Muḥāsibī. He was born at al-Baṣrah, 781, became a legal authority and an ascetic at Baghdād, and died before the middle of the 9th century. See 'Aṭṭār, p. 163; Sha'rānī, Part I, 64; Baghdādī (Khaṭīb), VIII, 211, sect. 4330; 'Alī ibn 'Uthmān, XVII (1911), 108, 176. 457
- Ḥārith (al-) ibn Bushkhiz. He was a man interested in music and pleasure at Baghdād during the 9th century. The last name is also written Bushkhīr, but probably comes from the Persian *push-khez* (making bows). See Uṣaybi'ah, Part I, 153; I, 28; Iṣbahānī, *Aghānī*, Part IX, 29; X, 162; XVII, 123. 742
- Ḥārith (al-) ibn Ka'b. A nobleman of the 7th century, who was head of an important family. See Khallikān, III, 552; Mas'ūdī, III, 390; V, 388. 229, 238, 274
- Ḥārith (al-) al-Munajjim. An astrologer at Baghdād attached to the vizier al-Ḥasan ibn Saḥl during the first half of the 9th century. See Qifī, p. 163; Suter, VI (1892), 67; X (1900), 19. 660
- Ḥārith (al-) ibn Rāshid. A leader of 300 soldiers, who left the Caliph 'Alī to become Christians. They were killed on the coast opposite Baḥrayn. See Mas'ūdī, IV, 418, 419. 201
- Ḥārith (al-) al-Warrāq. He was Abū al-Qāsim al-Ḥārith ibn 'Alī of Khurāsān, who became a theologian at Baghdād in the late 9th and early 10th century. See Fück, *ZDMG* (N.F. 15), 303, n. 7. 419, 425, 429
- Ḥārithah ibn Badr al-Ghudānī. He was a poet known for his heavy drinking, but

- appointed governor of Rām Hurmuz and Naysābūr. He died 685/686. See Iṣbahānī, *Aghānī*, Part XXI, 20; Khallikān, I, 638. 347
- Ḥarīz ibn 'Abd Allāh ibn al-Ḥusayn al-Azdī al-Sijistānī, Abū Muḥammad. He was a Shī'ī jurist of al-Kūfah, who went to Sijistān to sell oil. See Tūsī, p. 84, sect. 168; Ḥajar, *Lisān al-Mizān*, Part II, 186. 536, 540
- Harmah (Ibn) Abū Ishāq, Ibrāhīm ibn 'Alī. A poet of al-Madīnah, who lived from 685 to 767 and was a supporter of 'Alī. See Iṣbahānī, *Aghānī*, Part IV, 102; Tha'alibī, *Farīdatu'l-Asr*, p. 68. 244, 289, 312-14, 322, 330, 352, 376
- Harmalah ibn Yahyā ibn 'Abd Allāh, Abū 'Abd Allāh al-Misrī. An Egyptian disciple of al-Shāfi'ī. He died about 858. See Nawawī, p. 202; Shirāzī, p. 80; Yāqūt, *Geog.*, IV, 48, 782. 521
- Ḥarrānī (al-). See *Thābit* ibn Ibrāhīm.
- Ḥarrānī (al-), Abū al-Ṭayyib 'Abd al-Rahīm ibn Aḥmad. He was a poet and writer of official correspondence in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part XVIII, 46. 269, 367
- Harthamah ibn A'yan. The governor of Khurāsān and at another time of Africa. He was a great general of al-Rashīd and al-Ma'mūn, appointed to rebuild Tarsus. He died 815/816. See Balādhurī, *Origins*, pp. 221, 261, 370; Khallikān, IV, 279; Taghrī-Birdī, Part II, 88, 103, 136, 153-55; Mas'ūdī, VI, 443-53, 474-77. 156
- Harthamah ibn al-Khalī'. A secretary and poet, very likely the son of al-Ḥusayn ibn al-Dahhāk, who lived from about 778 to 864. 368
- Harthamī (al-) al-Sharānī. He wrote a book on warfare for al-Ma'mūn (caliph 813-833). 737
- Hārūn. See al-Rashīd.
- Hārūn, Aaron. The brother of Moses. 844
- Hārūn (Abū) ibn Muḥammad. He was called by Flügel Abū Ghaur Hārūn, and was a secretary who wrote poetry. For his employer, see al-Ḥasan ibn Zayd. 368
- Hārūn ibn 'Abd Allāh. He was a jurist of al-Madīnah, appointed to serve as a judge in Egypt, 832-841. He died at Sāmarrā, 847. See Khallikān, I, 337, n. 14. 246
- Hārūn ibn 'Abd Allāh al-Shārī. A rebel of the region of al-Mawṣil, executed by al-Mu'taḍid, 896. See Ṭabarī, *Annales*, Part III, 2149-51; Ziriklī, Part IX, 42. 531
- Hārūn ibn 'Alī ibn Hārūn ibn 'Alī ibn Yahyā ibn Abī Manṣūr al-Munajjim, Abū 'Abd Allāh. He lived from 865 to 901 and was a patron of poetry and culture. See Khallikān, III, 604; Ziriklī, Part IX, 42. See *Munajjim* Family. 252, 313, 315, 316, 328
- Hārūn ibn al-Ḥā'ik. He was a disciple of Tha'alab, a converted Jew from al-Jirah, who became a scholar of language and grammar during the 2nd half of the 9th century. See Yāqūt, *Iṣṣād*, VI (7), 234; Zubaydī, *Ṭabaqāt*, p. 168. The name is incorrectly spelled in the Flügel edition. 164
- Ḥārūn ibn Ḥātim, Abū Bishr al-Bazzāz. He was from al-Kūfah and the author of a book about reading the Qur'ān. He died 863. See Ziriklī, Part IX, 39. 78
- Hārūn ibn Ibrāhīm ibn Ḥammād ibn Ishāq, Abū Bakr. He lived 891-940 and was a judge in Egypt, Ḥarrān, Baghdād, and other places. For his father, see Ibrāhīm ibn Ḥammād. See also Baghdādī (Khaṭīb), Part XIV, 30; Taghrī-Birdī, Part III, 213, l. 18. 772

- Ḥārūn ibn Muḥammad ibn 'Abd al-Malik al-Zayyāt, Abū Mūsā. He was a writer of official correspondence, interested in historical traditions. For his father, the vizier, see *Muḥammad* ibn 'Abd al-Malik. 270
- Ḥārūn (Ibn al-), Muḥammad ibn Aḥmad ibn al-Ḥusayn. A scholar of Baghdād during the 10th century. He was a man of letters, who wrote on the Qur'ān. 283, 325
- Ḥārūrī ibn Mūsā al-Jawharī. The brother of a Shāfi'ī jurist of the 9th century. For "Ḥārūrī," see Khallikān, I, 619. 522
- Ḥasan (al-). The eldest son of 'Alī and Fātimah, who lived at al-Madīnah. He died about 669. 89, 215, 218, 251, 281, 330, 340, 542, 866
- Ḥasan (Abū al-). See the following: 'Alī ibn 'Isā ibn Dā'ūd; *Khanṣhalīl*; *Muḥammad* ibn Ibrāhīm ibn Yūsuf; *Thābit* ibn Ibrāhīm; Ibn al-Kūfī.
- Ḥasan (Abū al-) Aḥmad ibn 'Alī. A secretary who lived probably in the late 10th century. 306
- Ḥasan (Abū al-) al-Aḥmar. A man of al-Kūfah and a grammarian of secondary importance during the 8th century. 145
- Ḥasan (Abū al-) al-Daqīqī al-Ḥalwānī, al-Ṭabarī. A disciple of al-Ṭabarī during the 10th century. 566
- Ḥasan (Abū al-) al-Dinashqī. He was a chief of the Manichaean schism of Miqlās, probably in the last half of the 9th century. 794
- Ḥasan (Abū al-) al-Ḥarrānī. See *Thābit* ibn Ibrāhīm ibn Zahrūn.
- Ḥasan (Abū al-) ibn Abī 'Alī Muḥammad. A younger member of the Muqlah Family, famous for calligraphy. He probably lived in the 10th century. 18
- Ḥasan (Abū al-) ibn Ibrāhīm. A brother of the famous calligrapher Ishāq ibn Ibrāhīm and himself an excellent penman. He lived during the late 9th and early 10th century. 17
- Ḥasan (Abū al-) ibn Khayrān 'Alī ibn Aḥmad al-Baghdādī. A Shāfi'ī jurist, probably of the 10th century. See Ḥājj Khalīfah, V, 320. 527
- Ḥasan (Abū al-) ibn al-Kūfī, Mujālid ibn Sa'īd al-Hamdānī al-Kūfī. A scholar of language and traditions, whose reliability was questioned. He died about 751. See Nawawī, p. 540. 113
- Ḥasan (Abū al-) ibn al-Najīb. A theologian and poet, who came from Baghdād but lived at al-Mawṣil during the 10th century. 374
- Ḥasan (Abū al-) ibn al-Ṣābūnī. An Egyptian who quoted to Abū al-Faḥr ibn al-Nahwī what was inscribed on the tomb of al-Shāfi'ī. He belonged to the 10th century. 516
- Ḥasan (Abū al-) ibn Sinān, 'Alī ibn 'Abd Allāh ibn Sinān al-Ṭūsī. He was a pupil of Ibn al-A'rābī and an authority for Arab lore and poetry. He died after 913. See Khallikān, IV, 269, n. 1. 476, 709
- Ḥasan (Abū al-) ibn Sinān ibn Thābit. He was a grandson of Thābit ibn Qurrah and himself a medical authority at Baghdād. He died 975/976. See Qifī, p. 397. 648
- Ḥasan (Abū al-) ibn al-Tinj, 'Alī ibn Muḥammad ibn al-Qāsīm. He was known as Ibn al-Tinj and was a bookdealer at Baghdād, who died 1001/1002. See Baghdādī (Khaṭīb), Part XII, 94. 864
- Ḥasan (Abū al-) Muḥammad ibn 'Abd Allāh ibn al-Warrāq. An unimportant grammarian, probably of the 10th century, called by Flügel Abū al-Ḥasan ibn al-Ḥusayn. 188

- Hasan (Abū al-) Muḥammad ibn al-Ḥasan ibn Ashnās. He was a friend of the author of *Al-Fihrist*, who gave him information about the Turks and their way of writing. 37
- Hasan (Abū al-) Muḥammad ibn Yūsuf al-Nāqī. A scholar of Arabic and Greek, who was at Baghdād when *Al-Fihrist* was begun. He died at Naysābūr 991. He was called al-ʿĀmirī. xv, 47, 49
- Hasan (Abū al-) al-Nasawī, ʿAlī ibn Aḥmad. A Shāfiʿī jurist. See Ḥājī Khalīfah, VI, 29. The name may be al-Nashawī, for which see Yāqūt, *Geog.*, IV, 784. 527
- Hasan (Abū al-) Thābit ibn Sūnān ibn Thābit ibn Qurrah. A grandson of the famous Ṣābiān scholar and son of a well-known physician. He himself was a doctor, who died 975/976. See Qifṭī, p. 109. Uṣaybīʿah, Part I, 224. 648
- Hasan (al-) al-Baṣrī, Abū Saʿīd al-Ḥasan ibn Yasār. He was born at al-Madīnah, 642, his mother being the slave of one of the wives of the Prophet. In 671 he became the secretary of the governor of Khurāsān, and later of Anas ibn Mālik in Persia. Finally he settled at al-Baṣrah, where he became famous for piety and learning. He died 728. See Khalīkān, I, 370. 75, 81, 82, 91, 380-86, 455-56
- Hasan (al-) ibn al-ʿAbbās. A traditionalist, probably at Baghdād, in the first half of the 10th century. 62
- Hasan (al-) ibn Abī al-Ḥasan. See al-Ḥasan al-Baṣrī.
- Hasan (al-) ibn Aḥmad. See *Iṣṭakhri*.
- Hasan (al-) ibn ʿAlī ibn Faḍḍāl al-Taymūlī (al-Taymī bi-al-walī). He was surnamed Abū Bakr, a Shīʿī jurist of al-Kūfah and an associate of the 8th Shīʿī Imām. He died 838/839. See Tūsī, p. 93, sect. 191; Ḥajar, *Lisān al-Mizān*, Part II, 225; Ziriklī, Part II, 215. 479, 541
- Hasan (al-) ibn ʿAlī ibn al-Ḥasan ibn Zayd al-Nāṣir li-al-Ḥaqq, al-Dāʿī ilā Allāh. He was called Utrūsh, the spiritual head of the Daylam, who revolted in 913 and died three years later. See Masʿūdī, VII, 343; VIII, 279-80; Ḥakamī, p. 316; Lane-Poole, p. 127. 481
- Hasan (al-) ibn ʿAlī ibn al-Jaʿd. A judge in the Maṣṣūr Quarter of Baghdād, who died 856/857. See Ṭabarī, *Annales*, Part III, 1434. 241
- Hasan (al-) ibn ʿAlī ibn Muḥammad, Abū Muḥammad al-ʿAskarī. He was the 11th Shīʿī Imām, who lived from 845 to 874, and died at Sāmarrā. See Hitti, *Arabs*, p. 442; Khalīkān, I, 390. 542
- Hasan (al-) ibn ʿAlī ibn Muḥlah, Abū ʿAbd Allāh. A famous penman and the brother of the vizier Muḥammad ibn ʿAlī. 17, 87, 93, 115, 119, 145, 152, 162, 197
- Hasan (al-) ibn ʿAlī ibn Shabīb, Abū ʿAlī al-Maʿmarī. He was a man of Baghdād, who was a judge and authority on the Ḥadīth. See Baghdādī (Khaṣīb), Part VII, 369, sect. 3892; Ḥajar, *Lisān al-Mizān*, Part II, 221. 555
- Hasan (al-) ibn ʿAṭyah. A military officer, who raided Asia Minor about 777. See Yāqūt, *Geog.*, II, 149. 548
- Hasan (al-) ibn ʿAṭyah. A reader of the Qurʾān following the system of *Ḥamzah*. 66
- Hasan (al-) ibn Ayyūh. A theologian who wrote a book confuting Christian doctrines. See Tūsī, p. 87, sect. 170. 433
- Hasan (al-) ibn Jaʿfar al-Raḥī. He was the author of a book on the Qurʾān. The name is omitted in the Beatty MS. For Raḥā, see Yāqūt, *Geog.*, II, 709. The name may come from Ruḥā. See "Orfa," *Enc. Islam*, III, 993. 76

- Hasan (al-) ibn al-Khaṣīb, Abū Bakr. A late 9th century Persian astronomer, whose book "De Nativitatibus" became well known in Europe. See Qifṭī, p. 165; Sarton, I, 603; Suter, VI (1892), 31, 64; X (1900), 32. 655
- Hasan (al-) ibn Maḥbūb, Abū ʿAlī. A Shīʿī scholar and author called al-Sarrād (Zarrād), "Maker of Chain Armor." He lived in the late 8th and early 9th century. See Tūsī, p. 96, sect. 203; Ḥajar, *Lisān al-Mizān*, Part II, 248. 536, 538
- Hasan (al-) ibn Maymūn al-Naṣrī. He was perhaps the teacher of Ibn al-Naṭṭāh, who quoted him. He died 866. For his tribe, see Qutaybah, *Maʿārif*, p. 32, l. 1. 236, 239
- Hasan (al-) ibn Muḥammad. The paternal uncle of Ibn Durayd and himself an author of the 9th century. The name may be al-Ḥusayn instead of al-Ḥasan. 134
- Hasan (al-) ibn Muḥammad ibn Ghālib ibn Abī ʿAbd Allāh al-Iṣbahānī. A secretary and poet. For his father, see *Bāh*. 371
- Hasan (al-) ibn Muḥammad ibn al-Ḥusayn ibn Jamhūr. A Shīʿī jurist, who was the son of a distinguished father. He lived during the early 9th century. 542
- Hasan (al-) ibn Muḥammad ibn Ṣabbāh. See *Zaʿfarānī*.
- Hasan (al-) ibn Muḥammad ibn Samāʿah, Abū Muḥammad. A Shīʿī scholar and author from al-Kūfah, who died 876/877. See Ḥajar, *Lisān al-Mizān*, Part II, 249; Tūsī, p. 97, sect. 205. 541
- Hasan (al-) ibn Mūsā ibn Shākir. He was a patron of scientific translation and research during the time of al-Maʾmūn (caliph 813-833). See Qifṭī, pp. 315, 441-42; Sarton, I, 560-61; Tūqān, pp. 187-94. See also Mūsā, Banū. 584, 645, 646
- Hasan (al-) ibn al-Najjāb, Abū al-Kalb. A poet of minor importance and perhaps also a secretary. 364
- Hasan (al-) ibn al-Niʿālī. One of the early transcribers of the Qurʾān. 12
- Hasan (al-) ibn Qadāmāh. He was an alchemist of secondary importance, who lived probably in the 9th century. 850
- Hasan (al-) ibn Qaṭṭabah. A leading general in the wars against the Byzantines and in Armenia. He died 797/798. See Masʿūdī, VI, 256; Taghri-Birdī, Part II, 11, 42, 54, 104. 277
- Hasan (al-) ibn al-Qāsim al-Ṭabarī, Abū ʿAlī. A Shāfiʿī jurist who worked at Baghdād. He died 917/918. See Shirāzī, p. 94; Nawawī, p. 750; Khalīkān, I, 376. 524
- Hasan (al-) ibn Quṭrub. A son of the well-known grammarian of al-Baṣrah. When his father died about 821, he took his place as tutor to the sons of Abū Dulaf al-Qāsim ibn ʿIsā, the general. 114
- Hasan (al-) ibn Rajāʾ ibn Abī al-Ḥaḥḥāk. He was a poet and government official of the 9th century. See Ṭabarī, *Annales*, Part III, p. 1314; Iṣbahānī, *Aghānī*, Part XV, 104; XX, 38. 135, 367
- Hasan (al-) ibn al-Ṣabbāh. A 9th century astronomer. See Qifṭī, p. 59; Suter, VI (1892), 31; X (1900), 28. 655-56
- Hasan (al-) ibn Saḥl, Abū Muḥammad. The vizier of the Caliph al-Maʾmūn. His daughter, Būrān, was married by the caliph. He died 851. See Khalīkān, I, 408. 101, 146, 236, 268, 367, 652, 660, 804
- Hasan (al-) ibn Saḥl ibn Nawbakht. A descendant of a line of astronomers of the *Nawbakhtī* family and himself an astronomer, who lived during the last half of

- the 9th century. See Qifṭī, p. 165; Sarton, I, 531; Suter, VI (1892), 30, 64; X (1900), 16; Nallino, *Ilm al-Falak*, p. 135, top. 586, 589, 654
- Ḥasan (al-) ibn Saʿīd ibn Ḥammād ibn Saʿīd al-Ahwāzī. An important Shīʿī scholar of al-Kūfah, associated with the 8th and 9th Shīʿī imāms in the first half of the 9th century. See Tūsī, p. 90, sect. 179. For the imāms, see Hitti, *Arabs*, p. 442. For his brother, see *Husayn* ibn Saʿīd. 539
- Ḥasan (al-) ibn Šāliḥ ibn Ḥayy. He lived from about 718 to 784 at al-Kūfah. He was a jurist and theologian, who founded the Šāliḥīyah branch of the Zaydiyyah. See Shahrestānī (Haarbrücker), Part I, 181; Baghdādī (Seelye), p. 45. 444
- Ḥasan (al-) ibn Shākit. See al-Ḥasan ibn Mūsā ibn Shākir.
- Ḥasan (al-) ibn Suwār (Sawwār) ibn Bābā ibn Bahrām. He was known as Abū al-Khayr ibn al-Khammār and was born 942/943. He was a logician of Baghdād, who wrote and translated books on philosophy and the sciences. See Qifṭī, p. 164, l. 7, which gives the name as Bihrām; MS 1934 has Bahnām. xv, 590, 632-33
- Ḥasan (al-) ibn Ṭalḥah al-Qurashī. He was the son of Ṭalḥah ibn ʿUbayd Allāh, a Companion of the Prophet who died at al-Baṣrah 656. See Ziriklī, Part III, 331. 363
- Ḥasan (al-) ibn ʿUbayd, Abū Saʿīd al-Nahrabānī. A jurist who followed the code of Daʿūd ibn ʿAlī. Flügel gives the names as Nahrabbānī and the Tonk MS, Nahrayānī, but compare Nahr Abān, Yāqūt, *Geog.*, IV, 758, l. 2. 533
- Ḥasan (al-) ibn ʿUbayd Allāh ibn Sulaymān, Abū Muḥammad. The son of a vizier of al-Muʿtaḍid. He was a 10th century mathematician. See Qifṭī, p. 164, l. 4; Suter, VI (1892), 60; X (1900), 48. 649
- Ḥasan (al-) ibn ʿUlwīyah al-Qaṭṭān. A scholar of historical traditions, who died 910/911. See Yāqūt, *Geog.*, IV, 1002; Baghdādī (Khaṭīb), VI, 262, sect. 3293. The Beatty MS omits *ibn* and Flügel has al-ʿAṭṭār, which is evidently wrong. 241
- Ḥasan (al-) ibn ʿUmārah. He was a well-known traditionalist, probably the man who helped conduct the funeral of Abū Ḥanīfah at Baghdād, 767. See Ṭabarī, *Annales*, Part I, 128, 277, 424. 500
- Ḥasan (al-) ibn Wahb ibn Saʿīd, Abū al-Faḍl. He was a secretary to the chief of the chancery under al-Wāthiq (caliph 842-847) and also a poet. See Khallikān, I, 353, 597; Masʿūdī, VII, 149, 167. 267-68, 276, 367, 408
- Ḥasan (al-) ibn Wāqid. An unimportant jurist, who wrote on the Qurʾān. 76, 552
- Ḥasan (al-) ibn Yūsuf, Abū ʿAlī. A secretary who wrote some poetry. 371
- Ḥasan (al-) ibn Zayd. He was noted for his piety but imprisoned by al-Manṣūr. He was released by al-Mahdī. He died in Arabia 784/785. See Khallikān, I, 210, n. 22. 368
- Ḥasan (al-) ibn Zayd ibn Muḥammad ibn Ismāʿīl. He was called al-Dāʿī ilā al-Ḥaqq and was a descendant of the Prophet, who became lord of Ṭabaristān in 864 and died 883/884. See Ḥakamī, p. 303; Taghri-Birdī, Part II, 331; Khallikān, IV, 310, 311; Lane-Poole, p. 127. 481, 482
- Ḥasan (al-) ibn Ziyād al-Luʾluʾī, Abū ʿAlī. A scholar of al-Kūfah who was a pupil of the jurist Abū Ḥanīfah. He died 819/820. See Taghri-Birdī, Part II, 13, 32; III, 42; Hajar, *Lisān al-Mizān*, Part II, 208. 506
- Ḥasan (al-) ibn Zurārah. He was a Shīʿī scholar of the second half of the 8th century.

- See Tūsī, p. 141, bottom. For his distinguished father, see Zurārah ʿAbd Rabbah ibn Aʿyān. 537
- Ḥasanābādī (al-). An Ismāʿīlī leader, probably from Ḥasanābād. See Yāqūt, *Geog.*, II, 268. He lived at Baghdād, but fled to Ādharbayjān in the late 10th century. 473
- Ḥasanī (al-), Abū ʿAbd Allāh al-Ḥusayn (Ḥusaynī). He was a Shīʿī scholar and author. See Tūsī, p. 377, sect. 856. 480
- Ḥasanī (al-), Abū Yaʿlā Ḥanizah ibn al-Razzāq ibn Abi Ḥusayn. He was a descendant of the eldest son of ʿAlī, who showed the author of *Al-Fihrist* a manuscript of the Qurʾān written in the handwriting of ʿAlī, the Prophet's son-in-law. See Khallikān, III, 426. 63
- Ḥasanūwayh. One of the scribes of al-Kindī. See Qifṭī, p. 376. 626
- Hāshim. The ancestor of the Prophet's family. For family trees, see Hitti, *Arabs*, pp. 111, 189, 289.
- Hāshim (Abū). A son of the Muʿtazilī theologian al-Jubbāʾī, who held to his father's heretical tenets. He died 933. See Baghdādī (Seelye), p. 189; Khallikān, II, 132; Murṭaḍā, p. 94. 131, 434-35
- Hāshim (Abū) al-Ṭālibī or Muṭṭalibī. He was a poet connected with the families of Abū Umayyah and ʿAbd al-Muṭṭalib. 359
- Hāshim (Abū) ʿAbd al-Salām. See Abū Hāshim, the son of al-Jubbāʾī.
- Hāshim (Abū) ibn Sadaqah al-Ijarrānī. A secretary noted for his literary style, but put in prison 897/898 for serving the rebels at al-Kūfah. Compare Ṭabarī, *Annales*, Part III, 2179. 275
- Hāshimī (al-). See al-ʿAbbās ibn Muḥammad.
- Hāshimī (al-). He was called both Abū al-ʿAbr Ahmad ibn Muḥammad and Abū al-ʿIbar Muḥammad ibn Ahmad. He was a poet known for his good memory. He was also a buffoon, who was killed in 864 because of opposition to ʿAlī and the Shīʿī. See Baghdādī (Khaṭīb), Part V, 40, sect. 2394; Ziriklī, Part V, 196. 334, 336
- Hāshimī (al-), Abū al-Ḥasan. He probably lived at Baghdād in the late 9th century. He was a judge who quoted anecdotes about grammarians. 150
- Hāshimī (al-), Ahmad ibn Ibrāhīm. A pupil of Thaʿlab and al-Muḥarrad in the last half of the 9th century. See Yāqūt, *Irshād*, VI (7), 234. 165
- Hāshimī (al-), Sulaymān ibn Dāʾūd. He was probably Abū al-Rabīʿ of al-Baṣrah, who died 849. See Ziriklī, Part III, 187. 47
- Ḥashshishah (Abū) Muḥammad ibn ʿAlī ibn Umayyah, Abū Jaʿfar. He was a skilled ṭanbūr player at the time of al-Wāthiq (caliph 842-847). See Iṣbahānī, *Aghānī*, Part XXI, 257. 318, 358
- Ḥaṣīn (Abū al-) al-Hujaymī. A language scholar of tribal origin. 103
- Ḥassān. He was one of the 200 boys purchased by al-Manṣūr from al-Yamāmah, to serve as doorkeepers in the second half of the 8th century. He was also the ancestor of the well-known scholar Ahmad ibn al-Ijārith. 228
- Ḥassān (Abū). The author of love stories. 736
- Ḥassān (Abū) al-Ḥasan ibn ʿUthmān al-Ziyādī. He lived from about 770 to 857 and went from al-Baṣrah to Baghdād, where he was a judge and scholar. See Yāqūt, *Geog.*, I, 780; III, 350; Ṭabarī, *Annales*, Part III, 1424; Baghdādī (Khaṭīb), Part VII, 356, sect. 3877. 241, 639
- Ḥassān (Ibn Abī). A transcriber of the Qurʾān. 12

- Ḥassān ibn Thābit. At first a poet at the court of the kings of Ghassān and later the famous poet attached to the Prophet Muḥammad. See Iṣbahānī, *Aghānī*, Part IV, 2; "Ḥassān B. Thābit," *Enc. Islam*, II, 288. 222, 243, 311
- Ḥātim. He was the chief of the Ṭayy Tribe and a poet who lived just before the time of the Prophet and was famous for his generosity. See Iṣbahānī, *Aghānī*, Part XVI, 96; Nicholson, *Literary History of the Arabs*, pp. 85, 87. 243, 294
- Ḥātim (Abū) Aḥmad ibn Ḥamdān al-Rāzī. He probably originated at Wārsnān. See Yāqūt, *Geog.*, IV, 961. He became a leading Ismā'īlī scholar in Persia, in the early 10th century. See Baghdādī (Halkūn), p. 112; Nizām al-Mulk, p. 273; Hamdānī, *Ṣulayḥiyyūn*, p. 251; Ivanov, *Studies in Early Persian Ismailism*, pp. 89 ff., 101 ff. 468, 472
- Ḥātim, Abū, Sahl ibn Muḥammad. See *Sijistānī*.
- Ḥawārī (Ibn Abī al-), Abū al-Ḥasan Aḥmad ibn al-Ḥawārī. A man of Damascus, who was a scholar and mystic. He died 844/845. See 'Aṭṭāt, p. 184; Sha'rānī, Part I, 70; 'Alī ibn 'Uthmān, XVII (1911), 118. 456
- Hawl (Abū al-) al-Ḥimyarī. A poet of secondary importance, living at the time of al-Rashīd (caliph 786-809). See Qutaybah, *Uyūn*, Part VIII, 163. 360
- Ḥawshab al-Asadī. He was a man about whom amusing stories were told in early Islām. See Rosenthal, *Humor*, p. 7. 735
- Ḥawṭ (Abū). The secretary of al-Ḥarīr ibn Ṣarīḥ in the late 8th and early 9th century. 275
- Ḥaydar ibn Muḥammad ibn Nu'aym. A man of Samarqand, who was a disciple of al-Ayyāshī during the 9th century. See Tūsī, p. 120, sect. 262. 478
- Ḥaydarah ibn 'Umar al-Saghānī, Abū al-Ḥasan. A jurist following the code of Dā'ūd ibn 'Alī, probably at Baghdād. He died 968. See Ḥājī Khalīfah, IV, 400. 533
- Haydhām (Abū al-) ibn 'Umārāh ibn Khuraym al-Murri. A tribal poet, probably of the first half of the 9th century. See Qutaybah, *Shi'r*, p. 542. 361
- Haydhām (Abū al-) Kallāb ibn Ḥamzah. A scholar from Ḥarrān, who lived among the nomads and then served the vizier al-Qāsim ibn 'Ubayd Allāh. He died 904. He was a grammarian, poet, and skilled penman. See Yāqūt, *Irshād*, VI (6), 208; Suyūṭī, *Bughyat*, p. 382. 95, 181
- Haytham (Abū al-). An unimportant tribal scholar of language and grammar. He was probably the same as a man called al-Rāzī, who was associated with Abū Sa'īd al-Sukkārī. See Flügel, *Gram. Schulen*, p. 194. 103, 172
- Haytham (al-) ibn 'Adī ibn 'Abd al-Rahmān, Abū 'Abd al-Rahmān. A man of al-Kūfah, who became an authority for tribal lore, anecdotes, and poetry. He died in the vizier's palace at Baghdād, 822/823. See Khallikān, III, 633. 78, 196, 206, 216, 217, 219, 241
- Haytham (al-) ibn al-Haytham. A theologian and author, who belonged to the Ibāḍīyah heresy and the Najīyah Tribe. 454
- Haytham (al-) ibn Maẓhar al-Fā'fā'. He composed a small amount of poetry. The father's name may be Muẓahhar or Muṭahhar. 364
- Hayyā. A scholar who translated scientific books. 587
- Ḥayyah (Abū) al-Haytham ibn al-Rabī'. A man of the Numayr Tribe and a poet who lived in Southern 'Irāq but attended meetings with numerous caliphs. He died 800. See Iṣbahānī, *Aghānī*, Part XV, 64; Qutaybah, *Shi'r*, p. 486. 347, 358

- Ḥayyānī (al-) Abū al-Faḍl. An astrologer, who wrote about the Indian astronomical tables. MS 1135, Suter, and Flügel spell his name as given, but MS 1934 has what might be al-Ḥannānī, perhaps from al-Ḥannānah near al-Mawṣil. See Suter, VI (1892), 36; X (1900), 67. For the locality, see Yāqūt, *Geog.*, II, 346. 663
- Ḥāzim (Abū) the Judge. See 'Abd al-Ḥamīd ibn 'Abd al-'Azīz.
- Ḥazqil (Ezekiel), also written Ḥazqiyāl. A disciple of Mar Aba, who became patriarch of the Nestorians, 570. See Chabot, *Synodicon Orientale*, pp. 368, 370 note; Scher, *Patrologia Orientalis*, VII, 171, 192. 46
- Ḥazunbal (al-) Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh ibn 'Āsim al-Tamīmī. He was a 9th century scholar, who quoted material about Abū 'Amr al-Shaybānī. 150, 160
- Heracles al-Najjār. He was a keeper of one of the shrines at Babylon or Borsippa. See Qifṭī, p. 351. It is likely that the man's name was an ancient Chaldaean one, not properly given by the medieval writers. 644, 672
- Heracides. He was the father of Hippocrates and lived in the first half of the 5th century B.C. See Smith, *GRBM*, II, 391, bottom. 676, 691
- Heracius. The well-known emperor at Constantinople, 610-641, who was connected with science and alchemy, as well as a government administrator. See Smith, *GRBM*, II, 403; Berthelot, *Alchimistes Grecs*, I, 174, 176, 183, 187; II, 25; III, 377, 379. 849, 853
- Hermes, called Trismegistus. He was confused with the Egyptian god Thoth. Numerous books were attributed to him by the ancients. See Pauty, III, 1209 ff.; Qifṭī, pp. 346-50; Smith, *GRBM*, II, 413; Diels (1906), p. 43; Berthelot, *Origines de l'alchimie*, p. 133; "Hermes Trismegistus," *Enc. of Religion and Ethics*, IV, 626. 573-75, 638, 674, 733, 746, 750, 757, 843-45, 848
- Hermenus. A peripatetic philosopher of the late 2nd century, who wrote commentaries on Aristotle's works. See Qifṭī, pp. 60, 125, I 15; Smith, *GRBM*, II, 416. 614
- Herodicus of Selymbria. He came from Thrace and became a teacher of Hippocrates at Cos in the middle 5th century B.C. He may be the man called by the Arabs Aesculapius the Second, but this is uncertain. See Sarton, I, 96. 674
- Heron of Alexandria. He probably lived during the reigns of Ptolemy II and Ptolemy III (285-222 B.C.) and was a mathematician famous for his inventions. See Qifṭī, p. 73; Steinschneider, *ZDMG.*, L (1896), 346; Carra de Vaux, *Bibliotheca Mathematica*, 1900, pp. 28-38; Smith, *GRBM*, II, 437. 587, 635, 642, 672, 746
- Herophilus of Chalcedon. He was Aristotle's grandson, who became a pioneer anatomist at the Museum in Alexandria during the last half of the 4th century B.C. See Qifṭī, pp. 94, 95; Sarton, I, 159; Gordon, p. 594; Smith, *GRBM*, II, 438. 678
- Ḥibbat Allāh ibn Ibrāhīm ibn al-Mahdī al-'Abbāsī, Abū al-Qāsim. A poet and singer belonging to the family of the caliphs, who died 888. See Iṣbahānī, *Aghānī*, Part VII, 135, I 6; Marzubānī, p. 492; Rosenthal, *Humor*, p. 9; Ziriklī, Part IX, 56. 735
- Ḥidrijān (Abū al-). A tribal language scholar of secondary importance. 103
- Ḥiffān (Abū) 'Abd Allāh ibn Aḥmad ibn Ḥarb al-Mihzamī. A secretary and poet from al-Baṣrah, who lived at Baghdād. He died 871. See Baghdādī (Khaṭīb),

- Part IX, 370; Mas'ūdī, VIII, 225; Yāqūt, *Geog.*, III, 932, l. 11; IV, 306, l. 22. 255, 273, 281, 314, 316, 353
- Hijāzī (al-), Abū al-Qāsim. He wrote a history entitled *Al-Tārīkh al-Mulḥaq*, probably in the first part of the 9th century. 234, 423, 507-508, 510, 515
- Hilāl (Abū) al-Dayḥūrī. He came from Africa to become chief of the Manichaeans during the reign of al-Manṣūr (caliph 754-775). See Flügel, *Mani*, p. 327. The last name is uncertain. 793
- Hilāl ibn Abī Hilāl al-Ḥimṣī. He translated scientific works into Arabic. He died 883/884. See Qifṭī, p. 62, l. 5, which omits the *Abī*; Sarton, I, 598; Suter, X (1900), 27; Tūqān, p. 210; Ḥājj Khalīfah, III, 97. 587, 637
- Hilāl (Ibn), Abū Naṣr Ahmad ibn Hilāl al-Bakīl ibn Waṣīf. He started an interest in the jinn and necromancy in Islām. 729, 743
- Hilāl ibn al-'Alā' al-Raqqī, Abū 'Umar. A language scholar who died 893/894. See Suyūṭī, *Bughyat*, p. 410; Yāqūt, *Ishād*, VI (7), 255. 191
- Hilāl ibn Mayyās. He edited the poetry of Dhū al-Rummah, probably during the first part of the 8th century. The name is not clearly written in the manuscripts. 347
- Hilāl ibn Yahyā, Abū Bakr. He was called Hilāl al-Ra'ī and was a Ḥanafī jurist of al-Baṣrah who died 859. See Wafā', Part II, 207; Zirikli, Part IX, 95. 507
- Ḥimyarī (al-), Sayyid Ismā'īl ibn Muḥammad, Abū Ḥāshim. A poet who died not later than 786. See Iṣbahānī, *Aghānī*, Part VII, 2; Yāqūt, *Geog.*, IV, 326. 290, 330, 356
- Hind. The name of three Arab girls loved by poets. See (1) *Amīn* ibn 'Amrān; (2) *Al-Mustahall* ibn al-Kumtayt; (3) 'Amr ibn 'Ajlān. 719
- Hind bint Asnā'. For her poet lover, see Bishr ibn Marwān. See also Kaḥḥālāh, *A'lām al-Nisā'*, Part V, 217. 720
- Hind bint al-Khus al-Iyādiyah. She was called al-Faṣāḥat and was famous for her poetry and wisdom. See Kaḥḥālāh, *A'lām al-Nisā'*, Part V, 231; Yāqūt, *Ishād*, VI (2), 153, l. 2 and n. 1, gives the title of Tha'lab's essay about her writings. 164
- Ḥinṣābah (Ibn). The patron of a grammarian, probably in Egypt. The name is omitted by Flügel and not clearly written in the Beatty MS so that the rendering is uncertain. 177
- Hipparchus. He was the great astronomer who was born at Nicæa in Bithynia and carried on observations at Alexandria and Rhodes in the second half of the 2nd century B.C. See Sarton, I, 193; Heath, *Manual of Greek Mathematics*, pp. 395, 530; Qifṭī, pp. 69, 95; Wenrich, p. 213; Steinschneider, *ZDMG*, L (1896), 348-50; Smith, *GRBM*, II, 476. 639, 642, 668
- Hippocrates I. A somewhat legendary medical authority of the 6th or 5th century B.C. See Smith, *GRBM*, II, 482. 675
- Hippocrates of Cos. He was born 460 B.C. and was called the Father of Medicine. See Pauly, III, 1355; Qifṭī, p. 90; Uṣaybi'ah, Part I, 24; Sarton, I, 96. 588, 591, 612, 674, 676-80, 690-93, 740
- Hippocrates III. He was a grandson of the great Hippocrates. See Smith, *GRBM*, II, 482, where he is called the son of *Thessalus*. 678
- Hippocrates IV. A grandson of the great Hippocrates. He lived during the 4th century B.C. See Smith, *GRBM*, II, 482, where he is called the son of *Dracon*. 678

- Ḥirmāzī (al-), al-Ḥasan ibn 'Alī ibn al-Ḥusayn, Abū 'Alī. A man of al-Baṣrah, who was a poet and authority on nomadic lore. He lived at the time of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part III, 168, l. 8; Suyūṭī, *Bughyat*, p. 225. 106, 364
- Hishām. See al-Kalbī.
- Hishām ibn 'Abd Allāh. An authority on the Qur'ān and Ḥadīth from Sinn near al-Rayy. See Ḥājj Khalīfah, IV, 107; Yāqūt, *Geog.*, III, 169. 79
- Hishām ibn 'Abd al-Malik. The Umayyad caliph at Damascus, 724-743. 202, 223, 251, 257, 267, 274, 583, 722, 803
- Hishām ibn al-Akhḍar al-Iyādī al-Miṣrī. An Egyptian poet of secondary importance. The Flügel edition gives the name incorrectly. 365
- Hishām ibn 'Alī ibn Hishām. A scholar of al-'Irāq, whose family came from Arzunān near Iṣbahān. See Yāqūt, *Geog.*, I, 205. 82
- Hishām ibn 'Ammār, Abū al-Walid. He lived from 770 to 859 and was a judge noted for his reading of the Qur'ān. He was associated with Damascus. See Zirikli, Part IX, 86. 81
- Hishām ibn 'Amr. See al-Fūfī.
- Hishām ibn al-Ghāz ibn Rabī'ah al-Jurashī. He was a reader of the Qur'ān who came from a noble family of the Jurash region of al-Yaman. He died 770. See Ṭabarī, *Annales*, Part I, 3087; III, 2420; Yāqūt, *Geog.*, II, 60, l. 7. 65
- Hishām ibn al-Ḥakam, Abū Muḥammad al-Rāfiḍī. He came from the region of al-Kufāh and founded a heretical school of thought. He went to Baghdād, 814, dying soon afterwards. See Shahrastānī (Haarbrücker), Part I, 212; Baghdādī (Seelye), pp. 67 ff., 136, 144; Tūsi, p. 355; Mas'ūdī, V, 443; VI, 370; VII, 232; Khayyāt, *Intiṣār*, (Nyberg), pp. 177-78; (Nādir), Index, p. 167. 357, 388, 391, 413-15, 422, 437, 439
- Hishām ibn Mu'awīyah al-Darīr. A blind grammarian and intoner of the Qur'ān at al-Kūfah. He died 824. See Khalīkān, III, 612. 67, 154
- Hishām ibn Muḥammad. See al-Kalbī.
- Hishām ibn al-Qāsim. A scholar who translated from Persian into Arabic. See Ḥājj Khalīfah, IV, 14. 589
- Hishām ibn Sālim al-Jawaliqī. He was a Shī'ī jurist of the Imāmīyah, who had anthropomorphic ideas and founded one of the two sects called al-Hishāmīyah. See Baghdādī (Seelye), pp. 36, 67, 70-73; (Halkin), pp. 33, 183; Tūsi, p. 356, sect. 772; Khayyāt, *Intiṣār*, (Nyberg), p. 176. 437, 442, 536
- Hishām ibn 'Urwah ibn al-Zubayr, Abū al-Mundhir. A man of al-Madinah, who was a noted authority for the Ḥadīth. He was born about 680, sojourned at al-Kūfah and died at Baghdād about 763. See Khalīkān, III, 606; Qutaybah, *Ma'ārif*, p. 115. 200, 502
- Ḥizām (Abū) al-'Uklī. A poet of secondary importance. Compare Iṣbahānī, *Aghānī*, Part XVI, 113. Flügel has Abū Ḥarām. 364
- Ḥizām, Ibn Akhī Ya'qūb. He wrote a book on veterinary surgery for al-Mutawakkil (caliph 847-861). He died 902. See "Baitar," *Enc. Islam*, I, 599, top. 738
- Homer. The great Greek poet. 676, 859
- Horace. The Roman poet, 65-8 B.C. 676
- Ḥubayrah (Ibn) Yazīd ibn 'Umar. He was an Arab chief, who became governor of al-'Irāq but was killed by the Banū al-'Abbās, 749/750. See Mas'ūdī, VI, 73, 91; 738

- Taghrī-Birdī, Part I, 323; Ṭabarī, *Annales*, Part II, 1914, 1933, 1977; III, 2, 10, 12, 21, 33. 224, 267
- Ḥubaysh ibn al-Ḥasan al-A'sam al-Dimashqī. A nephew of Ḥunayn ibn Ishāq, who helped with the translation of Greek books on science. See Qifṭī, pp. 116, 177; Uṣaybi'ah, Part I, 197, bottom, 202; Leclerc, I, 154; Hitti, *Arabs*, p. 312. 585, 588, 679-85, 690, 693, 699
- Ḥubaysh ibn Mubashshir. A Mu'tazilī scholar. For his better-known brother, see Ja'far ibn Mubashshir. 397
- Ḥudāhūd ibn Farrukh-zād. He wrote a book containing stories about ethics, entitled *Sīrat-nāmāh*. 741
- Hudbah ibn Khashram ibn Kurz. A famous poet, favored by al-Mu'awiyah (caliph 661-680). He was killed at al-Madīnah in revenge for a murder. See Ishbahānī, *Aghānī*, Part XXI, 264; Tammām (Rückert), select. 153; Khallikān, I, 336, n. 3. 173, 243, 350
- Hudhayfah ibn al-Yamān, al-'Absī. The general to whom the Dabā' rebels surrendered, and the second in command of the army invading Nihāwand. He was later appointed governor of Armenia by 'Uthmān (caliph 644-656). See Balādhurī, *Origins*, pp. 320, 472-77; Waqīdī (Jones), I, 234; II, 488, 490; III, 1043-45. 48
- Hudhayl (Abū al-) Muḥammad ibn al-Hudhayl. He was called al-'Alāf and was a Mu'tazilī scholar from al-Baṣrah, who lived during the last half of the 8th and early 9th century. See Khallikān, II, 667; Shahrastānī (Haarbrücker), Part I, 48; Baghdādī (Seelye), pp. 125-35; Mas'ūdī, VI, 369; VII, 231; MacDonald, *Development of Muslim Theology*, p. 136. 80, 357, 382, 386, 391-92, 415, 427, 429, 448
- Hudhayl (al-) ibn Muḥammad ibn al-Hudhayl. The son of the preceding theologian and himself a scholar. 387
- Hudhayl (al-) ibn Qays. An official at Ishbahān in the 8th century. For his better-known son, see Abū Zafar. 501
- Hujr (al-). See *Daghfal* ibn Ḥauṣalah.
- Hujr ibn 'Adī. A Muslim general in the wars against the Persians, executed by Mu'awiyah during the second half of the 7th century. See Balādhurī, *Origins*, pp. 420, 470; Mas'ūdī, V, 15-17. 201, 202, 325
- Hujr ibn Muḥammad. A scholar noted for his literary style. For the man who must have been his father, see Muḥammad ibn Hujr, the secretary. 275
- Hujr ibn Sulaymān. A man of Ḥarrān, noted for his literary style during the early 'Abbāsīd period. 274
- Hukmwayh ibn 'Abdūs. A secretary of secondary importance who lived in the late 10th century. His name cannot be spelled with certainty. 305
- Hulwānī (al-), Abū Sahl Aḥmad ibn Muḥammad ibn 'Āshim. A friend of al-Sukkārī and a grammarian of the 9th century. See Flügel, *Gram. Schulen*, p. 208. 176
- Humā'ī. The name of both the wife and daughter of Bahrām, King of Persia. See Firdawsī, *Shahnama*, V, 290; Sykes, I, 422. 714
- Humard ibn Qays al-A'raj. See Humayd ibn Qays.
- Humayd al-Arqaṭ. A poet living at the time of 'Abd al-Malik (caliph 685-705). See Tammām (Rückert), p. 335, select., 816; Qutaybah, *Uyūn*, Part III, 242, 262. 346

- Humayd ibn Muḥammad ibn 'Abd al-'Azīz al-Zuhri. He was quoted by al-Zubayr ibn Bakkār, who died 870. 244
- Humayd ibn Qays, Abū Ṣafwān. A man of Makkah, noted for reliability in relating traditions. He developed his own system of reading the Qur'ān during the middle of the 8th century. See Nawawī, p. 221. 68, 75
- Humayd ibn Qays al-Hilālī. He wrote about the divisions of the Qur'ān and was perhaps the same as the preceding scholar. 80
- Humayd ibn Sa'īd ibn Bakhtiyār. A theologian, probably influenced by Mu'tazilī doctrines. See Hajar, *Lisān al-Mizān*, Part II, 364, sect. 1490. 429
- Humayd ibn Thawr al-Hilālī. A poet during the periods of the Prophet and first caliphs. See Ishbahānī, *Aghānī*, Part IV, 98; Qutaybah, *Shi'r*, p. 230. 346
- Humayrah (Ibn). A man who transcribed the Qur'ān with Kūfīc script. 12
- Ḥumrān ibn A'yan. He was the son of an enfranchised slave, who became a Shī'ī grammarian in the middle of the 8th century. See Tūsī, p. 141, sect. 295 and bottom. For his better-known brother, see Zurārah. 536
- Hunā'ī (al-), Abū al-Ḥasan 'Alī ibn al-Ḥasan. He was called Kurā' al-Namūl, al-Dawṣī and al-Ruwaṣī and was an Egyptian grammarian who wrote a book in 919/920. See Yāqūt, *Irshād*, VI (5), 112; Suyūṭī, *Bughyat*, p. 333. 96
- Ḥunayn al-Ḥirī, Abū Ka'b ibn Balū'. A man of al-Ḥīrah who was a great singer favored by the Caliph Hishām. He died 728. See Ishbahānī, *Aghānī*, Part II, 120; Ziriklī, Part II, 325. 309, 324
- Ḥunayn ibn Ishāq al-Ibādī, Abū Zayd. He was called Joannitius and lived from about 809 to 873. He was a Nestorian of al-Ḥīrah, who became the famous physician and translator of Greek science at Baghdād. See Qifṭī, p. 171; Uṣaybi'ah, Part I, 184; Sarton, I, 611; Khallikān, I, 478. 584-93, 614, 628, 640, 679-704
- Hurayrah (Abū) 'Abd al-Raḥmān ibn Sakhr. A companion of the Prophet and important source for the Ḥadīth, who died at al-Madīnah 676/677. See Khallikān, I, 570, n. 2; "Abū Huraira," *Enc. Islam*, I, 93; Nawawī, p. 770. 68
- Hurayrah (ibn Abī), Abū 'Alī al-Ḥusayn ibn al-Ḥusayn al-Baghdādī. He was a Shāfi'ī judge, who died at Baghdād 956/957. See Shirāzī, p. 92; Khallikān, I, 375; Ziriklī, Part II, 202. 527
- Hurmuz ibn Kisrā Anūshirwān. He was the King of Persia 578-590. See Firdawsī, *Shahnama*, VIII, 70; IX, 170 for references; Sykes, I, 516. 321, 739, 741
- Ḥurr (Abū al-). A man of al-Madīnah and of early Islām connected with amusing stories. He was probably a marriage broker. See Rosenthal, *Humor*, p. 8, n. 6. 735
- Ḥusayn. The second son of 'Alī and Fāṭimah, martyred at Karbalā' 680. 89, 215, 238, 339, 340, 495, 540, 583
- Ḥusayn (Abū al-). A late 10th century transcriber of the Qur'ān. For his father, see Abū Bakr Aḥmad ibn Naṣr. 12
- Ḥusayn (Abū al-) ibn Abī 'Alī. A member of the family of Ibn Muḡlah, noted for penmanship. 18
- Ḥusayn (Abū al-) ibn Abī 'Umar ('Amr), Muḥammad ibn Yūsuf. He was a judge, whose father was an officer and judge under al-Muktafi (caliph 902-908). See Mas'ūdī, VIII, 217-19, 246. 180, 190, 251
- Ḥusayn (Abū al-) ibn Karnīb, Ishāq ibn Ibrāhīm ibn Yazīd (Zayd). He was a

- mathematician who lived in the early 10th century. See Suter, VI (1892), 59; X (1900), 43. For his sons, see Abū al-ʿAlāʾ and Ibn Karnīb. 649
- Ḥusayn (Abū al-) ibn Yūnus. A jurist and disciple of al-Ṭabarī who lived in the 10th century. 566
- Ḥusayn (Abū al-) Ishāq ibn Surayj. See Abū al-Ḥusayn ibn al-Surayj
- Ḥusayn (al-) ibn ʿAbd al-Salām, Abū ʿAbd Allāh al-Miṣrī. He was called al-Jaml and was a poet who died 872/873. See Taghri-Birdī, Part III, 30; *Al-Fihrist* calls him al-Qāsim, probably an error. 365
- Ḥusayn (al-) ibn Aḥmad was a younger son of the hidden Ismāʿīlī imam Aḥmad ibn ʿAbd Allāh and father of Saʿīd ibn al-Ḥusayn ʿUbayd Allāh al-Mahdī, who founded the Fātimid caliphate in North Africa. 464
- Ḥusayn, al-, ibn Aḥmad ibn Ishāq al-Mādharaʾī, Abū ʿAbd Allāh. He was called Abū Zunbūr and was a secretary who wrote poetry and died about 1001. Compare Taghri-Birdī, IV, 204; Ziriklī, Part II, 248. 370
- Ḥusayn (al-) ibn ʿAlī ibn Ibrāhīm, Abū ʿAbd Allāh. He was nicknamed both al-Juʿal and al-Kāghidī. He was born at al-Baṣrah, 920/921. He died at Baghdad between 977 and 980. He was a jurist and Muʿtazilī theologian. See Murtaḍā, pp. 105–106. 435, 514
- Ḥusayn (al-) ibn ʿAlī al-Marwarrūdhī (Marwazī). He was the son of a prince who served the Samanī in Khurāsān, but revolted about 918 and died. He had become the local Ismāʿīlī leader. See ʿNaṣr B. Aḥmad B. Ismāʿīl, *Enc. Islam*, III, 871; Blochet, p. 68; Niẓām al-Mulk, pp. 271–74. For his town, Marw al-Rūdh, see Yāqūt, *Geog.*, IV, 506. 303, 467
- Ḥusayn (al-) ibn al-Daḥḥāk al-Bāhilī. He was called al-Khalīf and lived about 778–864. He was a well-known poet favored by al-Rashīd. See Masʿūdī, VI, 458; VII, 277, 281; Ishbahānī, *Aghānī*, Part VI, 170; Khallikān, I, 447. 360–63
- Ḥusayn, al-, ibn Dīʿbīl. A poet remembered because of his famous father. See *Dīʿbīl*. 354
- Ḥusayn (al-) ibn Faḥm. A man interested in historical traditions who probably lived in the early 9th century. 203, 220
- Ḥusayn (al-) ibn Ḥafṣ al-Ishbahānī al-Hamdānī. He was a conservative jurist, who died at Ishbahān 827. See Taghri-Birdī, Part II, 204. 546
- Ḥusayn, al-, ibn Ḥamdān ibn Ḥamdūn al-Thaʿlabī, Abū ʿAbd Allāh. He was a son of the ancestor of the Ḥamidān Dynasty. See Hitti, *Arabs*, p. 457. He became a general and helped to prevent the assassination of al-Muqtadir but later revolted, dying 918/919. See Khallikān, II, 360; III, 218; Masʿūdī, VIII, 146, 168, 248; Taghri-Birdī, Part III, 109, 135–36, 174, 186, 188, 194; Šābi, *Wuzurāʾ*, pp. 81, 100, 307. 479
- Ḥusayn (al-) ibn al-Ḥasan ibn Sahl. A secretary and poet. His name is confused by Flügel. For his father, the famous vizier, see al-Ḥasan ibn Sahl. 368
- Ḥusayn (al-) ibn Ishāq ibn Ibrāhīm. See Ibn Karnīb.
- Ḥusayn (al-) ibn Ismāʿīl ibn Muḥammad al-Ḍabbī, Abū ʿAbd Allāh. He lived from about 850 to 942. He was called al-Muḥāmali, and was a judge at both al-Kūfah and Fars, noted for his knowledge of the Ḥadīth. See Baḡlādī (Khaṭīb), Part VIII, 19, sect. 4065; Ziriklī, Part II, 251. 560
- Ḥusayn (al-) ibn Kūrān. A foreign protégé, who became a theologian of the Muʿjibrah, but was of secondary importance. 448
- Ḥusayn (al-) ibn Muḥammad ibn ʿAbd Allāh ibn Sādir Abū al-Qāsim. A scholar of secondary importance, probably of the 10th century and from Wāsiṭ. 191

- Ḥusayn (al-) ibn Muḥammad ibn Mawdūd, Abū Maʿshar, Abū ʿArūbah. He was a learned shaykh of Ḥarrān, who died 931/932. He was also called al-Ḥasan. See Taghri-Birdī, Part III, 228, l. 10; Yāqūt, *Geog.*, I, 90, 105, 180; Ziriklī, Part II, 277. 556, 753
- Ḥusayn (al-) ibn Mukhāraq. A Shīʿī scholar and author of considerable importance. See Tūsī, p. 110, sect. 242. 479
- Ḥusayn (al-) ibn Muṭayr al-Asadī. He was a poet said to have died 767. See Ishbahānī, *Aghānī*, Part XIV, 114; Khallikān, III, 407, 408, n. 15. Yāqūt, *Geog.*, I, 148, l. 23; 569, l. 7. 289, 356
- Ḥusayn (al-) ibn Qays. A secretary to the last Umayyad and first ʿAbbāsīd caliphs. He died during the reign of al-Mahdī (caliph 775–785). See Khallikān, I, 596. 267
- Ḥusayn (al-) ibn al-Šaffār. He was a bookdealer. 18
- Ḥusayn (al-) ibn Saʿīd ibn Ḥamād ibn Saʿīd al-Ahwāzī. He was an important Shīʿī scholar of al-Kūfah, associated with the 8th and 9th Shīʿī Imāms. See Hitti, *Arabs*, p. 442. He went to al-Ahwāz and died at Qumm. See Tūsī, p. 104, sect. 225; Ḥajar, *Lisān al-Mizān*, II, 284. 539
- Ḥusayn (al-) ibn Zurārah. A Shīʿī scholar, of the last half of the 8th century. See Tūsī, p. 141, bottom. For his father, see *Zurārah*. 537
- Ḥuṣaynī (al-). He was called al-Ḥuṣaybī by Flügel and wrote a book on veterinary surgery. Compare Uṣaybiʿah, Part I, 224–25. 739
- Ḥuṣaynī (al-), Abū al-Ḥusayn, ʿAbd al-Wāḥid ibn Muḥammad. A pupil of the Muʿtazilī scholar al-Jubbāʾī in the late 9th and early 10th century. 432
- Hushaym ibn Bashīr ibn Abī Khāzim, Abū Muʿawiyah of Wāsiṭ. A jurist and authority for the Ḥadīth at Baḡhdād, who died at the age of 79 in 799. See Qutaybah, *Maʿārif*, p. 253; Khallikān, I, 187, n. 7; Taghri-Birdī, Part II, 107, 113, 225. 76, 78, 551
- Ḥuṣrī (al-), Abū Saʿīd al-Šūfī. He was one of the Muʿtazilah, who confused their doctrines with original ideas. He probably lived in the first part of the 10th century. Yāqūt, *Irshād*, VI (7), 29, gives the name as al-Ḥaḍārī. 418
- Ḥuṭayʾalī, Abū Mulaykah Jarwal ibn Aws. A reckless poet, who became a nominal Muslim during the reign of Muʿawiyah (661–680). See Ishbahānī, *Aghānī*, Part II, 43; Khallikān, I, 209, n. 18; Qutaybah, *Shīʿr*, p. 180. 312, 345, 564
- Hypsicles. He was a mathematician, probably at Alexandria during the 2nd century. See Cajori, p. 51; Sartou, I, 181; Smith, *GRBM*, II, 541, places him in Byzantine times. 636–37
- Iamblichus of Chalcis. A Syrian scholar and Neo-Platonic philosopher, who died during the reign of Constantine (306–337 A.D.). See Pauly, IV, 4, bottom; Sartou, I, 351; Qifī, p. 60; Smith, *GRBM*, II, 549. 599, 614
- Ibrāhīm, Abraham, the Jewish patriarch. 9, 27, 41, 42, 756
- Ibrāhīm. A bookbinder and the father of a son named Muḥammad, who followed his craft. 18
- Ibrāhīm al-Ḥarbī, Abū Ishāq Ibrāhīm ibn Ishāq ibn Ibrāhīm ibn Bashīr of Baḡhdād. He was an authority on the law, language, and Ḥadīth. He died 898. See Baḡhdādī (Khaṭīb), Part VI, 27, sect. 3059; Khallikān, I, 46, n. 5; Taghri-Birdī, Part III, 116, 118. 81, 304, 557
- Ibrāhīm ibn al-ʿAbbās ibn Muḥammad ibn Šūl, Abū Ishāq. He was called al-Šūlī and was a poet and government secretary who died 857/858. See Ishbahānī,

- Aghānī*, Part IX, 21; Mas'ūdī, VII, 237; Khallikān, I, 22.
267, 276, 331, 352-54, 365-67, 402, 472, 822
- Ibrāhīm ibn 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī. A descendant of the Prophet who revolted against the Caliph al-Manṣūr and was executed 762/763. See Mas'ūdī, VI, 199-203; *Iṣbahānī*, *Aghānī*, Part XVII, 109.
118, 151, 247, 359, 386
- Ibrāhīm ibn 'Abd Allāh ibn Muslim. See *Kajfī*.
- Ibrāhīm ibn 'Abd Allāh al-Nāqid. He was a Christian who translated numerous scientific works. See Qifṭī, pp. 36, 37, l. 20; 54, l. 8; Steinschneider, *ZDMG*, I (1896), 392.
588, 600, 601, 608-609
- Ibrāhīm ibn Abī 'Awn Aḥmad ibn al-Najm ibn Hilāl. He was a disciple of the heretic *Shalmaghānī*. He was scourged, beheaded and his body exposed and burned. 934. See Khallikān, I, 436, 437.
323
- Ibrāhīm ibn Abī Mūsā al-Ash'arī. A military officer under Mu'awiyah. See Tabarī, *Annales*, Part III, 2497, bottom, 2498. For his famous father, see Abū Mūsā al-Ash'arī.
501
- Ibrāhīm ibn Adham, Abū Ishāq. He was a member of the royal family of Balḫ, who became an ascetic. He died fighting the Byzantines at Sūqayn about 778. See 'Aṭṭār, p. 78; Dermenghen, p. 13; Yāqūt, *Geog.*, III, 196, l. 14; 'Alī ibn 'Uthmān, XVII (1911), 103; 'Abd Allāh ibn 'Alī al-Sarrāj, XXII (1914), 150, 196.
155, 456
- Ibrāhīm ibn Aḥmad ibn al-Ḥasan al-Rabā'i, Abū Ishāq. A jurist of the code of Dā'ūd ibn 'Alī who lived in the 10th century.
533
- Ibrāhīm ibn Bakūs al-'Usharī. He was a scholar who translated some of the works of Aristotle and Themistius. See Qifṭī, pp. 37, 107; Steinschneider, *ZDMG*, I (1896), 392. MS 1934 gives his name clearly.
601, 604, 607, 742
- Ibrāhīm ibn Ghiyāth. He was a man of the 9th century who was accused of obtaining his appointment as a judge by false methods. See Baghdādī (Khaṭīb), Part VI, 140, sect. 3181.
503
- Ibrāhīm ibn Ḥabīb. See Abū Ishāq al-Fazārī.
- Ibrāhīm ibn Ḥabīb al-Saqfī al-Ṭabarī, Abū Ishāq. A man of al-Baṣrah, who wrote a book about al-Ṭabarī and his disciples, probably in the late 10th century.
567
- Ibrāhīm ibn Ḥammād ibn Ishāq, Abū Ishāq. He was a Mālikī jurist, who died 934/935. See Farḥūn, p. 85; Taghrī-Birdī, Part III, 249.
497
- Ibrāhīm ibn 'Isā al-Madā'inī. A secretary who wrote poetry and lived probably in the second half of the 8th century. See Ṭabarī, *Annales*, Part III, 439.
368
- Ibrāhīm ibn 'Isā al-Nasrānī. A Christian secretary, who probably lived at Baghdād in the 10th century.
287
- Ibrāhīm ibn Ishāq al-Ibādī. He founded the Ibrāhīmīyah sect of the Khawārij. See Baghdādī (Seelye), p. 109.
453
- Ibrāhīm ibn Ishāq ibn Ibrāhīm. The governor of al-Anbār, 865/866. See Ṭabarī, *Annales*, Part III, 1503, 1522, 1588, 1727, 1729.
245
- Ibrāhīm ibn Ismā'il, Abū Ishāq. He was called Ibn 'Ulayyah and was a jurist associated with the Mu'tazilah, who lived from about 769 to 833. See Baghdādī (Khaṭīb), Part VI, 20, sect. 3054; Taghrī-Birdī, Part II, 228; Ḥajar, *Lisān al-Mizān*, Part I, 34.
550

- Ibrāhīm ibn Ismā'il. The teacher of Muḥammad ibn Mukrum. He lived in the early 9th century and was noted for his good literary style.
275
- Ibrāhīm ibn Ismā'il ibn Dā'ūd. He was a secretary and poet during the last half of the 9th century. See Ṭabarī, *Annales*, Part I, 1248, 1381, 1436. For his brothers, see Dā'ūd and Ḥamdūn.
270, 275, 365, 367
- Ibrāhīm ibn Khālīd ibn al-Yamān. See Abū Thawr.
- Ibrāhīm ibn Khālīd al-Ṣan'ānī. Compare him with the preceding name and see also Nawawī, p. 679.
546
- Ibrāhīm ibn al-Mahdī ibn al-Manṣūr, Abū Ishāq. He lived from 779 to 839 and was a Negro brother of Hārūn al-Rashīd, who was a singer, poet, and man of letters. See Khallikān, I, 16.
253, 254, 315, 361, 741-42
- Ibrāhīm ibn al-Mudabbir (Mudabbar). He was Abū Ishāq Ibrāhīm, ibn Muḥammad, a secretary who became a vizier under al-Mu'tamid. He died about 893. See Khallikān, III, 56, 57; Mas'ūdī, VII, 160-64; Ṭabarī, *Annales*, Part III, 1384, 1843, 2134.
270, 321, 367
- Ibrāhīm ibn Muḥammad ibn 'Ayyāsh, Abū Ishāq. An unimportant Mu'tazilī scholar. Compare him with Ibrāhīm ibn Muḥammad ibn Abī Yaḥyā. See Murtaḍā, p. 134.
433
- Ibrāhīm ibn Muḥammad. An author, probably in Eastern Khurāsān, who wrote about a sect upholding the divine mission of the great 'Abbāsīd propagandist, Abū Muslim.
823
- Ibrāhīm ibn Muḥammad ibn al-Ḥārith. See Abū Ishāq.
- Ibrāhīm ibn Muḥammad ibn Sa'īd, Abū Ishāq al-Thaqafī al-Iṣbahānī. He was a highly respected Shī'ī scholar of al-Kūfah who died 896. See Tūsī, p. 16, sect. 26; Ḥajar, *Lisān al-Mizān*, I, 102.
542
- Ibrāhīm ibn al-Mujashshir. A well-known penman. For his master, see Ishāq ibn Ḥammād.
12
- Ibrāhīm ibn al-Mundhir. A traditionalist of Persian origin, who died 850/851. See Yāqūt, *Geog.*, II, 890, l. 23; III, 276, l. 22; 858, l. 16; 859, l. 19; Ṭabarī, *Annales*, Part I, 967; II, 1739.
244, 246
- Ibrāhīm ibn Quwayrī, Abū Ishāq. A translator of Greek scientific books in the late 9th and early 10th century. See Qifṭī, p. 77.
587, 599-601, 628, 630
- Ibrāhīm ibn al-Ṣabbāḥ. A 9th century astronomer. See Qifṭī, p. 59; Suter, VI (1892), 31; X (1900), 19.
655
- Ibrāhīm ibn Sa'd ibn Waqqās. A man known for handing down traditions. Compare al-Zuhri.
47, 200
- Ibrāhīm ibn Sa'id al-Jawhiri, Abū Ishāq. He was an authority for the Ḥadīth, who lived at Baghdād, and died 861. See Ṭabarī, *Annales*, Part I, 135, 1070; Zirikli, Part I, 33.
106
- Ibrāhīm ibn al-Ṣalt. He translated scientific works into Syriac and Arabic in the 9th century. See Uṣaybi'ah, Part I, 205; Qifṭī, pp. 39, l. 11; 98, l. 9; 130, l. 17; 131, l. 3; Leclerc, I, 183; Ḥājj Khalīfah, III, 97, 98.
587, 588, 603, 640, 684
- Ibrāhīm ibn al-Sarī. See Abū Ishāq al-Zajjāj.
- Ibrāhīm ibn Sayyābah. A poet and musician who lived first at Baghdād and later at Naysābūr in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, XI, 6.
360
- Ibrāhīm ibn Simān ibn Thābit, Abū Ishāq. He lived from about 908 to 946 and was a grandson of the famous scholar, Thābit ibn Qurrah, and himself an authority

- on geometry. See Qifṭī, p. 57; Sarton, I, 631; Suter, VI (1892), 59; X (1900), 53. 648-49
- Ibrāhīm ibn Taḥmān, Abū Sa'īd al-Khurasānī al-Harawī (al-Hirrawī). He was born at Harāt and brought up at Naysābūr. He was a jurist and author who died 774/775. See Baghdādī (Khaṭīb), Part VI, 105, sect. 3143; Ṭabarī, *Annales*, Part I, 594, 1167. 552
- Ibrāhīm ibn Ṭāzādī. He wrote a book improved upon by his son, who was named *Wahb* ibn Ibrāhīm. 287
- Ibrāhīm ibn 'Umar al-Ṣan'ānī. A Shī'ī jurist and author. See Ṭūsī, p. 15, sect. 22. 536
- Ibrāhīm ibn Yazīd al-Nakha'ī, Abū 'Imrān ('Anumār). A man of al-Kūfah, who lived from the Prophet's time to 713/714 and was known for piety and a knowledge of the Ḥadīth. See Nawawī, p. 135; Khallikān, I, 5. 456
- Ibrāhīm ibn Zadān ibn Sinān al-Baṣrī. He was an unimportant scholar whose anecdotes were quoted by the historian Ibn al-Naṭṭāh. Flügel has Zādān. 236
- Ibrāhīm ibn Ziyād. He lived at the time of al-Mahdī (caliph 775-785) and was known for his quoting of the Ḥadīth and other traditions. See Ṭabarī, *Annales*, Part I, 365; III, 495. 739
- Ibrāhīm al-Taymī, Abū Ismā'īl ibn Yazīd. He was a Murjī'ī ascetic of al-Kūfah, who died 710/711. See Massignon, *Origines du lexique*, p. 148; Qutaybah, *Ma'ārif*, p. 301. 456
- Idrīs ibn Abī Ḥafṣah. He was a poet who wrote elegies about the deaths of *Ishūq* al-Mawṣilī (850) and al-Mutawakkil (861). See Mas'ūdī, VII, 307; Ishbahānī, *Aghānī*, Part V, 119, 120, 130. Compare with the poet who follows. 308
- Idrīs ibn Sulaymān ibn Abī Ḥafṣah, Abū Sulaymān. A poet of secondary importance. 354
- 'Ijlī (al-), al-Aṣṭurlābī. An astrolabe maker, whose daughter was employed by Sayf al-Dawlah (ruled at Aleppo, 944-967). See Suter, VI (1892), 41, and Durayd, *Geneal.*, p. 207. 671
- 'Ijliyah. The daughter of the preceding man and herself an astrolabe maker employed by Sayf al-Dawlah. 671
- Ikhmīmī (al-), 'Uthmān ibn Suwayd, Abū Ḥarī. An alchemist and pupil of Jābir ibn Ḥayyān, probably from Ikhmīm in Upper Egypt. For this town, see Taghri-Birdī, Part III, 7, 326; Yāqūt, *Geog.*, I, 165. 855, 865
- Ikhnūkh. He was Idrīs or the Biblical Enoch. 42
- Ikhshīd (Ibn al-) Abū Bakr Aḥmad ibn 'Alī ibn Ma'jūr. A Mu'tazilī of East Baghdād noted for his piety. He died 937/938. See Baghdādī (Seelye), p. 200; Murtaḍā, p. 100. For the name Ikhshīd, see Khallikān, III, 219. 76, 83, 220, 381, 415, 428, 432-34, 491, 565
- 'Ikramah, Abū 'Abd Allāh ibn 'Abd Allāh. He was a slave of Berber origin attached to the governor of al-Baṣrah. He became an authority on the Qur'ān and Ḥadīth. He died 725/726. See Khallikān, II, 207. 75, 82
- 'Ilm. (1) A slave girl who sang and composed verses. She was purchased by Zubaydah, the wife of al-Rashīd (caliph, 786-809). See Ishbahānī, *Aghānī*, Part VII, 34. (2) A slave girl singer at the time of al-Wāthiq (caliph, 842-847). See Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 329. 362

- Ilyās (Elias). The Metropolitan of Damascus and author of books about Christianity. 46
- Imām (Ibn al-). A man who developed a legitimate form of exorcism at the time of al-Mu'taḍid (caliph, 892-902). 729
- Imām (al-) al-Nāṣir. See al-Ḥasan ibn 'Alī ibn al-Ḥasan.
- 'Imrān. He was the father of Moses and Aaron. See Qur'ān, 3: 33. It was also the name of the family of the Virgin Mary, see Qur'ān, 3: 35. In the Bible the name is Amram. See Exodus 6: 20, Numbers 3: 19. 840
- 'Imrān (Abū). A leader in Ādharbayjān, who was killed by Jāwīdān, the employer of Bābak, early in the 9th century. See Browne, *Literary History of Persia*, I, 325-26. 819-20
- 'Imrān (Abū) al-Sulamī. A man who composed some poetry. 364
- 'Imrān (Ibn), Abū Ja'far Muḥammad ibn Aḥmad ibn Yahyā ibn 'Imrān. A Shī'ī scholar from Qumm, who wrote about legal subjects. See Ṭūsī, p. 273, sect. 598. 480
- 'Imrān ibn Ḥittān. He was a poet and leader of the rebel Khawārij. He died near Wāsiṭ, 708. See Durayd, *Geneal.*, p. 212; Yāqūt, *Geog.*, III, 889, l. 6. 226
- 'Imrān ibn Mūsā al-Qazzāz. An authority for the Ḥadīth, who taught al-Ṭabarī. See Ṭabarī, *Annales*, Part I, 134; III, 2463. Compare Baghdādī (Khaṭīb), Part XII, 268, sects. 6712, 6713. 563
- 'Imrān ibn 'Uthmān Abū al-Barḥusam (Barhussam) al-Zubaydī. He lived in Syria and had his own system of reciting the Qur'ān. 69
- 'Imrānī (al-). See 'Alī ibn Aḥmad.
- Imru' al-Qays ibn Ḥujr ibn al-Ḥārith. He was generally considered to be the greatest of the Pre-Islamic poets. He died about 540 A.D. See Nawawī, p. 163; Ishbahānī, *Aghānī*, Part VIII, 62; "Imru' al-Qais," *Enc. Islam*, II, 477. 173, 209, 289, 341, 344, 345
- 'Inān. The slave girl of al-Nāṭif; a poetess and singer, purchased by al-Rashīd (caliph 786-809). See Ishbahānī, *Aghānī*, Part X, 101; XX, 76; Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 369. 361
- 'Iqrīṭ. A man of early Islām about whom amusing stories were told. See Rosenthal, *Humor*, p. 8, l. 4. 735
- Iraj. He inherited a third of the world from his father *Ferīdūn* according to the Persian legend. See Firdawsī, *Shahnama*, I, 189. 23
- 'Irār (Abū). A man of the Banū 'Ijl Tribe and a scholar of Bedouin dialect and lore. He lived in the late 8th century. See Flügel, *Gram. Schulen*, p. 46. 97, 98, 199
- 'Iṣ (Abū al-). One of the sons of *Umayyah*. See Qutaybah, *Ma'ārif*, p. 35; Durayd, *Geneal.*, p. 45. The name is not to be confused with 'Āṣ. 222
- 'Isā. The Muslim name for Jesus. See *Jesus*.
- 'Isā. A poet belonging to the family of al-Mu'adhdhal. See 'Isā ibn al-Mu'adhdhal.
- 'Isā (Abū) al-A'war. A man interested in alchemy, probably during the late 8th or 9th century. 850
- 'Isā (Abū) al-Qarīr. He was attacked by *Muḥammad* ibn Dā'ūd ibn 'Alī, the son of the famous jurist, in a book probably written in the late 9th century. 532
- 'Isā (Abū) ibn Shayrān. A bookbinder. 18
- 'Isā (Abū) al-Warrāq. He was named Muḥammad ibn Hārūn ibn Muḥammad and was a brilliant Mu'tazilī theologian. As he was suspected of sympathizing with

- the dualists, he was imprisoned, and died 861/862. See Mas'udī, V, 474; VII, 236-37; Khayyāt, *Intisār* (Nyberg), p. 205; Baghdādī (Seelye), pp. 68, 71; Jār Allāh, pp. 39, 197, 202. 419, 441, 804
- ʿIsā (Abū) al-Yahūdī al-Ahwāzī. A Jew of al-Kūfah who was a patron of Ibn al-Rāwandī. In his house the heretic found refuge and died 910. See Murtaḍā, p. 92, l. 14. The Appendix of the Cairo edition of *Al-Fihrist* says he was Ibn Lāwī (Levite). 420, 423
- ʿIsā ibn Abān, Abū Mūsā. A jurist and judge of al-Baṣrah, who died 835/836. See Baghdādī (Khaṭīb), Part XI, 157, sect. 5850; Murtaḍā, p. 129; Nawawī, p. 494; Wafā', Part I, 401. 263, 440, 507, 523
- ʿIsā ibn ʿAlī. The uncle of the two first ʿAbbāsid caliphs. He married a granddaughter of the Caliph ʿAlī, and was their military chief at Mar'ash, 694/695. See Balādhurī, *Origins*, pp. 295, 463; Khallikān, I, 431; Taghrī-Birdī, Part II, 5. 259
- ʿIsā ibn ʿAlī. A pupil of Ḥunayn ibn Ishāq who became court physician in the middle of the 9th century. See Qifṭī, p. 247; Uṣaybi'ah, Part I, 203; Leclerc, I, 303. 699
- ʿIsā ibn Asayyid. An ʿIrāqī Christian and pupil of Thābit ibn Qurrah. During the late 9th and early 10th century he translated scientific books from Syriac into Arabic. See Qifṭī, p. 246. 648
- ʿIsā ibn Da'b. His true name was ʿIsā ibn Yazīd ibn Bakr ibn Da'b, Abū al-Walīd. He was an authority on genealogy and historical traditions. See Durayd, *Geneal.*, p. 106; Qutaybah, *Ma'ārif*, p. 267. The Beatty MS calls him Abū al-Yadd, perhaps a mistake. 196
- ʿIsā ibn Farrukhān-shāh al-Kātib. He was a secretary who wrote some poetry and served as director of taxes and in 869 as vizier. See Ṭabarī, *Annales*, Part III, 1444, 1513, l. 18; 1825. 369
- ʿIsā ibn al-Ḥakam, Abū al-Ḥasan. See Masīḥ al-Dimashqī.
- ʿIsā ibn al-Haytham al-Sūfī, Abū Mūsā. He was a Mu'tazilī theologian, who later changed his ideas. He died 859/860. See Ḥajar, *Lisān al-Mizān*, Part IV, p. 408, sect. 1248; Murtaḍā, p. 78. 429
- ʿIsā ibn Ishāq ibn Zur'ah, Abū ʿAlī. An ʿIrāqī Christian at Baghdād, who was an authority for logic and philosophy, an author, and a translator. He lived about 942-1008. See Qifṭī, pp. 245; Ziriklī, Part V, 284. 608, 632, 635
- ʿIsā ibn Māsah. An eminent 9th century physician and author. See Qifṭī, p. 246; Uṣaybi'ah, Part I, 184; Leclerc, I, 296. 697
- ʿIsā ibn Māsarjīs. He was a physician and author of medical books in the middle of the 8th century. See Qifṭī, p. 247; Uṣaybi'ah, Part I, 204. For his famous father, see *Māsarjīs*. 698
- ʿIsā ibn Maymūn. He was quoted as an authority for traditions. He probably lived in the middle of the 8th century. See Ṭabarī, *Annales*, Indices for references. 75
- ʿIsā ibn Mihrān, Abū Musā. A Shī'ī scholar nicknamed al-Musta'tif (seeking favor). See Tūsī, p. 249, sect. 549; Ḥajar, *Lisān al-Mizān*, IV, 406. 540, 542
- ʿIsā ibn Mūsā Qālūn, Abū Mūsā. A disciple of Nāfi' in reading the Qur'ān. He lived at al-Madīnah and died 835. See note 7 for p. 28 in the Flügel edition of *Al-Fihrist*. 64
- ʿIsā ibn al-Mu'adhdhal. He was a poet of secondary importance. See al-Mu'adhdhal,

- ibn Ghaylān and ʿAbd al-Šamad ibn al-Mu'adhdhal for the more important members of the family. 364
- ʿIsā ibn Mūsā ibn Muḥammad ibn ʿAlī, Abū Mūsā. He was a nephew of the two first ʿAbbāsid caliphs. He served as governor of al-Ahwāz and later of al-Kūfah, where he died. See Qutaybah, *Ma'ārif*, pp. 191, 192; Ṭabarī, *Annales*, p. 435. 274
- ʿIsā ibn Nūḥ. A scholar who translated scientific works. See Iḥājī Khulafah, III, 98. 587
- ʿIsā ibn Qusṭanṭīn, Abū Mūsā. He was an eminent physician and the first scholar to translate Greek medical books into Syriac. See Qifṭī, p. 247; Uṣaybi'ah, Part I, 109, bottom. 698
- ʿIsā ibn Šabīḥ al-Murdār, Abū Mūsā. A Mu'tazilī scholar, who died 840/841, leaving a school of disciples. See Shahvastānī (Liaarbrücker), Part I, 71; Jār Allāh, pp. 138-39; Baghdādī (Seelye), p. 171 ff. His name is also given as al-Muzdār. 393-95, 429
- ʿIsā ibn Šahār-Bakht. A physician of Jundi-Šāpūr and a pupil of Jūjīs ibn Bakh-ūshū' in the second half of the 8th century. See Qifṭī, p. 247; Uṣaybi'ah, Part I, 203. 699
- ʿIsā ibn ʿUmar. See al-Thaqafī.
- ʿIsā ibn ʿUmar al-Hamadhānī. A well-known reader of the Qur'ān at al-Kūfah. See Khallikān, I, 666, n. 7. 69, 92
- ʿIsā ibn Yaḥyā ibn Ibrāhīm. He was a pupil of Ḥunayn ibn Ishāq. He translated scientific works into Arabic and also wrote books of his own. See Qifṭī, p. 247; Uṣaybi'ah, Part I, 204, top; Leclerc, I, 183. 588, 679-80, 682, 685, 688, 699
- ʿIsā al-Sūfī, Abū Mūsā ʿIsā ibn al-Haytham. A scholar who was associated with the Mu'tazilah but had his own doctrines. He died 859/860. See Murtaḍā, pp. 78, 79. 419
- Iṣbahānī (al-). See Abū al-Faraj ʿAlī ibn al-Ḥusayn.
- Iṣbahānī (al-) Abū ʿAlī al-Ḥasan ibn ʿAbd Allāh. He was called Lughdah (Lughdhah) and was born at Iṣbahān, but probably studied at Baghdād. He was a grammarian of the 9th century. See Yāqūt, *Irshād*, VI (3), 81, n. 4; Suyūṭī, *Bughyat*, p. 222. 172, 178
- Iṣbahānī (al-) Abū Bakr ibn Ashtah. He was a grammarian who wrote on the syntax and rhetoric of the Qur'ān. Compare Flügel, *Gram. Schulen*, p. 229, second paragraph. 77
- Iṣbahānī (al-), Abū Muḥammad. He was a transcriber of the Qur'ān and perhaps the father of the scholar who follows. 12
- Iṣbahānī (al-), Muḥammad ibn ʿAbd al-Raḥmān. A scholar who wrote about differences in the Qur'ānic manuscripts. 79
- ʿIsha' Abū Yūsuf al-Qaṭīy'ī. He wrote a book about the Šābians of Ḥarrān and was a Christian. He lived probably in the 10th century. 751
- Ishāq. A man who instituted a propaganda for Abū Muslim in Central Asia. He may have been the son of a man who fled to the tribes when his father was killed in 742/743. See Yaḥyā ibn Zayd. 823
- Ishāq (Abū) Ibrāhīm ibn Muḥammad ibn al-Ḥarith ibn Asmā' ibn Khārijah. He was also known as al-Fazārī and was a scholar of historical traditions who died at al-Maṣṣisab in 804. See Qutaybah, *Ma'ārif*, p. 257. 199

- Ishāq (Abū) ibn Muḥammad ibn Ishāq. A friend of the author of *Al-Fihrist*, who gave him information about Abū Ja'far al-Ṭabarī. 564
- Ishāq (Abū) Ismā'īl ibn 'Isā al-Aṭṭār. He was a biographer of Baghdad during the 9th century. See Baghdādī (Khaṭīb), VI, 262, sect. 3293. 241
- Ishāq (Abū) al-Wāhibī. A Mu'tazilī scholar of secondary importance who lived in the late 9th or early 10th century. 427
- Ishāq al-Azraq ibn Yūsuf, Abū Muḥammad. A conservative jurist who died at Wāsiṭ, 810/811. See Taghrī-Birdī, Part II, 148; Yāqūt, *Geog.*, I, 178, l. 8; III, 201, l. 20. 551
- Ishāq (Ibn), Abū 'Abd Allāh Muḥammad ibn Ishāq ibn Yasār. A man of al-Madīnah. He was the famous historian who went to al-'Irāq and Persia and who provided material for the first great biography of the Prophet. He died at Baghdād, 768. See Khallikān, II, 677. 200
- Ishāq ibn 'Alī ibn Sulaymān. He translated a book for the Persians on the doctoring of animals. MS 1934 omits the second *ibn*. 738
- Ishāq ibn Ayyūb ibn Aḥmad. A chief from near al-Mawṣil, who served al-Mu'taḍid and died 900. See Mas'ūdī, VIII, 193; Ṭabarī, *Annales*, Part III, 1991, 1992, 2193; Ziriklī, Part I, 285. 320
- Ishāq ibn Bishr. He was a scholar of biography and history from Balkh, who lived at Bukhārā. He died 821/822. See Yāqūt, *Irshād*, VI (2), 230. 202
- Ishāq ibn al-Faḍl al-Hāshimī. A poet of the early 'Abbāsīd period. See Ishbahānī, *Aghānī*, Part VIII, 117; Mas'ūdī, VI, 208. For his brothers, see 'Abd al-Raḥmān and 'Abd Allāh ibn al-Faḍl. 358
- Ishāq ibn Ḥammād. A scribe who helped to develop Arabic script during the reigns of al-Manṣūr and al-Mahdī (754-785). 12
- Ishāq ibn Ḥammād. See Ishāq ibn Ismā'īl ibn Ḥammād.
- Ishāq ibn Ḥumayd al-Ṭūsī. He was called by the Beatty MS Akhram and was probably the secretary and poet cited in Ishbahānī, *Aghānī*, Part X, 128. His father was the general Ḥumayd ibn 'Abd al-Ḥamīd. See Ṭabarī, *Annales*, Part III, 1005, 1030-37. For his brothers see Abū Nahshal, Abū Nadīr and Muḥammad ibn Ḥumayd. 365
- Ishāq ibn Ḥumayn ibn Ishāq al-'Ibādī, Abū Ya'qūb. Like his father he was a celebrated translator of scientific works. He died at Baghdād 910. See Qifṭī, p. 80; Uṣaybi'ah, Part I, 200-201; Khallikān, I, 187; Sarton, I, 600; Smith, *History of Mathematics*, I, 172, 176. 441, 588, 591-93, 598-610, 634, 639, 672, 673, 676, 685, 689, 700
- Ishāq ibn Ibrāhīm. See (1) al-Fazārī; (2) al-Mawṣilī; (3) Ibn Rāhawīyah.
- Ishāq ibn Ibrāhīm ibn 'Abd Allāh ibn al-Ṣabbāḥ ibn Bishr al-Barbarī, Abū al-Ḥusayn. He was called al-Sa'dī and was tutor to al-Muqtadir (caliph 908-932) and his children. He was also an authority on calligraphy. 16
- Ishāq ibn Ibrāhīm ibn Muṣ'ab al-Muṣ'abī, Abū al-Ḥasan. The chief of the gendarmery and later governor of Baghdād. He was sent to subdue Bābak. He died 850. See Mas'ūdī, VII, 211-14; Taghrī-Birdī, Part II, 275-76, 282; Ziriklī, Part I, 283. 510
- Ishāq ibn Ibrāhīm ibn Karnīb. See Abū al-Ḥusayn ibn Karnīb.
- Ishāq ibn 'Isā ibn 'Alī al-Hāshimī. He was a son of the uncle of the two 'Abbāsīd caliphs. See 'Isā ibn 'Alī; compare Taghrī-Birdī, Part II, 52, l. 15. 741

- Ishāq (ibn Ismā'īl) ibn Ḥammād. A Mālikī jurist who died 888/889. For his more famous son, see Ismā'īl ibn Ishāq al-Qāḍī. 496
- Ishāq ibn al-Jaṣṣāṣ. A man interested in traditions. He died 819. See Ṭabarī, *Annales*, Part I, 1016. 97, 98, 199
- Ishāq ibn Khalaf, called Ibn al-Ṭabīb. He was a poet influenced by the Manichaeans. He was imprisoned and died 845. See Tammām (Rückert), pp. 86 (No. 79). 804
- Ishāq ibn al-Khaṭṭāb. A secretary of the late 8th century. For his employer, see Qumāmah ibn Yazīd. 275
- Ishāq ibn Mu'adl al-Miṣrī. He was called al-Baṣrī by Flügel and was a man who wrote some poetry. 365
- Ishāq ibn Nuṣayr, Abū Ibrāhīm. An alchemist, probably of the 10th century. 867
- Ishāq al-Rāhib (Isaac the Monk). He was a historian who wrote about the Ptolemies of Egypt. 28, 576, 594
- Ishāq ibn Rāhwayh, Ibrāhīm ibn Makhlad, Abū Ya'qūb. He was a distinguished pupil or associate of Aḥmad ibn Ḥanbal and famous in Khurāsān. He died at Naysābūr, 852/853. See Taghrī-Birdī, Part II, 191, 272, 290, 293; Ziriklī, Part I, 284. 554
- Ishāq ibn al-Ṣabbāḥ al-Ash'athī. A poet who lived at the time of al-Mahdī (caliph 775-785). See Ishbahānī, *Aghānī*, Part XX, 33. For his father, see Ṭabarī, *Annales*, Part II, 1019. The last name is incorrectly spelled by Flügel. 364
- Ishāq ibn Salāmāh (Sulmah). A Persian probably of the 10th century, who wrote on the superiority of the Persians. 279
- Ishāq ibn Sulaymān ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās al-Hāshimī. He was the governor of al-Madīnah, then al-Sind, and later of Egypt, during the reign of al-Rashīd (786-809). See Taghrī-Birdī, Part II, 65, 77, 85, 87, 92; Ṭabarī, *Annales*, Part III, 378, 443. 588, 589, 710
- Ishāq ibn Yazīd. He translated Persian books into Arabic. 589
- Ishmūfī (al-). He wrote a book on horsemanship. The name may not be written correctly. 738
- Iskāfī (al-), Abū Ja'far Muḥammad ibn 'Abd Allāh. The founder of the Iskāfīyah sect of the Mu'tazilah. He died 855. See Baghdādī (Seelye), p. 175; Shahrastānī (Haarbrücker), Part I, 27; Mas'ūdī, VI, 58; VII, 231. 411, 429, 430, 448
- Iskāfī (Ibn al-), Abū al-Qāsim Ja'far ibn Muḥammad. A writer and government secretary under al-Mu'taṣim (caliph 833-842) and the son of Abū Ja'far al-Iskāfī. 413
- Iskāfī (al-), Abū al-Qāsim al-Naysābūrī, 'Alī ibn Muḥammad (Muḥammad ibn 'Alī). He was the secretary of Nūḥ ibn Naṣr, who ruled at Naysābūr 943-954. See Tha'alībī, *Farīdatu'l-'Aṣr*, p. 45; Tha'alībī, *Yafīnat al-Dahr*, Part III, 4. 372, 378
- 'Ismah ibn Ḥammād (Abū 'Ismah) ibn Sālim. A 9th century scholar. See Ṭabarī, *Annales*, Part III, 937. 63
- Ismā'īl. The Biblical Ishmael. 7, 9, 220
- Ismā'īl Abū Ṭāhir al-Manṣūr. The third Fātimid caliph, 946-952. See Khaldūn, *Histoire des Berbères*, II, 535; Khallikān, I, 218; "al-Manṣūr Ismā'īl," *Enc. Islam*, III, 257. 466
- Ismā'īl ibn 'Abd Allāh ibn Abī al-Muhājir. A reader of the Qur'an, possibly the man sent by 'Umar II to Africa between 717 and 720. 65

- Ismā'il (ibn 'Abd Allāh) ibn Abī Uways. He was a jurist, who studied under *Mālik*. See Nawawī, p. 535, l. 10; "Mālik B. Anas," *Enc. Islam*, III, 208. 495
- Ismā'il ibn 'Abd Allāh al-Qasrī. A man of importance at al-Kūfah, connected with the succession of Hishām (caliph 724-743). See Tabarī, *Annales*, Part II, 1813 ff, 1881-85, 1902. 273
- Ismā'il ibn 'Abd Allāh ibn Qusṭanṭīn. A teacher of Qur'ānic reading at Makkah, who probably died in the early 9th century. 64
- Ismā'il ibn Abī Kathīr. See *Ismā'il ibn Ja'far*.
- Ismā'il ibn Abī Muḥammad al-Yazīdī. He was the third son of Yaḥyā ibn Mubārak al-Yazīdī. See Iṣbahānī, *Aghānī*, Part III, 166; XVIII, 73. See also *Yazīdī* Family. 109
- Ismā'il ibn Abī Uways. See also *Ismā'il* (ibn 'Abd Allāh) ibn Abī Uways. 364
- Ismā'il ibn Abī Ziyād. He was a Shī'ī scholar, the son of Abū Ziyād Muslim al-Bazzār. See Tūsī, p. 55, sect. 101. 75, 82
- Ismā'il ibn 'Alī. See al-*Nawbakhtī*.
- Ismā'il ibn Bulbul, Abū al-Ṣaqr. He was a secretary, poet, and the vizier for several caliphs but was executed by al-Mu'taḍid (caliph 892-902). See Khallikān, II, 612, n. 8; III, 57, 58; Mas'ūdī, VIII, 105, 211, 258; Taghrī-Birdī, Part III, 40. 369
- Ismā'il ibn Habbār. He was probably the son of either Habbār ibn Sufyān or Habbār ibn al-Aswad, both contemporaries of the Prophet. See Durayd, *Geneal.*, pp. 58, 95. 223
- Ismā'il ibn Ḥammād ibn al-Nu'mān (Abū Ḥanīfah). He was a grandson of Abū Ḥanīfah, the great jurist, and judge of al-Baṣrah during most of the reign of al-Ma'mūn (813-833). See Khallikān, I, 469. 499
- Ismā'il ibn Iṣḥāq ibn Ibrāhīm, Abū al-Qāsim. A man of the 10th century whose father was Iṣḥāq ibn Ibrāhīm ibn 'Abd Allāh. 17
- Ismā'il ibn Iṣḥāq ibn Ismā'il ibn Ḥammād, al-Qādī. He was a jurist of al-Baṣrah, who became a judge at Baghdād about 875 and died when 82 years old in 895/896. See Suyūṭī, *Bughyat*, p. 193; Farḥūn, p. 92; Ḥājj Khalīfah, I, 173; V, 542, 618; Yāqūt, *Geog.*, I, 744, l. 11; IV, 256, l. 2; 940, l. 19. 82, 255, 398, 496, 497
- Ismā'il ibn Ja'far, Abū Kathīr al-Anṣārī. He was a reader of the Qur'ān and transmitter of the Ḥadīth. See Yāqūt, *Geog.*, II, 31, 622. 64, 81
- Ismā'il ibn Ja'far ibn Sulaymān ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās. The member of an important family, whose father was governor of al-Madīnah and Makkah during the reign of al-Rashīd (786-809). See Yāqūt, *Geog.*, II, 622. For the father, see Balādhurī, *Origins*, pp. 21, 76; Mas'ūdī, VI, 294. 266
- Ismā'il ibn Ja'far al-Ṣādiq. He was the man recognized by the Ismā'īliyah as the seventh Shī'ī imam, rather than Mūsā al-Kāzim, who was recognized by the majority of the Shī'ah. See Hamdānī, *On the Genealogy of the Fatimid Caliphs*; "Ismā'īliya," *Enc. Islam*, II, 549. 462, 465
- Ismā'il ibn Jarīr al-Ḥārīrī (Jarīrī). A poet and father of a poetess at the time of Hishām (caliph 724-743). See Tabarī, *Annales*, Part II, 1739. Flügel spells the father's name incorrectly. 362
- Ismā'il ibn Majma'. An associate and probably a pupil of al-Wāqidi. He died 841/842. 216

- Ismā'il ibn Mīhrān ibn Muḥammad. A jurist of al-Kūfah. See Tūsī, p. 61, sect. 117, and bottom. For his brother, see 'Isā ibn Mīhrān. 542
- Ismā'il ibn Mu'ammār al-Qurāṣī. A poet of al-Kūfah and a friend of the great poets during the reign of al-Rashīd (786-809). See Iṣbahānī, *Aghānī*, Part XX, 88. 362
- Ismā'il ibn Mūsā al-Suddī al-Fazārī. An authority on the Ḥadīth and a teacher of al-Tabarī. He died 859/860. See Tabarī, *Tafsīr*, II, 12, sect. 849, and Tabarī, *Annales*, Part I, 3108, 3475; III, 2371; Taghrī-Birdī, Part II, 322. 563
- Ismā'il ibn Ṣabīḥ. A secretary and tax officer during the reign of al-Rashīd (786-809). See Qutaybah, *Ma'ānī*, p. 95; Tabarī, *Annales*, Part III, 522, 609, 666, 746, 770, 810. 275
- Ismā'il ibn 'Ulayyah, Abū Bishr. He was nicknamed for his mother. His real name was Ismā'il ibn Ibrāhīm. He started at al-Kūfah but held positions at al-Baṣrah and at Baghdād, where he died 808/809. See Qutaybah, *Ma'ānī*, p. 254; Taghrī-Birdī, Part II, 144. 549-50
- Ismā'il ibn Yaḥyā. See Abū Ibrāhīm al-Muzanī.
- Ismā'il ibn Ziyād. He was a Shī'ī jurist, probably the same as *Ismā'il ibn Abī Ziyād* (Muslim) al-Sakūnī. See Tūsī, p. 55, sect. 101. 536
- Iṣṭakhrī (al-), Abū Sa'īd al-Ḥasan ibn Aḥmad ibn Yazīd. A Shāfi'ī jurist and judge at Baghdād, who lived from about 859 to 940. See Nawawī, p. 724; Khallikān, I, 448; Yāqūt, *Geog.*, I, 300. 523-24
- Iṣṭakhrī (al-) al-Ḥasib. A mathematician of the 10th century. See Tūqān, p. 267; Suter, VI (1892), 38; X (1900), 51. 666
- Iṣṭifān ibn Basil (Stephen son of Basil). He translated Galen and other works at Baghdād in the middle of the 9th century. See Uṣaybi'ah, Part I, 204; Leclerc, I, 179; Sarton, I, 613; Smith, *GRBM*, III, 907. 683, 688
- Itākḥ, Abū Maṣṣūr the Turk. He was sold as a slave to al-Mu'taṣim about 815. Then he served him and his successors as a general and chamberlain of the Sāmarrā palace but was starved in prison by al-Mutawakkil, 849/850. See Khallikān, I, 599, n. 5; Mas'ūdī, VII, 135, 216; Tabarī, *Annales*, Part III, 1383-86. 160, 268
- 'Iyād (Ibn) al-Miṣrī. A pupil of Jābir ibn Ḥayyān, the alchemist. He probably lived in Egypt during the 9th century. 855, 867
- 'Iyālī (al-), Abū Ja'far Aḥmad ibn Muḥammad. A jurist and disciple of Abū Thawr. The latter died 854. 520
- Iyās ibn al-Aratt. An early poet known for his love of *Ṣafwah*. See Tammām (Rückert), sect., 346, 479, 614, 732, 733; Qutaybah, *Ma'ānī*, Part II, 676. 720
- Iyās ibn Mu'āwiyah ibn Qurah. He was a descendant of one of the Companions of the Prophet and the judge of al-Baṣrah. He lived from 666 to 740. See Qutaybah, *Ma'ānī*, p. 237; Ziriklī, Part I, 376. 227
- 'Izzah (Abū). An Orthodox bishop of Ḥarrān, who wrote numerous books, one of them refuting *Nestorius*. 46
- 'Izz al-Dawlah, Abū Maṣṣūr. He was known as Bakhtiyār and he succeeded his father Mu'izz al-Dawlah as Amīr al-Umarā' 967, reigning for nearly 10 years. See Lane-Poole, p. 141; Taghrī-Birdī, Part IV, 14, 142; "Bakhtiyār," *Enc. Islam*, I, 602. xviii, 854

- Ja'ābī (Ibn al-). See 'Amr ibn Muḥammad ibn Salīm.
- Jabal ibn Yazīd. He was the secretary of an officer named 'Umārah ibn Ḥamzah during the reigns of al-Manṣūr and al-Mahdī (754-786). 274-75
- Jabalah ibn Sālim. A secretary who translated historical and literary works from Persian into Arabic. He was the secretary of Hishām, perhaps the caliph (724-743), but more likely of Hishām ibn al-Qāsim, who also translated Persian books. 258, 589, 716
- Jābir. He was the grandfather of the historian al-Balādhurī and secretary to al-Khaṣīb, who was chief of finance in Egypt under al-Rashīd (caliph 786-809). See Balādhurī, *Origins*, p. 6. 247
- Jābir (Ibn), Abū Ishāq Ibrāhīm. A jurist following the code of Dā'ūd. He died 922 when 75 years old. See Ḥājī Khalīfah, V, 35. Flügel states he was a descendant rather than a follower of Dā'ūd. 532
- Jābir ibn Ḥayyān ibn 'Abd Allāh, Abū Mūsā al-Kūfī. He was called Geber in Europe and was the famous alchemist of the second half of the 8th century. See Qifṭī, p. 160; Sarton, I, 532; "Djābir," *Enc. Islam*, I, 987; Ruska (6), p. 49; (10), pp. 7, 8, 12, 19, 41-52. 707, 850, 853-62, 865, 867
- Jābir ibn Qurrah al-Ḥarrānī. A Ṣābian astrolabe maker, probably of the second half of the 9th century. 671
- Jābir ibn Qurrah ibn Thābit. The headman of the Ṣābians of Ḥarrān during the first quarter of the 9th century. 768
- Jābir ibn Sinān al-Ḥarrānī. An astrolabe maker in the second half of the 9th century. He was from the Ṣābian community. 671
- Ja'd (al-) Abū Bakr Muḥammad ibn 'Uthmān al-Shaybānī. He was called al-Ja'd and was a grammarian of Baghdad who died about 934. See Flügel, *Gram. Schulen*, p. 219; Ziriklī, Part VII, 142. 79, 83
- Ja'd (al-) ibn Dirhim. A Manichaean chief, who served as tutor to Marwān before he became the last Umayyad caliph in 744. Ja'd was executed about 736. See Tabarī, *Annales*, Part II, 1396; Taghūrī-Birdī, Part I, 322; Ḥajar, *Lisān al-Mizān*, II, 105. 179, 190, 803
- Ja'far (Abū). See al-Manṣūr, the caliph; also al-Ṭabarī, the jurist and historian.
- Ja'far (Abū) ibn 'Abbāsah. He was attached to Mu'izz al-Dawlah (ruled at Baghdad 946-967). His mother may have been 'Abbāsah, daughter of Aḥmad ibn Ṭūlūn. 337
- Ja'far (Abū) al-Darīr. A 10th century poet. He may be the Ibn Jilbāh mentioned in the Flügel edition of *al-Fihrist*, p. 168, l. 26. 372
- Ja'far (Abū) ibn 'Alī. A brother of Abū Sahl. See *Nawbakhtī* Family. He was a theologian of his brother's school of thought. 441
- Ja'far (Abū) ibn Muḥammad ibn 'Abd Allāh al-Abharī. A Māliki jurist of the 10th century called Ghulām al-Abharī. He was an adopted son of the jurist Muḥammad ibn 'Abd Allāh ibn Muḥammad. 498
- Ja'far (Abū) ibn Rustum. He wrote about the Qur'ān. Compare Abū Ja'far Aḥmad ibn Muḥammad ibn Rustum al-Ṭabarī. 87, 154
- Ja'far (Abū) al-Khāzin. See al-Khāzin.
- Ja'far (Abū) Muḥammad ibn 'Alī. See *Shalmaghānī*.
- Ja'far (Abū) Muḥammad ibn al-Mughīrah. The author of a book about disagreements between grammarians. Compare Zubaydī, p. 226. 67

- Ja'far (Abū) al-Umawī. He practised alchemy and magic, probably during the 10th century. 732
- Ja'far al-Daqqāq, Abū Muḥammad ibn 'Alī ibn Sahl. He was an authority for the Ḥadīth, who died 941/942. See Baghdādī (Khaṭīb), Part VII, 222, sect. 3704. 560
- Ja'far ibn Abī Ṭālib. A brother of 'Alī and spokesman for the Muslim refugees in Abyssinia. He died fighting at Mu'tah, 629. See Mas'ūdī, IV, 159, 181, 290; V, 148; "Dja'far," *Enc. Islam*, I, 993. 222, 330
- Ja'far ibn 'Affān al-Ṭā'ī. A prolific poet of the Shī'ah, probably at Baghdād in the late 8th century. See Iṣbahānī, *Aghānī*, Part II, 48, l. 14. 363
- Ja'far ibn 'Alī ibn Muḥammad al-Makkī. He was a mathematician from Makkah, who wrote on geometric problems. See Ṭūqān, p. 267; Suter, VI (1892), 38; X (1900), 68. 666
- Ja'far ibn al-Furāt, Abū al-Faḍl. He was called al-Ḥinzābah and he went from Baghdād to Egypt, where he became a famous vizier of the Ikshīds and Kāfūr, dying 1000/1001. See Khalikān, I, 319; Taghūrī-Birdī, Part IV, 203. 377
- Ja'far ibn Ḥamdān, Abū al-Qāsim. A legal authority at Baghdād during the last half of the 9th century. See Mas'ūdī, VIII, 235. 320, 326
- Ja'far ibn Ḥarb, Abū al-Faḍl. He was a scholar of Ḥamadhān who became the leading Mu'tazilī theologian of Baghdād. He died at the age of 59, in 850/851. See Baghdādī (Seelye), pp. 125, 173; Murtaḍā, p. 73; Khayyāt, *Intiṣar* (Nyberg), pp. 110-11, 124-25; Jār Allāh, p. 139. 80, 411, 412, 429, 453, 491
- Ja'far ibn al-Ḥusayn. He was probably a porcelain maker at Baghdād, who wrote about his profession. 743-44
- Ja'far ibn al-Mubashshir. A Mu'tazilī scholar at Baghdād, famous for his intelligence and piety. He died 848. See Mas'ūdī, V, 443; VII, 231; Baghdādī (Seelye), p. 173 ff. 82, 393, 397, 429
- Ja'far ibn Muḥammad, Abū Bakr. See Abū Bakr al-Firyābī.
- Ja'far ibn Muḥammad ibn al-Ash'ath. The governor of Khurāsān until 789/790. See Ṭabarī, *Annales*, Part III, 606, 609, 740. 274
- Ja'far ibn Muḥammad ibn Ḥamdān, Abū al-Qāsim. A man of al-Mawṣil, who was a poet and secretary to the Ṭūlūn dynasty in Egypt during the last half of 9th century. See Khalikān, III, 31; Mas'ūdī, I, 17; VII, 222, 421. 369
- Ja'far ibn Muḥammad ibn Nuṣayr al-Khulḍī, Abū Muḥammad. A pupil of al-Junayd and a leading Sūfī, who died 959. See Khalikān, II, 283; Arberry, *Sufism*, p. 67; Taghūrī-Birdī, Part III, 322, l. 11. 455
- Ja'far ibn Muḥammad ibn 'Umar al-Balkhī. See Abū Ma'shar.
- Ja'far ibn Muḥammad al-Ṣādiq. The 6th Shī'ī Imām, who was noted for his learning and died between 765 and 771. See Hitti, *Arabs*, p. 442; "Dja'far," *Enc. Islam*, I, 993; Khalikān, I, 300. 63, 219, 437-38, 443, 462, 492, 537, 543-44, 744, 853-54
- Ja'far ibn al-Muktafī, Abū al-Faḍl. A patron of science and a son of al-Muktafī (caliph 902-908). See Qifṭī, p. 155. 30, 654, 661
- Ja'far ibn al-Qāsim. An official who served at al-Baṣrah and in Persia in the 9th century. See Yāqūt, *Geog.*, IV, 253. 127
- Ja'far ibn Qudāmah ibn Ziyād, Abū al-Qāsim. He was a companion of 'Abd Allāh ibn al-Mu'tazz and a poet. He died about 931. See Iṣbahānī, *Aghānī*, Part IX,

- 142, 145; Yāqūt, *Irshād*, VI (2), 412. For his son, compare *Qudāmāh* ibn Ja'far, the tax expert. 285, 370
- Ja'far ibn Sulaymān ibn 'Alī al-Hāshimī. The governor of al-Madīnah under al-Manṣūr (caliph 754-775). See Khallikān, II, 547; Mas'ūdī, VI, 294; Ṭabarī, *Annales*, Part III, 247, 249. 106, 277, 494
- Ja'far ibn Yaḥyā ibn Khālīd al-Barmakī. He lived from 767 to 803 and was the vizier of Hārūn al-Rashīd, noted for his penmanship and literary ability. See Khallikān, I, 301; Mas'ūdī, VI, 267, 327-28, 361, 386 ff., 405-407. 12, 110, 265-67, 366, 854, 858
- Ja'far al-Šādiq. See Ja'far ibn Muḥammad.
- Ja'fārī (al-). See 'Abd al-Raḥmān ibn Muḥammad.
- Jahdamī (al-), Abū 'Amr Naṣr ibn 'Alī. A man of al-Baṣrah; a teacher and authority for the Ḥadīth, who died 864. See Khallikān, I, 398, 401, n. 2; 498, n. 5. 78
- Jahdārī (al-), 'Āṣim, Abū al-Mujashshar. He came from al-Baṣrah and was an authority for the Qur'ān. See Ṭabarī *Annales*, Part I, 233; III, 2556. For the Jahdar Tribe, see Durayd, *Geneal.*, p. 213. 62, 68, 81
- Jāhiz (al-) Abū 'Uthmān 'Amr ibn Baḥr. He lived at al-Baṣrah from about 773 to 869 and was a brilliant man of letters and the leading scholar of his age. See Khallikān, II, 405; Yāqūt, *Irshād*, VI (6), 56-80. See also Bibliography, Jāhiz and Pellat. 35, 83, 99, 255, 263, 340, 342, 391, 397-409, 429, 491, 705
- Jahm (Abū) ibn Hudhayfah al-'Adawī. He was probably named 'Amir and was the greatest authority of his period for the genealogy and traditions of the Quraysh. He helped to conduct the funeral of 'Uthmān and was at the court of Mu'awiyah (caliph 661-680). He died 690. See Qutaybah, *Uyūn*, Part III, 283; Mas'ūdī, IV, 283; Ṭabarī, *Annales*, Part I, 2732, 3047. 244, 347
- Jahm (Abū) Aḥmad ibn al-Ḥusayn. A man of letters who died 932. See Khallikān, III, 60, 61, n. 13; Taghri-Birdī, Part III, 232. 377
- Jahm ibn Khalaf al-Māzinī. He was a poet and scholar of the late 8th and early 9th century, probably living at Baghdād. See Iṣbahānī, *Aghānī*, IX, 40; Yāqūt, *Geog.*, IV, 388. Compare Suyūṭī, *Bughyat*, p. 213. 102, 356
- Jahm ibn Ṣafwān, Abū Muḥriz. He was the secretary of an official in Khurāsān and the founder of an heretical school of thought who was killed 745/746. See Shahrastānī (Haarbrücker), Part I, 89; Baghdādī (Seelye), pp. 35, 126; Ṭabarī, *Annales*, Part II, 1918, 1919, 1924; Nādir, *Système philosophique*, pp. 7, 9. 388
- Jahmī (al-), Abū 'Abd Allāh Aḥmad ibn Muḥammad. An authority on genealogy and political traditions, beaten by al-Mutawakkil (caliph 847-861) for dishonoring certain of his ancestors. See Yāqūt, *Irshād*, VI (2), 30. 244
- Jahshiyārī (al-), Abū 'Abd Allāh Muḥammad ibn 'Abdūs. A secretary from al-Kūfah, who wrote about the viziers and the Caliph al-Muqtadir; arrested 933 but released. See Shujā', VI, 305 (269); Ṣābi, *Wuzurā'*, pp. 4, 341. Ziriklī, Part VII, 135 calls him Jahshayārī. 23, 278, 366, 381, 714
- Jahzah, Abū al-Ḥasan Aḥmad ibn Ja'far ibn Mūsā ibn Yaḥyā ibn Khālīd ibn Barmak. He lived from 839 to about 936 and was a descendant of a distinguished family. He was a court poet and singer. See Iṣbahānī, *Aghānī*, Part V, 32; Khallikān, I, 118, 119, n. 8. 310, 318, 319, 334, 742
- Jalūdi (al-) Abū Aḥmad 'Abd al-'Aziz ibn Yaḥyā. He was a scholar of al-Baṣrah and an author and leader of the Imāmīyah sect, who died 944. See Tūsi, p. 183, bottom; Ziriklī, Part IV, 155. 252, 489

- Jāmāsh (Jāmāsāb) al-'Ālim. He was probably Jamāspa, husband of Zoroaster's daughter, Pourucist, and a minister at the court of the local king, Vištāspa. See Firdawsi, *Shahnama*, V, 24 ff; IX, 288, index; Ṭabarī, *Annales*, Part I, 676, 678, 681; "Zoroaster," *Enc. Britannica*, 11th edition, XXVIII, 1041a. 574, 849, 853
- Jamhūr (Ibn). See Muḥammad ibn al-Ḥusayn ibn Janihūr.
- Jamīl ibn 'Abd Allāh ibn Ma'mar, Abū 'Amr. An Arab poet in love with Buthaynah. He died about 701. See Tammāmī, (Rückert), sect. 96, 101, 538; Qutaybah, *Shi'r*, p. 260; Iṣbahānī, *Aghānī*, Part VII, 77; Nicholson, *Literary History of the Arabs*, p. 238. 243, 311, 719
- Jamīz (al-) Muḥammad ibn 'Amr, Abū 'Abd Allāh. A satirical poet and teller of anecdotes at the court of al-Mutawakkil. He died 868/869. See Iṣbahānī, *Aghānī*, Part III, 164; XXI, 117; Pellat, p. 168. 398
- Jamshīd ibn Tahnūras ibn Hūshang (Awjīhān). A legendary king of Persia overcome by al-Dajhāk. See Mas'ūdī, IV, 45; Browne, *Literary History of Persia*, I, 112; Firdawsi, *Shahnama*, I, 122-39. 23, 572, 727
- Jāmūs (Abū al-) Thawr ibn Yazīd. An Arab who went to al-Baṣrah and helped Ibn al-Muqaffā' during the 8th century. See Nawawī, p. 183, for Abū Khālīd Thawr ibn Yazīd. It is possible that the surname is Khāmūsh instead of Jāmūs. 99
- Janjī al-Jukhānī (Jawkhānī). A musician in a heathen temple of central 'Irāq, who founded a sect of his own, with tenets somewhat similar to those of Mānī. 808
- Jannād, Abū Muḥammad, ibn Wāsil, of al-Kūfah. An expert for Arabian poetry and historical tradition during the latter part of the 8th century. See Yāqūt, *Irshād*, VI (2), 425. 97, 199
- Jannat al-Khuld. The nickname of a girl loved by a poet. See Muḥammad ibn al-Ṣalt. 719
- Jarir. A physician who had a dispute with the Amīr Aḥmad ibn Ismā'īl, who was probably the Samānī ruler, dying 914. 705
- Javir ibn 'Aṣiyah. He was descended from a branch of the Tamīm Tribe and was the famous court poet, first with al-Ḥajjāj in al-'Irāq and later with 'Abd al-Malik (caliph 685-705) at Damascus. He died 728/729. See Khallikān, I, 294; Iṣbahānī, *Aghānī*, Part VII, 38. 125, 209, 235, 289, 348, 349
- Jarir ibn Yazīd ibn Khālīd ibn 'Abd Allāh al-Qasrī. A man of letters and an eloquent preacher. See Iṣbahānī, *Aghānī*, Part XII, 93. 273
- Jarmī (al-) Abū 'Abd Allāh Aḥmad ibn Muḥammad ibn Ishāq al-Makkī. He was known as Ibn Abī al-'Alā' and was a scholar, historian, and popular calligrapher. 177
- Jarmī (al-) Abū 'Umar Ṣāliḥ ibn Ishāq. A grammarian of al-Baṣrah, who took part in learned discussions at Baghdād, dying 840. See Khallikān, I, 629. 123, 125, 128, 137, 139, 188
- Jarrāh (al-). He was a man of the early 9th century, known for being the great-grandfather of the vizier 'Alī ibn 'Isā. 282
- Jarrāh (Abū al-) al-'Uqaylī. A tribal scholar of language and grammar of secondary importance. 103, 112
- Jarūd (Abū al-) Ziyād ibn al-Mundhir al-'Abdī. The founder of the Jāridīyah branch of the Zaydīyah school of theology in the 8th century. See Shahrastānī

- (Haarbrücker), Part I, 178; Tūsi, p. 146, sect. 307; Baghdādī (Seelye), pp. 43-45; Mas'ūdī, V, 474. 75, 443, 444
- Jārūd (Ibn al-) 'Abd Allāh. A chief who revolted against al-Hajjāj and was killed at Rūstūqbādh between 694 and 714. See Qutaybah, *Ma'arif*, p. 172, l. 13; Yāqūt, *Geog.*, II, 834, l. 9. 224
- Jaṣṣās (Ibn al-). A man who wrote about music and was quoted by Ishāq al-Mawṣilī, probably in the late 8th or early 9th century. 309
- Jawharī (al-) al-'Abbās ibn Sa'īd. He was a famous astronomer attached to al-Ma'mūn (caliph 813-833). See Heath, *Euclid's Elements*, I, 85; Qifṭī, p. 219; Sarton, I, 562; Suter, X (1900), 12. 635, 647
- Jāwīdān ibn Sulrak. A chief of Ādharbayjān who employed Bābak and whose widow made Bābak her husband and the local chief in the early 9th century. See Browne, *Literary History of Persia*, I, 325. Ṭabarī, *Annales*, Part III, 1015, calls the father Sahl and spells the name Jāwīdhān. 819-21
- Jayhātū (al-). See *Muḥammad ibn Aḥmad ibn Naṣr*.
- Jaysh (Abū) ibn al-Khurāsānī. His name was al-Muzaffar ibn Muḥammad. He was a pupil of Abū Sahl al-Nawbakhtī in the late 9th and early 10th century. See Tūsi, p. 331, sect. 720. 442
- Jāzī (Abū). He was probably the father of the tribal scholar who follows. 347
- Jāzī ibn Mu'āwiyah ibn Ḥusayn. A member of the Asad Tribe who belonged to the first generation of Islām and was an authority on tribal poetry and traditions. See Durayd, *Geneal.*, p. 152, note. 155
- Jazm (al-). A legendary character, supposed to have helped to invent Arabic writing. 9
- Jesus ('Isā). The Christ. 208, 214, 284, 784, 794, 798, 807, 809, 813, 814
- Jibrīl. The angel Gabriel. 382
- Jibrīl ibn Bakhtīshū' ibn Jibrīl ibn Bakhtīshū'. The son of the great physician of the 'Abbāsīd court. See *Bakhtīshū' ibn Jibrīl*. 697
- Jibrīl ibn Bakhtīshū' ibn Jūrus, Abū 'Isā. A grandson of the Nestorian physician, who introduced Greek medicine to the 'Abbāsīd court and was himself an eminent physician who died 828/829. See Qifṭī, p. 132; Uṣaybi'ah, Part I, 127; Sarton, I, 573; Leclerc, I, 99. 697
- Jiki. A man from China, who came to Baghdād and told al-Nadīm about his journey across Asia. 639
- Jildah (Abū). A poet of the Yashkur Tribe, who died when on the pilgrimage. See Qutaybah, *Shi'r*, p. 459. 357
- Jinnī (Ibn) Abū al-Fath 'Uthmān ibn Jinnī. A scholar of language, grammar, and poetry from al-Mawṣil, where his father was a slave. He died at Baghdād 1001/1002. See Suyūṭī, *Bughyat*, p. 322; Kayyālī, p. 137; Taghrī-Birdī, Part IV, 205, 271. 189
- Jirāb al-Dawlah, Abū al-'Abbās Aḥmad ibn Muḥammad ibn 'Alawiyah. He was also called al-Rīh and was a musician and jester, who lived until the second half of the 10th century. See Yāqūt, *Irshād*, VI (2), 62. 336
- Jirān al-'Awd al-Numayrī. A Pre-Islāmic poet. See Tammām, (Rückert), select. 453. 346
- Jovian (Jovianus Flavius Claudius). The Roman Emperor, 363 to 364. See Pauly, III, 245; Smith, *GRBM*, II, 615. 580, 614
- Ju'al. See al-Ḥusayn ibn 'Alī ibn Ibrāhīm.

- Jubayr ibn Ghālib, Abū Fīrās. A jurist, poet, and theologian of the Shurāh group of the Khawārij. He died 795. 453, 569
- Jubbā'ī (al-) Abū 'Alī Muḥammad ibn 'Abd al-Wahhāb. He lived from about 849 to 916 and was the famous Mu'tazilī scholar from Jubbā in Khuzistān. See Khallikān, II, 669; Baghdādī (Seelye), p. 188; Shahrastānī (Haarbrücker), Part I, 80. 76, 80, 83, 424-25, 428, 430, 442
- Jubbā'ī, Abū Sa'īd. A poet of secondary importance about whom al-Šūfī wrote a book. 331
- Jūd (Abū al-) al-Qāsim ibn Muḥammad ibn Ramaḍān. He was a grammarian of the school of al-Baṣrah in the second half of the 10th century. See Suyūṭī, *Bughyat*, pp. 323, 380; Yāqūt, *Irshād*, VI (6), 199. 184
- Jūdar (Jawdar). A scholar of Indian astronomy and medicine. See Uṣaybi'ah, Part II, 33; Leclerc, I, 290; Cureton, *Journal of the Royal Asiatic Society*, VI (1841), 110. 645
- Juday (Abū). A skilled writer of Kūfic script, who wrote copies of the Qur'ān during the reign of al-Mu'taṣim (833-842). In the Beatty MS the name might be Ḥfirī. 12
- Juhā. He was said to have been a man named Nūḥ Abū al-Ghūsn, who lived in the first half of the 8th century. He was known as the principal character of amusing stories in the Middle East. See Rosenthal, *Humor*, p. 9; Rosenthal, *Journal of the American Oriental Society*, LXXXIII, No. 4 (September-December, 1963), 453. 735
- Julian the Apostate (Julianus Flavius Claudius). The Byzantine emperor, 361-363. See Smith, *GRBM*, II, 644. 579, 581, 610, 611
- Jumālī (al-) Abū 'Abd Allāh Muḥammad ibn Sallām. He was a philologist and authority for tribal lore at al-Baṣrah. He died about 846. See Khallikān, IV, 590, n. 10; Mas'ūdī, VI, 8; VII, 355, 356. 77, 246, 248, 249
- Juml. The name of Arab girls loved by poets. See (1) 'Ammār; (2) 'Umar ibn Ḍirār. Compare Kaḥḥālāh, *A'lān al-Nisā'*, Part I, 207-208. 719
- Junādah. (1) Junādāh ibn Marwān of Ḥims, Syria. A scholar who died about 864. See Yāqūt, *Geog.*, II, 365, l. 4. (2) Junādah ibn Muḥammad ibn al-Ḥusayn al-Harawī, Abū Usāmah. A great scholar of lexicography and poetry, killed in Egypt 1008. See Yāqūt, *Irshād*, VI (2), 426; Ziriklī, Part II, 136. 371
- Junayd (al-), Abū al-Qāsim ibn Muḥammad ibn al-Junayd. He originated in Nahāwand and was a silk spinner who went to Baghdād and became a famous Ṣūfī theologian, and jurist. After going on the pilgrimage thirty times, he died 910. See 'Aṭṭār, p. 200; Khallikān, I, 338. 423, 455, 461
- Junayd (Ibn al-). He was probably an ascetic of secondary importance, who wrote on piety. Perhaps he was also a scholar of the Qur'ān, or he may be confused with the name preceding. 460
- Junayd (Ibn al-). One of the leading disciples of the jurist Abū Thawr. The master died at Baghdād 854. See Flügel's edition of *al-Fihrist*, n. 7 for p. 211. 83, 520
- Junayd (Al-) ibn 'Abd al-Raḥmān. He served in the Oxus region during the reign of Hishām (724-743), but was still alive 809 at Tūs. See Mas'ūdī, V, 479; Ṭabarī, *Annales*, Part II, 1527-67; III, 736. 225
- Junayd (Ibn al-), Abū 'Alī Muḥammad ibn Aḥmad. A 10th century Shī'ī scholar and author. See Tūsi, p. 267, top and bottom; Ziriklī, Part VI, 203. 487

- Junayd (Ibn al-), al-Ahwāzī, Abū al-Ḥasan. A Shāfiʿī jurist. See Ḥājj Khalīfah, IV, 482, 568. MS 1934 separates al-Ahwāzī from the name, evidently an error. 526
- Junayd ibn Muḥammad ibn Nuʿaym, Abū Aḥmad. He supplied a list of books to the tenth Shīʿī Imām who died 868. He is either confused with another scholar or was the brother of *Haydar* ibn Muḥammad. 483
- Jundaysābūrī (al-): (1) Ḥafṣ ibn ʿUmar al-Qannād. (2) ʿAbd Allāh ibn Rashīd. See Yāqūt, *Geog.*, II, 131. 377
- Jundub (Ibn), ʿAbd Allāh ibn Muslim ibn Jundub (Jundab) al-Hudhālī. He was a poet from Arabia who was of secondary importance. See *Iṣbahānī*, *Aghānī*, IV, 55; V, 145. 356
- Jundub (Jundab) ibn Sūdab, Abū al-Rumayḥ. He was called Sūdab by Flügel, an unimportant poet. 362
- Jurayj (Ibn). A teacher of al-Ṭabarī in the middle of the 9th century and an authority for the Ḥadīth. See Ṭabarī, *Tafsīr*, II, 12, sect. 849; Ṭabarī, *Annales*, Part I, 20, 23, 76. 52, 563
- Jurayj (Ibn), ʿAbd al-Malik ibn ʿAbd al-ʿAzīz. A scholar who died 767. See Khallikān, II, 116. The name may be Jurayḥ. 52, 563
- Jūrīs (Jūrīs) ibn Bakhtīshūʿ, Abū Bakhtīshūʿ. He was the Nestorian director of the hospital at Jundī-Shāpūr, who when called to the court of Al-Manṣūr introduced Greek medicine to the ʿAbbāsids. He died 771. See Qifṭī, p. 158; Uṣaybiʿah, Part I, 123; Sartori, I, 537; Leclerc, I, 96. 697
- Jūzajānī (al-), Mūsā ibn Sulaymān, Abū Sulaymān. He was a Ḥanafī jurist from the Balkh region, appointed as a judge by al-Maʾmūn. He died, probably 815. See Wafāʾ, Part II, 253 bottom; Taghrī-Birdī, Part II, 202; Ziriklī, Part VIII, 272. 508-509
- Kaʿb. He was called al-Aḥbār and was the famous Jewish scholar at the court of Muʾawwiyah, to whom many sayings about tribal life were attributed. See Nawawī, p. 523; Masʿūdī, III, 130; IV, 88, 268, 270; "Kaʿb al-Aḥbār," *Enc. Islam*, II, 582. 742
- Kabas (Abū al-) al-Bāhilī. A nomadic scholar of language of minor importance. 104
- Kaʿbī (al-), Abū al-Qāsim ʿAbd Allāh ibn Aḥmad ibn Maḥmūd. A man of al-Balkh, who was the founder of the Kaʿbī sect of the Muʾtazilah. He died 929. See Khallikān, II, 25; Baghdādī (Seelye), 186. 304
- Kai Kāūs, son of Kai Kubād. A legendary hero of Persia, who quarrelled with Rustum. See Firdawsī, *Shahnama*, II, 23, 246. 23
- Kai Luhrāsp. A legendary king of ancient Persia. See Firdawsī, *Shahnama*, IV, 281, 316. 262
- Kajjī (al-), Ibrāhīm ibn ʿAbd Allāh ibn Muslim, Abū Muslim. A man of al-Baṣrah, who lived from 815 to 904 and became an authority for the Ḥadīth at Baghdād. See Baghdādī (Khaṭīb), Part VI, 120, sect. 3151; Yāqūt, *Geog.*, IV, 240; Khallikān, III, 9. 82, 559, 567
- Kalamūn. Chief of the tribe destroyed at the time of the Prophet Shuʿayb. See Ṭabarī, *Annales*, Part I, 203, where his name is spelled with a short final vowel and he is called "King of the Giants." 7
- Kalbī (al-), Aḥmad. A scribe serving al-Maʾmūn (caliph 813-833). 12

- Kalbī (al-), Hishām ibn Muḥammad ibn Sāʿib, Abū al-Mundhir of al-Kūfah. He was a great scholar and authority for Arab history and lore, who died between 819 and 822. He is also called Ibn al-Kalbī. See Khallikān, III, 608. 76, 82, 153, 197, 205-13, 216
- Kalbī (al-), Muḥammad ibn Sāʿib. The father of the preceding scholar and himself an authority on genealogy and the Qurʾān, but holding heretical ideas about ʿAlī. He died at al-Kūfah 763/764. See Khallikān, III, 27. 75, 205-206, 239
- Kalwādhānī (al-). See Muḥammad ibn ʿAbd Allāh. 377
- Kalwādhānī (al-), Abū al-Qāsim ʿUbayd Allāh ibn Aḥmad ibn Muḥammad. He was born in 912, descended from the royal Persian family. He served as chief secretary and vizier as late as 940. See Miskawayh, IV (1), 78 (71), 146 (131), 167 (149), 237 (212), 460 (415); Bowen, pp. 247, 301. The name is written in different ways, but is probably from Kalwādhān, near Baghdād. See Yāqūt, *Geog.*, V, 28. 283, 286
- Kāmil (Abū). See *Shujāʾ* ibn Aslan. 283, 286
- Kāmil (Ibn), Abū Bakr Aḥmad ibn Kāmil ibn Khalaf. He was born at Sāmarrā and died there 961. He studied with al-Ṭabarī, served as judge of al-Kūfah and was a scholar of the Ḥadīth and a jurist. See Khallikān, I, 183; Ziriklī, Part I, 190. 72, 78, 151, 566
- Kauʾān (Canaan). He was called the father of Cush, but in Genesis 10: 6 he is recorded as the son of Ham and brother of Cush. 27
- Kankah (Mankah), the Indian. He was the famous mathematician who brought the Sindhind to the court of al-Manṣūr. He died 766. He was probably Kanaka, the astrologer mentioned in the Sārāvalī of Kalyāṇavarman. See Qifṭī, p. 265; Uṣaybiʿah, Part II, 33; Sartori, I, 521, 530; Smith, *History of Mathematics*, I, 167-68; Leclerc, I, 287. 589, 644, 710
- Kannās (Abū al-) al-Kindī. He was the principal expert for the genealogy of the Kindah Tribe during the late 7th and early 8th century. 205
- Karābīsī (al-), Abū ʿAlī al-Ḥusayn ibn ʿAlī ibn Yazīd al-Muḥallabī. A Shāfiʿī jurist of Baghdād and theologian of the Mujbirah sect, who died between 859 and 863. See Nawawī, p. 774; Khallikān, I, 416; Baghdādī (Halkin), p. 106; Shahrastānī (Haarbrücker), Part I, 144. 450, 512
- Karābīsī (al-) Aḥmad ibn ʿUmar. A geometrician and commentator on Euclid. See Suter, VI (1892), 38; X (1900), 65; Qifṭī, p. 79; Steinschneider, *ZDMG*, I (1896), 396. 635, 665
- Karkhī (al-), Abū al-Ḥasan ʿUbayd Allāh ibn al-Ḥusayn. A jurist of Baghdād, who lived from 874 to 952. See Murtaḍā, pp. 94-95; Jār Allāh, p. 199, bottom; Wafāʾ, Part I, 337; Khallikān, III, 474, n. 1. 136, 435, 513, 514, 523, 568
- Karmānī (al-), Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh. He was a skilled copyist and an expert on grammar and language, who died 940/941. See Suyūṭī, *Bughyat*, p. 60; Yāqūt, *Iṣṣād*, VI (7), 19. The name may be al-Kirmānī. 175
- Karmānī (al-), Abū Ishāq. He wrote about the Hebrew Patriarchs and interpretation of dreams. See Ḥājj Khalīfah, I, 307; V, 63. 742
- Karnabāʾī (al-), Hishām ibn Ibrāhīm, Abū ʿAlī. He was from Karnabā near al-Ahwāz and became a pupil of al-Aṣmaʿī and a grammarian at al-Kūfah in the early 9th century. See Suyūṭī, *Bughyat*, p. 408. For his town, see Yāqūt, *Geog.*, IV, 268. 153
- Karnīb (Ibn) al-Ḥusayn ibn Ishāq ibn Ibrāhīm. He was called both Abū Aḥmad and

- Abū al-Ḥusayn and was a secretary, theologian, and student of science in the middle 10th century. See Qifī, p. 169, l. 6. For his brother, see Abū al-ʿAlāʾ ibn Abī al-Ḥusayn. xv, 603, 629-30, 649
- Kashshī (al-). He was a grammarian from Khurāsān who probably lived in the late 10th century. For Kashsh, see Yāqūt, *Geog.*, IV, 277. 184
- Kasrawī (al-), Abū al-Ḥasan (Ḥusayn) ʿAlī ibn Mahdī. He was the tutor of *Harūn* ibn ʿAlī and later attached to Badr ibn Khurr, a favorite officer of al-Muʿtaḍid. He lived in the late 9th century. See Yāqūt, *Geog.*, II, 551, l. 18. Compare Badr ibn Khurr with *Badr* Ghulām al-Muʿtaḍid. 95, 328
- Kasrawī (al-) al-Kātib. Compare with *Mūsā* ibn ʿIsā.
- Kathīr (Ibn), ʿAbd Allāh. He was called both Abū Saʿīd and Abū Bakr. He lived at Makkah from 665 to 738. He was one of the seven authorized readers of the Qurʾān. See Khallikān, II, 20. 64, 70, 72
- Kathīr (Ibn), Abū Bakr Aḥmad ibn Muḥammad ibn al-Ahwāzī. He was a secretary, probably incorrectly called Abū Kabīr in the Flügel edition. Compare Aḥmad ibn Muḥammad ibn al-Faḍl, who died 991/992, mentioned by Taghri-Birdī, Part IV, 160, l. 12. 306
- Kawwāʾ (Ibn al-), ʿAbd Allāh ibn ʿAmr. He was also called Ibn Abī Awwā and was a Shīʿī genealogist, perhaps also one of the Khawārij. See Qutaybah, *Maʿārif*, p. 266; Durayd, *Geneal.*, p. 205. 195
- Kaysān. A grammarian, perhaps the father of the scholar who follows. 177
- Kaysān (Ibn), Abū al-Ḥasan Muḥammad ibn Aḥmad. A grammarian, who drew upon both the schools of al-Baṣrah and al-Kūfah. He died about 911. See Ḥājj Khalīfah, Part IV, 246, 326; V, 144, 573, 618. 77, 79, 109, 177, 190
- Kayyāl (al-). He was refuted by al-Rāzī in connection with the imāmate. 706
- Kayyis (al-) al-Namirī. An early genealogist of the first period of Islām. For his more famous son, see *Zayd* ibn al-Kayyis. 174
- Kāzim (al-). See *Mūsā* ibn Jaʿfar.
- Khabbāz (al-), Abū Bakr Muḥammad al-Baladī. A 10th century poet, omitted by the Beatty MS. See ʿAskarī, Part II, 42. 373
- Khadījah. The first wife of the Prophet Muḥammad. 721
- Khafīf. An astrolabe maker of the 9th century. 671
- Khafīf (Ibn). He was probably a scribe who copied a book about warfare. 738
- Khalaf ibn ʿAbd Allāh. The governor of al-Rayy 781 to 782. See Ṭabarī, *Annales*, Part III, 503, 505. 218
- Khalaf ibn Ḥayyān, Abū Muḥriz. He was called al-Aḥmar and was a grammarian and poet of the last half of 8th century, known for literary plagiarism. See Khallikān, I, 571, 572; Zubaydī, *Tabaqāt*, pp. 177-81. 77, 108, 119, 145, 356
- Khalaf ibn Hishām ibn Thaʿlab, Abū Muḥammad al-Bazzār. He was from Fam al-Šillī near Wāsiṭ and was a scholar and teacher at Baghdād. He died 843. See Ziriklī, Part II, 360. 69, 78-81, 84, 102
- Khalaf ibn Yūsuf al-Dastumīsānī. He was called Ibn Qinnān and was probably in the 10th century. He worked magic and wrote about it. For his town, see Yāqūt, *Geog.*, II, 574. 730
- Khālawayh (Ibn), Abū ʿAbd Allāh al-Ḥusayn ibn Aḥmad. An authority on language, who served *Saʿd* al-Dawlah. He died at Aleppo 980/981. See Yāqūt, *Irshād*, VI (4), 4; Suyūṭī, *Bughyat*, p. 231. 77, 138, 183

- Khalīʾ (al-), Muḥammad ibn Abī al-Ghamz al-Qurashī. He was called both al-Raqqī and al-Ḥarrānī and was a poet, probably of the late 9th and early 10th century. See Thaʿlabī, *Faridat al-ʿAsr*, p. 22. 375
- Khalīd (Abū) ibn ʿAmr ibn Khālīd al-Wāsiṭī. A theologian of the Zaydiyyah. See Shahrastānī (Haarbrücker), Part I, 179, 218; Tūsī, p. 373, sect. 833. 444, 536
- Khalīd (Abū) al-Khurāsānī. He helped to develop a legitimate form of exorcism, probably in the late 9th and early 10th century. 729
- Khalīd ibn ʿAbd Allāh al-Qasrī, Abū al-Ḥaytham. He was appointed governor of al-ʿIrāq by *Hishām*. He was executed at al-Ḥirah, 738. See Khallikān, I, 484. 142, 202, 218, 273, 792, 794, 802-804
- Khalīd (ibn) ʿAbd al-Malik al-Marwarrudhī. An astronomer attached to al-Maʾmūn (caliph 813-833). See Sarton, I, 566; Nallino, *ʿIlm al-Falak*, p. 282 top; Suter X (1900), 11; Smith, *History of Mathematics*, I, 169. 671
- Khalīd ibn Abī al-Hayyāj. A famous penman who transcribed copies of the Qurʾān and other manuscripts for the Caliph al-Walīd (705-715). 11, 89
- Khalīd ibn Barmak. The son of a Buddhist priest of Balkh, who became the leading general and administrator of al-Manṣūr (caliph 754-775). See Khallikān, I, 305. 267
- Khalīd ibn Khidāsh ibn ʿAjlān, Abū al-Haytham. A scholar who died 837/838. 239
- Khalīd ibn Kulthūm, al-Kalbī al-Kūfī. He was an authority for tribal genealogy, poetry, and folklore at al-Kūfah during the 8th century. See Suyūṭī, *Bughyat*, 241. 145, 344
- Khalīd ibn Maʿdān ibn Abī Karb, Abū ʿAbd Allāh al-Kalāʾī. He was from al-Yaman and became an ascetic at al-Ḥimṣ. He had his own method of reading the Qurʾān. See Yāqūt, *Geog.*, III, 427, 429; Ziriklī, Part II, 340. 69, 81
- Khalīd ibn Rabīʿah al-Ifriqī. He was an African who became a talented secretary, serving both the Umayyad and ʿAbbāsīd dynasties. He died 767. See Ziriklī, Part II, 336. 258, 274
- Khalīd ibn Ṣafwān. He was at al-Baṣrah in the late 7th century, and later at the court of al-Saffāh (caliph 750-754). See Khallikān, III, 659, 666, n. 9. 226, 252, 273
- Khalīd ibn Ṭalīq ibn Muḥammad. He was appointed judge of al-Baṣrah 782/783. See Yāqūt, *Geog.*, I, 645; Ṭabarī, *Annales*, Part III, 506, 518. For his great-grandfather, ʿImrān ibn Ḥusayn, see Nawawī, p. 484. 204
- Khalīd ibn al-Walīd. The great general of early Islām, who died 642. See "Khalīd," *Enc. Islām*, II, 878-79. 47, 204, 558, 722
- Khalīd ibn Yazīd. A follower of *Ḥamzah* ibn Ḥabīb in reading the Qurʾān. 66
- Khalīd ibn Yazīd ibn Muʿāwiyah. He became heir to the caliphate when his brother Muʿāwiyah II died, 683, but when *Marwān* deposed him, he retired as a patron of alchemy and science. See Khallikān, I, 481. 226, 581, 586, 850-51
- Khalīd al-Kātib. He composed poetry edited by al-Šūfī. He was probably a secretary associated with Ibn al-Rūmī in the late 9th and early 10th century. 366
- Khalīdī (al-), Muḥammad ibn Ibrāhīm, Abū al-Ṭayyib. He was a scholar of al-Baṣrah with sympathy for the Murjīʿī doctrines. See Murtaḍā, p. 110; Baghdādī (Seclye), p. 119. 432
- Khalīdiyān (al-). See (1) *Muḥammad* ibn Ḥāshim; (2) *Saʿīd* ibn Ḥāshim.

- Khalīfah (Abū) al-Faḍl ibn al-Ḥubāb ibn Muḥammad al-Jumāhī. He was a judge of al-Baṣrah and a student of Arab traditions and poetry. He died 917/918. See Mas'ūdī, VIII, 128–34; Zubaydī, *Tabaqāt*, p. 199; Yāqūt, *Irshād*, VI (6), 134 ff. 249
- Khalīfah ibn Khayyāt, Abū 'Amr. He was a man of al-Baṣrah, called both Shabīb and Shabāb al-'Usfurī, who was a jurist, author, and Qur'ānic scholar. He died 854. See Yāqūt, *Geog.*, II, 930, l. 10; 217, l. 16; Taghri-Birdī, Part II, 33, n. 1; 303, n. 3; Khallikān, I, 492. 559
- Khalīl (al-) Ibn Aḥmad, 'Abd al-Raḥmān. He lived from about 718 to 786 at al-Baṣrah and was the first scholar to make an Arabic dictionary and to develop rules for prosody. See Khallikān, I, 493; Nawawī, p. 230. 78, 92, 93, 94, 96, 105, 111, 142, 161, 175, 184, 356
- Khalīl (al-) ibn Jamā'ah al-Miṣrī. An unimportant poet of Egyptian origin. 365
- Khalīl (al-) Ibn Jank. His real name was al-Khalīl ibn Aḥmad ibn Muḥammad, Abū Sa'īd al-Sijzī. He lived from 902 to 988 and was a shaykh at al-Rayy who became judge at Samarqand. See Yāqūt, *Irshād*, VI (4), 183; Ziriklī, Part II, 363. 427
- Khallād (Ibn) Abū 'Alī Muḥammad. He was a Mu'tazilī theologian, who studied at al-'Askar in the late 9th and early 10th century. See Murtaḍā, p. 105. 434–35
- Khallād ibn Yazīd al-Bāhili. A scholar who quoted tribal poems and traditions. 236
- Khallāl (Ibn al-), Abū al-Ṭayyib. A jurist who followed the code of *Dā'ūd* ibn 'Alī. 533
- Khallāl (Ibn al-) Abū 'Umar Aḥmad ibn Muḥammad ibn Ḥafṣ al-Khallāl al-Baṣrī. He was a judge first at al-Ḥadīthah and later at Takrīt; also a Mu'tazilī theologian. He lived until late in the 10th century. 434
- Khanīrah (Abū). A transcriber of the Qur'ān, using the Kūfic script. 12
- Khanumār (Ibn). See al-Ḥasan ibn Suwār.
- Khansā' (al-) Ṭumādīr. She was the daughter of 'Amr ibn Sharīd and a famous poetess of the Prophet's time. See Ishbahānī, *Aghānī*, Part XIII, 136; Khallikān, III, 670; "al-Khansā'," *Enc. Islam*, II, 901. 322, 347, 361
- Khanshalīl (al-) Abū al-Ḥasan Aḥmad. A penurious friend of the author of *Al-Fihrist*, who experimented with alchemy. 868
- Khashf al-Wāḍiḥiyah. A girl singer and composer of verses at the time of al-Mutawakkil (caliph 847–861). See Ishbahānī, *Aghānī*, Part III, 184; VI, 56; IX, 89; Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 352. 362
- Khashmām (Khushnām): (1) A man of al-Baṣrah, who transcribed copies of the Qur'ān at the time of al-Rashīd (caliph 786–809). (2) The author of a book entitled *Witnesses*. 11, 377
- Khaṣīb (al-). The finance director in Egypt under Ḥārūn al-Rashīd (786–809). See Balādhurī, *Origins*, p. 6. 247
- Khaṣṣāf (al-), Aḥmad ibn 'Umar ibn Muḥayr, Abū Bakr. He was an expert on inheritance, who wrote a book on taxation for al-Muhtadī (caliph 869–870) and died at Baghdād 875. See Ziriklī, Part I, 178. 509–10
- Khatl'amī (al-) Muḥammad ibn 'Abd Allāh ('Abd Allāh ibn Muḥammad). He wrote about poetry. For the name, see Durayd, *Geneal.*, p. 304. 240, 377
- Khatīb (al-). See Muḥammad ibn al-Layth.

- Khāṭif al-Hudhālī. A man interested in alchemy, to whom *Jābir* ibn Iḥyāyān addressed a treatise in the second half of the 8th century. 850, 857
- Khatmī al-Dallāl. He was a man about whom amusing anecdotes were told. See Rosenthal, *Humor*, p. 8, n. 5, where he is called Ḥuṭamī, but MS 1135 gives *Kha'* (KH) as the first letter. For the name, see also Ziriklī, Part IV, 290. 735
- Khaṭṭāb (Abū al-). See Muḥammad ibn Abī Zaynab.
- Khaṭṭāb. A theologian of the Ibāḍīyah school of thought. 454
- Khaṭṭāb ibn Abī Khaṭṭāb. An author and probably an Ismā'īlī, known for his eloquent literary style. 275
- Khaṭṭāb (al-) ibn al-Mu'allā al-Fārisī. A poet of Persian origin. See Mas'ūdī, II, 139. 364
- Khaṭṭābī (al-), Abū Muḥammad 'Abd Allāh ibn Muḥammad ibn Ḥarb. He was a language student of al-Kūfah, who died at Damascus between 893 and 896. See Yāqūt, *Irshād*, VI (6), 477; Suyūṭī, *Bughyat*, p. 287. 154
- Khawlānī (al-), Abū 'Abd Allāh ibn Mihrawayh. He is mentioned in the Flügel edition as a grammarian, but the name may be confused. See Flügel, *Gram. Schulen*, p. 209, where the name shows a variation. 176
- Khawlānī (al-) Malīḥ. He was one of the Ṣābiāns of the marshes of Southern 'Irāq associated with heretical members of his sect. The name may be Mulayḥ. 812
- Khayr (Abū al-). See al-Ḥasan ibn Suwār ibn Bābā.
- Khaythamah Family. See (1) Aḥmad ibn Zuhayr; (2) Muḥammad ibn Aḥmad ibn Zuhayr; (3) Zuhayr ibn Ḥarb ibn Shaddād.
- Khayyāt (al-). See Yaḥyā ibn Ghālib.
- Khayyāt (al-), Abū al-Ḥusayn 'Abd al-Raḥīm ibn Muḥammad ibn 'Uthmān. He was a great authority on the Mu'tazilī doctrines, ordinarily sympathizing with them. He lived in the late 9th and early 10th century at Baghdād. See Baghdādī (Seelye), p. 184 ff.; Shahrastānī (Haarbrücker), Part I, 79; Khayyāt, *Intiṣār* (Nādir), p. xviii. 394, 419, 424, 429, 433
- Khayyāt (al-), Abū Muḥammad al-Qāsim. A reader of the Qur'ān, who probably lived in the first half of the 10th century. 73
- Khayyāt (Ibn al-), Abū Bakr Muḥammad ibn Aḥmad. A man of Samarqand, who was a grammarian at Baghdād about 900. See Suyūṭī, *Bughyat*, p. 19; Zubaydī, *Tabaqāt*, p. 75. 178
- Khazaymah (Abū). One of the Anṣār of al-Madīnah, who gave *Zayd* ibn Thābit information about the 9th Sūrah of the Qur'ān. 48
- Khāzin (al-), Abū Ja'far. A famous mathematician of Khurāsān, who died while working at the court of *Rukn* al-Dawlah at al-Rayy, between 932 and 976. See Sarton, I, 664; Suter, X (1900), 58; Heath, *Euclid's Elements*, I, 85; Hitti, *Arabs*, p. 376; Qifṭī, p. 396. 304, 603, 635, 667
- Khazzāz (al-) Abū al-Ḥusayn 'Abd Allāh ibn Muḥammad. A grammarian and tutor to the family of 'Alī ibn 'Isā during the reign of al-Muqtadīr (908–932), also a noted penman who died 937. See Kaḥḥālāh, *Mu'jam*, Part VI, 120; Flügel, *Gram. Schulen*, p. 205. 77, 92, 123, 180, 282
- Khidāshī ibn Zuhayr al-'Āmirī. A poet associated with tribal wars in the late 6th century. See Qutaybah, *Shi'r*, p. 409; Baghdādī, *Khizānat al-Adab*, Part I, 131. 347

- Khiraqī (al-). A pupil of Jābir ibn Ḥayyān the alchemist in the second half of the 9th century. A street at al-Madīnah was named for him. See the Flügel edition, note 8 for p. 355. 855
- Khiraṣh ibn Ismāʿīl al-Shaybānī al-ʿIjlī. He was called Abū Waʿr and was a genealogist and the teacher of Muḥammad ibn Sāʾib al-Kalbī. His pupil died at al-Kūfah 763/764. 206, 239
- Khubbz Aruzzi (al-), Naṣr ibn Aḥmad, Abū al-Qāsim. A blind poet of al-Baṣrah, who died about 941. See Thaʿālabī, Part II, 132; Taghri-Birdī, Part III, 276; Ziriklī, Part VIII, 337. 372
- Khujandī (al-), Abū al-Faḍl. He was a Muʿtazilī scholar, probably of the late 9th and early 10th century. See Murtaḍā, p. 101. For his town, see Yāqūt, *Geog.*, II, 404. 427
- Khunays ibn Hudhāfah. He went to Abyssinia and returned to be killed at the Battle of Badr. The Prophet married his widow, *Ḥafṣah*. See Saʿd (Ibn), Part IV, 139; Durayd, *Geneal.*, p. 78. The Flügel edition gives an incorrect form for this name. 223
- Khurāsānī (al-), Abū Muslim ʿAṭā ibn Maysarah. He was an authority for the Ḥadīth, who died about 752 at Jerusalem. See Nawawī, p. 423. 52
- Khuraymī (al-), Abū Yaʿqūb. A poet and partisan of al-ʿAmin (caliph 809–813). See Iṣbahānī, *Aghānī*, Part V, 170; XIII, 82; XV, 109; XVIII, 109; Masʿūdī, VI, 462. For the town, al-Khuraym, see Yāqūt, *Geog.*, II, 431. 363
- Khurdādhbih (Ibn) Abū al-Qāsim ʿUbayd Allāh ibn Aḥmad. A man of Persian origin, who was director of posts and intelligence in Media and an intimate of al-Muʿtamid (caliph 870–892). He wrote about geography, history, and music. He died 912. See Masʿūdī, II, 70, 327; VIII, 88 ff.; Hitti, *Arabs*, p. 384, bottom. For his book, see the Bibliography. 326
- Khurramī (al-). See *Bābak*.
- Khurrazādh ibn Dārshād. A pupil of Sahl ibn Bishr, who became an astrologer in the 9th century. See Suter, VI (1892), 30; Browne, *Literary History of Persia*, I, 174, n. 10, for the spelling of the first name. 655
- Khushkanūjah. A friend of the author of *Al-Fihrist*. He started at Baghdād, lived at al-Raqqah, died at al-Mawṣil, in the second half of the 10th century. His Arab name was ʿAlī ibn Waṣīf. The foreign name is spelled as in the Beatty MS, which differs from Flügel; it may come from the Turkish, *ḥuskināji* (a worker with henna dye). He was probably one of the Ismāʿīliyah. 306
- Khusraw al-Az-Rūmaqān. He came from a region southeast of modern Baghdād and started a sect with tenets somewhat like those of *Mānī*. 808
- Khuṭabī (al-), Ismāʿīl ibn ʿAlī. He lived from about 911 to 961 and was a historian of Baghdād. See Ismāʿīl, p. 207; Yāqūt, *Geog.*, I, 539. Ḥājj Khalīfah, II, 107, calls him al-Khaṭībī. 377
- Khuzāʿī (al-), Abū ʿAbd Allāh Aḥmad ibn Naṣr ibn Mālik. A theologian killed at Sāmarrā 846. See Ziriklī, Part I, 250. For the Baghdād suburb named for his father, see Yāqūt, *Geog.*, III, 201, l. 15. 81
- Khuzaymah ibn Khāzim, Abū al-Abbās. He was a general with al-ʿAmin (caliph 809–813) and a provincial governor. See Balādhurī, *Origins*, p. 330; Taghri-Birdī, Part II, 102, 138, 145; Masʿūdī, VI, 420. 275
- Khuzaymī (al-), Abū ʿAbd Allāh ibn Muḥammad. He was like his father a scribe, who wrote copies of the Qurʾān in gold. 18

- Khwārizmī (al-), Muḥammad ibn Mūsā. He was born at Khwārizm (Khiva) and became the great mathematician and astronomer at the court of al-Maʾmūn, introducing Indian numerals and combining Greek with Indian learning. He died 850. See Tūqān, p. 154 ff.; Qifṭī, p. 286; Sarton, I, 563; Suter, VI (1892), 29, 62; X (1900), 10; Smith, *History of Mathematics*, I, 170. 652, 662, 665, 668
- Kils (Abū al-), al-Namrī. A tribal language scholar of minor importance. For spellings of the last name, see Durayd, *Geneal.*, p. 113; Yāqūt, *Geog.*, IV, 813. The first name is also given as Abū al-Killis. 104
- Kinānī (al-) ʿAmr ibn ʿAlqamah. He was remembered for giving protection to the reader of the Qurʾān, *Ibn Kathīr*, at Makkah. 64, 103
- Kindī (al-), Abū Yūsuf Yaʿqūb ibn Ishāq. He was born at al-Kūfah in the middle of the 9th century and became "The Philosopher of the Arabs." See Qifṭī, pp. 366–78; Mieli, pp. 80, 81, n. 7; "al-Kindī," *Enc. Islam*, II, 1019. 18, 19, 407, 599, 603, 615–26, 635, 656, 737, 742–43, 746, 750, 826, 831, 863
- Kindī (al-), Aḥmad ibn al-Ḥasan. A scholar of secondary importance, who wrote about strange forms in the Ḥadīth. See Ḥājj Khalīfah, IV, 325. 191, 377
- Kisāʿī (al-) Abū al-Ḥasan ʿAlī ibn Ḥamzah of al-Kūfah. He was tutor to the sons of Ḥārūn al-Rashīd, one of the authorized Qurʾānic readers and a great grammarian. He died between 795 and 813. See Khalīkān, II, 237; Masʿūdī, VI, 302, 319. 79, 84, 112, 143, 144, 158, 191, 361, 365, 504
- Kudaymī (al-). He quoted something in connection with the Ḥadīth. The name may not be given correctly. 115
- Kūfī (Ibn al-), Abū al-Ḥasan ʿAlī ibn Muḥammad ibn ʿUbayd ibn al-Zubayr al-Asadi. A scholar of al-Kūfah who lived from about 868 to 960. He was also a famous calligrapher. See Baghdādī (Khaṭīb), Part XII, 81, sect. 6489; Yāqūt, *Irshād*, VI (5), 326. 6, 145, 151–58, 162, 173, 174, 192, 864
- Kūhī (al-). See *Wayjan* ibn Rustum.
- Kullāb (Ibn), ʿAbd Allāh ibn Muḥammad. The name may be Iḥu Kallāb. He was a cotton worker, who became a scholar but was accused of being a Christian. MS 1934 gives the consonants clearly; for vowels, see Ziriklī, Part VI, 87. 20, 448–49
- Kulthūm ibn ʿAmr al-ʿAttābī. See al-ʿAttābī.
- Kumayt (al-) ibn Maʾrūf. He belonged to a Bedouin family of poets and was himself a poet of the early period of Islām. See Iṣbahānī, *Aghānī*, Part XIX, 109; Qutaybah, *Uyūn*, I, 35, 81; IV, 7. 347, 350
- Kumayt (al-) ibn Zayd, Abū Mustahill. He was a Shīʿī poet and authority on tribal lore, who was arrested and released during a riot in 743. See Iṣbahānī, *Aghānī*, Part XV, 113; Khalīkān, III, 371. 142–43, 155, 158
- Kunāsah (Ibn), Abū Muḥammad ʿAbd Allāh ibn Yahyā. He lived from about 741 to 823 and was an authority on tribal poetry. He left al-Kūfah for Baghdād and was called ʿAbd al-ʿAlā ibn Muḥammad. See Iṣbahānī, *Aghānī*, Part XII, 114; Khalīkān, I, 473. 155, 240, 347
- Kūrah (Ibn), Abū Sulaymān Dāʾūd ibn Kūrah. He was a Shīʿī scholar from Qumm and an author. See Tūsī, p. 133, sect. 282. 480
- Kurayb (Abū) Muḥammad ibn al-ʿAlā ibn Kurayb al-Ḥamdānī. A man of al-Kūfah, who was an authority for the Ḥadīth. He died 858/859. See Ṭabarī,

- Tafsir*, I, 135, sect. 151; II, 223, sect. 1291, 362, sect. 1566; *Yāqūt*, *Geog.*, I, 629, l. 2; IV, 327, l. 5. 563
- Kūs, the Biblical Cush, called in *Al-Fihrist*, the son of Kan'an and father of Nimrud. Compare Genesis 10: 6-8. 27
- Kushājīm, Abū al-Faḥḥ Maḥmūd ibn al-Ḥusayn al-Ramlī. He was a secretary and poet at the time of *Sayf* al-Dawlah. He died in 961 and is omitted in the Beatty MS. See *Khallikān*, I, 301, n. 4; Mas'ūdī, VIII, 318, 394, 399; Ḥājj Khalīfah, I, 224; 172; V, 107. 305, 372
- Kūshānī (al-). A scholar of the Muḥbirah from Kūshān in Central Asia. For his home, see *Yāqūt*, *Geog.*, IV, 320. 451
- Kutanjī (al-). A court jester of the middle 9th century, who wrote about buffoonery. 336
- Kuthayyir ibn 'Abd al-Raḥmān, Abū Ṣakhr. He was a poet of al-Madīnah, who lived in Egypt, dying in 723. He was known for his love of 'Azzah. See *Qutaybah*, *Shi'r*, p. 261; *Iṣbahānī*, *Aghānī*, Part VIII, 27; Tammām (Rückert), p. 89, sect. 492; *Khallikān*, II, 529. 243, 319, 719
- Labīd ibn Rabi'ah al-Āmirī. He wrote the fourth poem of the *Mu'allaqāt* and became a Companion of the Prophet, dying soon after 661. See *Iṣbahānī*, *Aghānī*, Part XIV, 93; XV, 137; *Qutaybah*, *Shi'r*, p. 148; Nicholson, *Literary History of the Arabs*, p. 119. 345
- Lahab (Abū) ibn 'Abd al-Muṭṭalib. The Prophet's uncle and bitter opponent, who was chief of the Banū Hāshim, also known as 'Abd al-'Uzzā. He died 624. See *Qur'ān*, III: 1-5. 71, 515
- Lāhiq ibn 'Ufayr, Abū 'Abd al-Ḥamīd. An 8th century poet of secondary importance. For his more famous grandson, see *Abū* ibn 'Abd al-Ḥamīd. 359
- Lahīy'ah (Ibn) Abū 'Abd al-Raḥmān 'Abd Allāh. He lived from about 711 to 790 and was an authority on the Ḥadīth. He came from the Ḥaḍramawt, but died in Egypt. See *Nawawī*, p. 364. 87
- Lajlāj (al-), Abū al-Faraj Muḥammad ibn 'Ubayd Allāh. He left Baghdad to serve 'Aḍud al-Dawlah at Shirāz, where he was a noted chess player. He died soon after 970. *Ziriklī*, VII, 140. 341
- Laqīṭ (al-) ibn Bakīr al-Muḥaribī, Abū Hilāl. He was a poet and authority on information about al-Kūfah, who died 805/806. See *Yāqūt*, *Irshād*, VI (6), 218; *Iṣbahānī*, *Aghānī*, Part I, 44, bottom. 203, 316
- Laqwah. See *Yūsuf* Laqwah.
- Lawhaq ibn 'Arfaj. An early authority who wrote about the jinn. Goeje, *ZDMG*, XX (1866), 487, calls him Lawhaq ibn 'Arfajah. 728
- Laylā. The name of Arab girls loved by several poets. See (1) 'Amr ibn Zayd al-Jā'ī; (2) *As'ad* al-Muzanī. See also names which follow. 719, 720
- Laylā al-Akhyaliyah bint 'Abd Allāh ibn al-Raḥḥāl. She was a poetess loved by *Tawbah* and favored by high government officials. She died soon after 700. See *Iṣbahānī*, *Aghānī*, Part X, 67; *Kaḥḥālāh*, *A'lām al-Nisā'*, Part IV, 321. 244, 719
- Laylā bint Sa'd. The Arab girl made famous by the love of Majnūn Laylā. See *Qays* ibn al-Mulawwah, *Kaḥḥālāh*, *A'lām al-Nisā'*, Part IV, 308. 719
- Laylā bint 'Urwah ibn Zayd. She was the granddaughter of an early Islamic hero. The scholar Ḥammād ibn Sābūr was given to her as a slave in the late 7th century. See *Kaḥḥālāh*, *A'lām al-Nisā'*, Part IV, 334. 198

- Laylā bint Zuhayr ibn Yazīd al-Nahdīyah. An Arab girl loved by her cousin and made famous by poetry. See *Murrah* ibn 'Abd Allāh. See also *Kaḥḥālāh*, *A'lām al-Nisā'*, Part IV, 304. 720
- Laylā (Ibn Abī), Abū 'Isā Muḥammad ibn 'Abd al-Raḥmān. A man of al-Kūfah who became a judge and reader of the Qur'ān. He died 765/766. See *Qutaybah*, *Ma'ārif*, p. 248; *Schacht*, pp. 51-52. For his father, see *Khallikān*, II, 84. 69, 502
- Layth (al-), Abū al-Ḥārith ibn Khālid. He was a disciple of al-Kisā'i and a scholar at Baghdad. He died 845. See *Flügel* edition of *al-Fihrist*, note 3 for p. 30. 67
- Layth ibn al-Bakhtarī al-Murādī, Abū Yaḥyā. A Shī'i jurist and author. See *Ṭūsī*, p. 262, sect. 576. 536
- Layth (al-) ibn Dīmām. He quoted the poetry of *Dhū* al-Rummah, probably during the early 8th century. The name is not clear in the manuscripts. 347
- Layth (al-) ibn Muzaḥfar ibn Naṣr ibn Sayyār. The grandson of a famous governor of Khurāsān. He may have completed the dictionary of al-Khalīl. He lived in the late 8th century. See *Nawawī*, p. 231. 94-95
- Layth (al-) ibn Sa'd ibn 'Abd al-Raḥmān. He lived in Egypt from 713 to 791 and was a leading jurist who corresponded with *Mālik*. See *Nawawī*, p. 529; *Ziriklī*, Part VI, 115. 495
- Laythū (al-), al-Ḥasan ibn Badr. He wrote a book on "Refutation of the Ignorant." 377
- Liḥyānī (al-), Abū al-Ḥasan 'Alī ibn Mubārak (Khāzim). An apprentice of al-Kisā'i, who became a scholar in the late 8th and early 9th century. See *Khallikān*, IV, 300, n. 7; *Yāqūt*, *Irshād*, VI (5), 299. 105, 191
- Lisān al-Ḥummarah. See *Wiqā'* ibn al-Ash'ar.
- Lisayn (al-) al-Jurhumī. An early genealogist of secondary importance. 194
- Lubnā bint Ḥubāb. An Arab girl loved by the poet *Qays* ibn Dharrīḥ. 719
- Lu'lu'ī (al-). See al-Ḥasan ibn Ziyād.
- Lu'lu'ī (al-) Abū 'Isā Ahmad ibn 'Isā. He was probably from Lu'n'ah near Damascus, and lived in the 9th century. See *Taghri-Birdī*, Part III, 19, bottom. 79
- Luqmān. He is mentioned in *Qur'ān*, 31: 12 ff., as a wise man. He was honored in later times as the author of fables. 57
- Luzah (Ibn) Bundār ibn 'Abd al-Ḥamīd, Abū 'Amr al-Karkhī al-Iṣbahānī. He was brought up at al-Karkh and lived in al-'Irāq at the time of al-Mutawakkil (caliph 847-861). He was known as a grammarian. Both *Suyūṭī*, *Bughyat*, p. 208, and the Beatty MS spell his name as given above, but *Yāqūt*, *Irshād*, VI (7), 178, calls him Mindād. 181
- Lycus: (1) A Roman philosopher and commentator on Aristotle. See *Qifī*, p. 268. (2) A native of Naples of the early 1st century, who wrote about medicine. See *Smith*, *GRBM*, II, 859. Compare *Pauly*, IV, 1276. 614
- Mu'add Abū Tamīm ibn Ismā'īl al-Manṣūr. The fourth Fāṭimid caliph, called al-Mu'izz li-Dīn Allāh, 952-975. See *Khalidūn*, *Histoire des Berbères*, II, 541; *Khallikān*, III, 377; "al-Mu'izz li-Dīn Allāh," *Enc. Islam*, III, 706. 467
- Mu'add ibn 'Adnān. The legendary ancestor of one of the tribal divisions of Arabia. See "Mu'add," *Enc. Islam*, III, 58. 8
- Ma'bad, Abū 'Abbad ibn Wahb. The son of a Negro freedman and a great singer

- at al-Madīnah. Later he was popular at the courts of al-Walīd and al-Yazīd II. He died about 743. See Iṣbahānī, *Aghānī*, Part I, 19; Khallikān, II, 374, n. 5. 309
- Ma'bad ibn 'Abd Allāh al-Juhānī. He went from al-Baṣrah to al-Madīnah, where he taught heretical views about predestination. He was executed in 699. See Qutaybah, *Ma'ārif*, pp. 225, 271, 301; Baghdādī (Seelye), pp. 33, 119, 121; Ziriklī, Part VIII, 177. 381
- Ma'badī (al-), Abū al-Ḥusayn Aḥmad ibn Sulaymān. A scholar and copyist, who died 904/905. See Yāqūt, *Irshād*, VI (1), 141. 174
- Mabrimān (al-), Abū Bakr Muḥammad ibn 'Alī ibn Ismā'īl. He came from 'Askar Mukram in Southern Persia and was a pupil of al-Muḥarrad and a grammarian at al-Baṣrah. He died 956. See Mas'ūdī, VIII, 131; Suyūṭī, *Bughyat*, p. 74. 131
- Madā'inī (al-), Abū al-Ḥasan 'Alī ibn Muḥammad. He was born at al-Baṣrah 753, but lived at al-Madā'in and Baghdād. He was a mosque leader and scholar who died about 846. See Yāqūt, *Irshād*, VI (5), 309. 79, 178, 202-204, 216, 220, 227, 228, 737
- Ma'dān. The tutor of the family of Ziyād ibn Abīh at al-Baṣrah and then at al-Kūfah. He was called *al-Fīl* as his employer gave him an elephant. See Khallikān, IV, 290, n. 13. For his son, see *Anbasah*. 91
- Ma'dān (Ibn). A calligrapher and the teacher of the famous penman, *Ishāq* ibn Ibrāhīm ibn 'Abd Allāh. 17
- Madanī (al-), Abū Ja'far Yazīd ibn Qa'qa'. He was a reader of the Qur'ān, using his own system. He probably lived until the early 9th century. See the Flügel edition of *Al-Fihrist*, note 9 for p. 30. 68
- Madīnī (al-), Abū Muḥammad 'Abd Allāh ibn al-Ḥajjāj. A man of al-Madīnah and the father of a master calligrapher, who went to Baghdād, 911, and contributed a Ḥadīth about the Qur'ān. 49
- Maḍraḥī (Abū al-). A tribal scholar and author; perhaps the father of the poet Maḍraḥī ibn Kilāb, who lived in the late 7th century. See Durayd, *Geneal.*, p. 155; Yāqūt, *Geog.*, II, 496; Ziriklī, Part VIII, 152. 104, 191, 361
- Maghnam (al-), Abū al-Ḥasār Muḥammad ibn Sāmī al-Sha'bānī al-Miṣrī. He was a poet attached to Sayf al-Dawlah (ruler at Aleppo 944-967). The name is not in the Beatty MS and may be meant for al-Mughannī. 373
- Magnus al-Ḥimṣī (Emesenus), also called Macarius Magnes. He was known for his book on urine, but his date is uncertain. See Qifṣī, p. 322; Uṣaybi'ah, Part I, 33; Smith, *GRBM*, II, 901; Diels (1906), pp. 59, 60. 689
- Māgus. See Ostanēs.
- Maḥmālī (al-). See al-Ḥusayn ibn Ismā'īl.
- Māhān (Ibn). See Ya'qūb ibn Māhān.
- Māhānī (al-), Muḥammad ibn 'Isā, Abū 'Abd Allāh. He was a mathematician at Baghdād who died between 874 and 884. See Tūqān, p. 177; Qifṣī, p. 284; Sarton, I, 597, bottom; Heath, *Euclid's Elements*, I, 85; Suter VI (1892), 25; X (1900), 26. 635, 646-47
- Mahbūd. He quoted a remark about books and was an unimportant man whose name may not be given correctly. 20
- Mahdī (al-). The third 'Abbāsīd caliph, who ruled at Baghdād 775-785. 198, 204, 223, 258, 267, 275, 277, 356, 544, 804

- Mahdī (al-). The founder of the Fātimid Dynasty. See Sa'īd ibn al-Ḥusayn ibn 'Abd Allāh. 11
- Mahdī (al-). A man of al-Kūfah who transcribed copies of the Qur'ān at the time of al-Rashīd (caliph 786-809). 11
- Mahdīyah (Abū). A Bedouin scholar, perhaps the poet Abū Mahdī quoted by Yāqūt, *Geog.*, I, 359; II, 823. 101
- Mahmūd ibn al-Ḥasan, al-Warrāq. A poet and scholar who died 840. See Ziriklī, Part VIII, 42. 80
- Mahmūd al-Marwazī. A scribe who provided a list of the books written by the jurist, *Dā'ūd* ibn 'Alī. 531
- Majnūn Laylā. See Qays ibn al-Mulawwah.
- Makhlād ibn Kaydād, Abū Yazīd al-Muḥtasib. He was called Ṣāhib al-Ḥimār and was a Berber, who revolted against the second and third Fātimid caliphs in North Africa. He was killed 947. See Khallikān, I, 219; "Abū Yazīd," *Enc. Islam*, I, 113; Khaldūn, *Histoire des Berbères*, II, 530. 466-67
- Makhlūf (al-). The nickname of al-Amīn (caliph 809-813). See Muḥammad al-Amīn; Mas'ūdī, VIII, 275.
- Makhlūl al-Shāmī, Abū 'Abd Allāh Makhūl ibn Abī Muslim. A jurist of Kābul who lived at Damascus and traveled extensively. He died between 731 and 735. See Sha'rānī, Part I, 38; Qutaybah, *Ma'ārif*, p. 230; Taghlrī-Birdī, Part I, 272. 8, 550
- Makhzūm, Ja'far. A leading Ismā'īlī propagandist in Northern Persia during the late 9th and early 10th century. See Baghdādī (Halkin), p. 112 with n. 8. Blochet, p. 67, where the name is confused with that of his successor. 468
- Makkī (al-). See Ja'far ibn 'Alī.
- Malak. She was the slave girl of Zaynab, daughter of al-Manṣūr (caliph 754-775). She was a singer and writer of verses, later associated with Ibrāhīm ibn al-Mahdī. See Kaḥḥālāh, *A'lām al-Nisā'*, Part V, 102. 361
- Malchus of Philadelphia. A Sophist of Constantinople, famous as a historian. He lived in the 5th century. See Smith, *GRBM*, II, 907. 590
- Malīḥ (al-) ibn al-Ḥasan. A transcriber of the Qur'ān. 12
- Mālik (Abū) 'Amr ibn Kirkirah. He was an Arabian noted for his knowledge of vernaculars and connected with the scholars of al-Baṣrah. He belonged to the heretical sect of al-Ṭayyār. See Ḥājī Khalīfah, III, 173; Flügel, *Gram. Schulen*, p. 45. 96, 97
- Mālik (Abū) al-Naḍr ibn Abī al-Naḍr. He was called al-A'raj and was a poet at the court of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XIX, 150. 357, 377
- Mālik ibn Anas, Abū 'Abd Allāh. He lived from 715 to 795 and was the great jurist of al-Madīnah; founder of the Mālikī school of law. See Khallikān, II, 545. 75, 82, 493-98, 503, 517, 521, 564, 569
- Mālik ibn Asmā' ibn Khārījah al-Fazārī. He was the son of a tribal chief, who died 686. See Mas'ūdī, V, 299; Iṣbahānī, *Aghānī*, Part XVI, 41. 722
- Mālik ibn Dīnār, Abū Yahyā. He was the son of a slave and a protégé of the tribe of Sāmaḥ ibn Lawa'i. He became a disciple of al-Ḥasan al-Baṣrī and was noted for learning and piety. He died when about 90, soon after 740. See Nawawī, p. 537; Khallikān, II, 549. 456, 459
- Mālik ibn Mas'ūd. A scholar and teacher of the middle 8th century. 11

- Ma'mar ibn al-Muthannā. See Abū 'Ubaydah.
- Ma'mar ibn Rāshid, Abū 'Urwah. A man of 'Irāqī origin, who went to al-Yaman. He was a scholar and student of the Ḥadīth who died 769/770. See Qutaybah, *Ma'arīf*, p. 253; Ziriklī, Part VIII, 190. 49, 75, 203
- Ma'marī (al-). See al-Ḥasan ibn 'Alī ibn Shabīb.
- Ma'mūn (al-). The son of Hārūn al-Rashīd and caliph at Baghdād 813-833. 143, 162, 254, 261, 363, 583-84, 751-53
- Ma'n (Abū) al-Ghifārī. A man of early Islām about whom stories were told. See Rosenthal, *Humor*, p. 8. 735
- Ma'n ibn Aws al-Muzanī. A poet who lived at the time of the Prophet and the first five caliphs. See Tamūmā (Rückert), select. 398, 399; Iṣbahānī, *Aghānī*, Part X, 164. 346
- Ma'n ibn 'Isā al-Quzzāz. A jurist who died 813/814 and was probably a pupil of Mālik. See Nawawī, p. 534, l. 14; "Malik B. Anas," *Enc. Islam*, III, 208. 495
- Ma'n ibn Zā'idah, Abū al-Walīd al-Shaybānī. A military leader, who wrote some poetry during the last half of the 8th and early 9th century. See Khallikān, III, 398; Iṣbahānī, *Aghānī*, Part IX, 42-46. 359
- Manānī (al-). A Mu'tazilī scholar, whose ancestors were probably Manichaeans. 429
- Manhāl (Abū al-) 'Uyaynah ibn al-Manhāl (ibn al-Muhallab). Compare with the men mentioned by Ṭabarī, *Annales*, Part II, 1413. 105
- Manhalah. An Arab girl loved by the poet 'Alī ibn 'Ādam. 720
- Mānī. He was the son of Futtaq and was born 215/216, began preaching his new religion openly, 242 A.D., and was executed by Bahrām I, King of Persia, 277. See Flügel, *Mani*; Puech, *Manichéisme*; Bürkitt, *Religion of the Manichees*. 32, 773-804, 806
- Manjūf al-Sadūsī. A scholar of Arab lore and traditions, probably in the first half of the 8th century. For the name Manjūf, see Durayd, *Geneal.*, p. 212. 240
- Mankah the Indian. See *Kankah*.
- Manšūr (al-). The second 'Abbāsīd caliph who reigned 754-775. He was known as Abū Ja'far and he founded Baghdād. 228, 258, 259, 273, 586, 793, 822
- Manšūr (al-). See *Ismā'il*, Abū Ṭāhir. He was the third Fātimīd caliph.
- Manšūr (Abū). See al-Qāhir.
- Manšūr (Abū) Abān al-Munajjim. A Persian astrologer and the ancestor of a famous family of scholars and court astrologers. He lived in the early 9th century. See Khallikān, III, 605. See also *Munajjim* Family. 311
- Manšūr Abū al-'Ajab. A magician, who lived in the last part of the 10th century. 732
- Manšūr (Abū) ibn Abī Barrāk. He was a 10th century poet and teacher. The father's name is not certain. 372
- Manšūr Abū al-Qāsim ibn al-Zabīqān. See al-Nannarī.
- Manšūr al-Hindī. A young man evidently of Indian background, who was attached to a well-known tax expert, *Ḥaṣṣuwayh*. 364
- Manšūr ibn 'Abd Allāh ibn Manšūr. A secretary who wrote poetry and was favored by al-Muktafi (caliph 902-908). See Ṭabarī, *Annales*, Part III, 2279. 369
- Manšūr ibn Aḥmad al-Barmakī. An unimportant member of the Barmak family, to whom Jābir ibn Ḥayyān, dedicated a book, probably in the late 8th century. 858

- Manšūr ibn 'Amr ibn Kathīr, Abū al-Sarī. A scholar from Khurāsān, who was educated at al-Baṣrah, visited Baghdād, time of al-Rashīd, preached in Egypt and returned to al-'Irāq, and died 839/840. See 'Aṭṭār, p. 197; Khallikān, II, 545, n. 3; Sha'rānī, Part I, 71; 'Alī ibn 'Uthmān, XVII (1911), 126. 457
- Manšūr ibn Ḥāzim, Abū Ayyūb. He was a scholar of the Zaydiyyah. See Ṭūsī, p. 339, sect. 739. 444
- Manšūr ibn Ishāq ibn Aḥmad, Abū Šāliḥ. He was appointed governor of al-Rayy, 903. Al-Rāzī addressed his *Kitāb al-Manšūrī* to him. See Yāqūt, *Geog.*, II, 901, l. 17; Elgood, *Medical History*, p. 201. 704
- Manšūr ibn Ismā'il ibn 'Amr, Abū al-Ḥasan al-Miṣrī. He was a jurist of Egyptian origin, who followed the code of Abū Ṭāwī. He died 918. See Nawawī, p. 579; Taghārī-Birdī, Part IV, 18; Shīrāzī, Part II (Ḥusaynī), p. 12; Yāqūt, *Geog.*, IV, 476. 521, 701
- Manšūr ibn Salamah, or ibn al-Zabīqān. See al-Nannarī.
- Manšūr ibn Sarjūn (Serjūs) ibn Manšūr. He followed his father as keeper of the government records at Damascus in the late 7th century. His grandfather had the same name. See Hitti, *Arabs*, p. 195, and n. 4. 583
- Manšūr ibn Ṭalḥah ibn Ṭāhir ibn al-Ḥusayn. The grandson of the great ruler of Khurāsān and son of another governor who died 828/829. He himself was also a governor as well as a scholar. For his father, see Ṭabarī, *Annales*, Part III, 1064, 1065, 1099. 256, 707
- Manšūrī (al-), Abū al-'Abbās Aḥmad ibn Muḥammad ibn Šāliḥ. He was a follower of the jurist Dā'ūd ibn 'Alī. The name is not given clearly in the manuscripts and may not be correct. Compare Miskawayh, V (1), 233 (208), bottom. 532
- Mantias. A physician who probably lived in the 3rd century B.C. in Italy and wrote on pharmacy and medicine. See Sarton, I, 215; Smith, *GRBM*, II, 921. 679
- Ma'qil ibn 'Isā. He was a singer and poet of Persian origin, who lived at Baghdād during the first part of the 9th century. See Iṣbahānī, *Aghānī*, Part XVIII, 194. For his more famous brother, see Abū Dulaf. 363
- Ma'qil ibn Ṭawq. A poet of secondary importance. In the Beatty MS the name is more like Ma'bad. 362
- Marāghī (al-), Abū Bakr Muḥammad ibn 'Alī. He was at al-Mawṣil in the middle of the 10th century. For al-Marāghah in Ādharbayjān, see Yāqūt, *Geog.*, IV, 476. 187
- Marāghī (Ibn al-), Abū al-Faṭḥ Muḥammad ibn Ja'far al-Hamdānī. A teacher, scholar, and man of letters who died 981. See Suyūṭī, *Bughyat*, p. 28. 186, 363
- Marcion. He was probably a Christian shipmaster in Pontos, who went to Rome about 140 A.D., becoming the famous founder of a heretical sect. See Shahrastānī (Haarbrücker), Part I, p. 295; "Marcionism," *Enc. of Religion and Ethics*, VIII, 407-409. 775-76, 806-807
- Marḍā (Abū al-). Probably a contemporary of Dhū al-Rummaḥ about 700, as he quoted his poetry. Flügel calls him Ibn al-Marḍā. 347
- Mardān (Ibn), Abū Mūsā 'Isā al-Kūfī. A 9th century grammarian at al-Kūfah. See Suyūṭī, *Bughyat*, p. 370. 155
- Mardān Shāh ibn Zād Infarrīkh. He was the son of the secretary of al-Ḥajjāj ibn Yūsuf and himself a member of the secretariat in the late 7th and early 8th century. See Balādhurī, *Origins*, p. 466. 582

- Mārī. He was an heretical leader, who formed a sect based on dualistic doctrines. 812
- Marianus. A Syrian monk, who taught *Khālīd* ibn Yazīd during the second half of the 7th century. See Ruska (6), pp. 8, 11, 26, 31-33, 42, 51; Fück, *Ambix*, p. 120, 718, 849
- Marinus of Alexandria. He was a physician and anatomist, who lived just before the time of *Galen*. See Sarton, Part I, 281; Qiftī, p. 71, bottom; Uṣaybi'ah, Part I, 103; Smith, *GRBM*, II, 951. 689
- Marīsī (al-), Bishr ibn Ghiyāth (Ghayyāth) ibn Abī Karīmālī. He was an heretical scholar, said to be an Egyptian Jew, who hid during the reigns of al-Rashīd and al-Amīn. He died 833/834. The name may be al-Marrīsī. See Baghdādī (Halkin), p. 5, n. 4; Steiner, p. 78; Khallikān, I, 260; Yāqūt, *Geog.*, IV, 515. 394, 452, 457
- Mārīyah (Maria) al-Qibṭīyah. A Jewess, famous for her interest in alchemy in the 1st century. See Sarton, I, 238; Lippmann, p. 499; Ruska (6), p. 7; (10), pp. 70, 108; Berthelot, *Alchimistes Grecs*, I, 192, 201, 235; II, 90, 236, 255; III, 26, 364. 849, 851-52, 868
- Marqūnas. A legendary King of Egypt. See Fück, *Ambix*, p. 119, sect. 21. 733, 849
- Marqus the Jacobite, al-Badawī. He was Jacob, the Metropolitan of the Syrian Orthodox Church, which was nicknamed for him. He was called Burādīā (Burdeānā or Baradaeus) because he went about disguised as a nomadic beggar. See "Jacobite Church," *Enc. Britannica*, 11th edit., XV, 119a; "Syrian Literature," *idem*, XXVI, 315, a.; Wright, *Short History*, p. 85. 46
- Marrār (al-) al-Faq'asī. A poet of the late 7th and early 8th century. See Iṣbahānī, *Aghānī*, Part VII, 46, 47; Qutaybah, *Shi'r*, p. 440. 346
- Marthadī (al-) Abū Aḥmad ibn Bishr. He was an author and secretary to the caliph's brother. See al-Muwaffaq, in the second half of the 9th century. 191, 283, 330
- Ma'rūf ibn Firūz al-Karkhī, Abū Maḥfūz. He was born near Wāsiṭ. He became a Muslim, lived as a mystic in the Karkh Quarter of Baghdād, and died 815/816. See 'Aṭṭār, p. 178; Nicholson, *Mystics of Islam*, p. 14; Khallikān, III, 384. 455
- Marwān. The caliph at Damascus 683-685. He was called Marwān ibn al-Ḥakam. 201, 223, 257, 267, 581
- Marwān ibn Abī Hafsah al-Rashīdī. He was the ancestor of a family of poets. He lived at the time of the third caliph, 644-656. 353
- Marwān ibn Abī al-Janūb ibn Marwān, Abū al-Samṭ (Sinuṭ), al-Aṣghar. He was a poet of the middle 9th century. See Iṣbahānī, *Aghānī*, Part XI, 2. Ṭabarī, *Annales*, Part III, 741, 1324, 1465, 1467. 354
- Marwān II, ibn Muḥammad, al-Ja'dī. The last Umayyad caliph, 744-750. 223, 274, 543, 803-84
- Marwān ibn Sulaymān ibn Yahyā ibn Yazīd, ibn Abī Hafsah, also called al-Rashīdī and Abū al-Samṭ (Sinuṭ). He came from Arabia to Baghdād, and composed poetry praising al-Rashīd and al-Ma'mūn. See Khallikān, III, 343; Iṣbahānī, *Aghānī*, Part IX, 36. 314, 322, 354
- Marwān ibn Zinbā' al-Qaraṣ. He was one of the well-known heroes of the Pre-Islamic period. See Durayd, *Geneal.*, p. 169. 208

- Marwarrūdhī (al-) ibn Khālīd. He was either Muḥammad or another son of Khālīd ibn 'Abd al-Malik, said to have made the first circular astrolabe. The name varies in different texts but probably comes from Marw al-Rūdh near Marw. See Yāqūt, *Geog.*, I, 506. His father was *Khālīd* ibn Abd al-Malik. 671
- Marwazī (al-). See Abū Yahyā.
- Marwazī (al-), Abū al-'Abbās Ja'far ibn Aḥmad. A scholar and author, whose books were sold at Baghdād, 887/888, after he had died at al-Ahwāz. See Yāqūt, *Irshād*, VI (2), 400. 329
- Marwazī (al-), Abū Ishāq Ibrāhīm ibn Aḥmad. He was a distinguished Shāfi'ī jurist of al-'Irāq, who died in Egypt, 951/952. See Nawawī, p. 650; Shīrāzī, p. 92; Khallikān, I, 7. 522
- Marwazī (al-), Aḥmad ibn Muḥammad ibn al-Ḥajjāj, Abū Bakr. A pupil or associate of Aḥmad ibn Ḥanbal. He died about 853. See Baghdādī, *Khaṭīb*, IV, 423, sect. 2318; Taghrī-Birdī, Part II, 293. 554
- Marwazī (al-) Aḥmad ibn Naṣr. A Shāfi'ī jurist of the 9th century. 522
- Marwazī (al-), Ishāq ibn Ibrāhīm. He was a reciter of the Qur'ān according to the system of al-Kisā'ī. 67
- Maryam (Ibn Abī), Abū 'Abd Allāh Sa'id ibn al-Ḥakam. A man of al-Baṣrah, who was a traditionalist and who went to Egypt, where he died 838/839. See Mas'ūdī, VII, 143; Yāqūt, *Geog.*, I, 714, l. 6; 844, l. 13. 205
- Marzubān (Ibn al-), Abū 'Abd Allāh Muḥammad ibn Khalaf. A man from near Baghdād, who was a scholar and prolific author. He died 921/922. See Khallikān, III, 657, 666, n. 1; Zirikli, Part VI, 348. 327
- Marzubānī (al-), Abū 'Abd Allāh Muḥammad ibn 'Imrān. A man of Khurāsān, who lived from about 910 to the end of the century. He was an authority on history and traditions, who lived at Baghdād and was a prolific writer. See Yāqūt, *Irshād*, VI (7), 50; Khallikān, III, 67. xv, 189, 288-95
- Mas'adah ibn 'Amr (or Abū 'Amr). He was a secretary named 'Abd al-Jabbār ibn 'Adī, who served al-Ma'mūn (caliph 813-833). A street in West Baghdād was named for him. See Šābi, *Wuzurā'*, p. 162; Iṣbahānī, *Aghānī*, Part I, 93; Ṭabarī, *Annales*, Part III, 1038, 1069, 1664, 1766. 274-75
- Mas'adah ibn Khālīd. He served as secretary to al-Manṣūr (caliph 754-775). 274, 741
- Māsarijs (Māsarijawayh). He was a Jewish physician who wrote and translated books during the late Umayyad period. He probably became a Muslim and joined the 'Abbāsids in al-'Irāq. See Qiftī, p. 324; Uṣaybi'ah, Part I, 163, 204; Gregorius, p. 111, bottom. 698
- Māsawayh (Ibn), Yūhannā ibn Māsawayh, Abū Zakariyā'. He was known as Mesué Major, who lived from 777 to 857. He was a Nestorian physician employed by al-Rashīd and his successors to translate books on Greek science. See Qiftī, p. 380; Uṣaybi'ah, Part I, 175; Sarton, I, 574; Hitti, *Arabs*, p. 363. 584, 695-96, 742
- Mā Shā' Allāh. A Jew named Mīshā ibn Athrā (Jethro), one of those who introduced astrology and astronomy to Baghdād in the late 8th and early 9th century. See Qiftī, p. 327; Sarton, I, 531; Tūqān, pp. 112, 135; Suter, VI (1892), 27, 61; X (1900), 5. 650-51, 655
- Ma'shar (Abū) Ja'far ibn Muḥammad ibn 'Umar al-Balkhī. He was called Albomasar and was an authority on mathematics, astronomy, and other

- subjects at Baghdād. He died at Wāsiṭ in 886 when about 100 years old. See Qifṭī, p. 152; Khallikān, I, 325; Sarton, I, 568; Suter, VI (1892), 31, 65; X (1900), 28. 576, 578, 626, 644, 654, 656-58, 660
- Mash'arī (al-), 'Alī ibn Muḥammad ibn Wāḥib. He was a disciple of Abū 'Ubayd al-Qāsim during the first half of the 9th century. Flügel gives the grandfather's name incorrectly. 157
- Māshitah (Ibn al-), Abū al-Ḥasan 'Alī ibn al-Ḥasan. He was probably nicknamed for his mother, a hairdresser. He was a tax authority, who wrote a history of the viziers. See Mas'ūdī, I, 17. 298
- Maṣḥūr (al-). A transcriber of the Qur'ān, who used the Kūfic script. 12
- Maṣīb al-Dimashqī, Abū al-Ḥasan 'Isā ibn al-Ḥakam. He was a physician of Damascus, who wrote a medical pendectae and probably went to Baghdād at the time of al-Ma'mūn (caliph 813-833). See Qifṭī, p. 249; Uṣaybī'ah, Part I, 120; Gregorius, p. 138, top. 698
- Maskūn al-Darāmī, Rabī'ah ibn 'Āmir. A genealogist and poet of the late 7th and early 8th century. See Yāqūt, *Irshād*, VI (4), 204. 195
- Maslamah. The secretary of *Khuzaymah* ibn Khāzim, a general and governor during the reign of al-Amīn (809-813). He may be the same as Maslamah ibn Salm, a secretary who wrote poetry. 275, 367
- Maslamah ibn Ibrāhīm ibn Hishām al-Makhzūmī. An authority who lived before 870 and was quoted by his followers. 244
- Maṣḥalāh ibn Ḥubayrah. He was an early convert to Islām, who left 'Alī to join *Mu'awiyah*, and died as governor of Ṭabaristān. See Qutaybah, *Ma'ārif*, p. 205. See Iṣbahānī, *Aghānī*, Part IX, 105, 106, for his relations with the Nājīyah Tribe. 223
- Masrūr al-Awsī. He was a man of early Islām about whom anecdotes were told. See Rosenthal, *Humor*, p. 8. He may be the servant of Hārūn al-Rashīd mentioned by Iṣbahānī, *Aghānī*, Part V, 33, 34. Khallikān, I, 310; Yāqūt, *Geog.*, III, 493. 735
- Massāb (Ibn). A Mālikī jurist, who wrote marginal notes and appendices. 497
- Maṣṣīṣī (al-), Abū al-Ḥasan 'Alī ibn al-Maṣṣīṣī (Miṣṣīṣī). An astrologer, who probably lived in part of the 9th century. See Suter, X (1900), 66. For al-Maṣṣīṣah, see Yāqūt, *Geog.*, IV, 557. 660
- Maṣṣīṣī (al-), Ya'qūb ibn Muḥammad, Abū Yūsuf al-Ḥāsib. A mathematician. See Qifṭī, p. 378; Tūqān, p. 265; Suter, VI (1892), 71; X (1900), 66. 665
- Mas'ūd ibn 'Amr al-'Atakī. A tribal chief, who became a leader at al-Baṣrah. He died 684. See Ziriklī, Part VIII, 114. 117
- Mas'ūdī (al-), Abū al-Ḥasan 'Alī ibn al-Ḥusayn ibn 'Alī. He was the famous historian who was probably born at Baghdād. In 915 he visited Persia, going on to India, Ceylon, and Arabia. In 947 he completed the first edition of his important work. He died in Egypt 956. See Yāqūt, *Irshād*, VI (5), 147; Mas'ūdī, I, iii; "al-Mas'ūdī," *Enc. Islām*, III, 403. 338
- Mattā ibn Yūnus, Abū Bishr. He was a Christian scholar who lived at Baghdād between 932 and 940 and was noted for his work with the Greek sciences. See Qifṭī, p. 323; Sarton, I, 629; Mieli, p. 96. 599-606, 628-29, 630-31
- Maṭ'ūn (Ibn). A poet or the hero of poetry belonging to an early period. 720
- Mawlā (Ibn al-) Muḥammad ibn 'Abd Allāh. An Arabian poet of the middle 8th century. See Iṣbahānī, *Aghānī*, Part III, 88. 356

- Mawṣil (Ibn). A Ḥanafī jurist of al-'Irāq. See the Flügel edition of *al-Fihrist*, n. 3 for p. 208. 513
- Mawṣilī (al-) Ibrāhīm ibn Maymūn. He was born in 742 and was the great musician at the court of Baghdād. His death is given both as 804 and 828, the former probably being correct. See Iṣbahānī, *Aghānī*, Part V, 2; Khallikān, I, 20. 253, 276, 307-308, 312, 317
- Mawṣilī (al-) Iṣḥāq ibn Ibrāhīm, Abū Muḥammad. He lived from 767 to 850 and was the son of the preceding musician. He was himself a famous singer, poet, and court companion during the reigns of al-Ma'mūn, al-Mu'taṣim and al-Mutawakkil. See Iṣbahānī, *Aghānī*, Part V, 52; Khallikān, I, 183; Yāqūt, *Irshād*, VI (2), 197-225. 206, 253, 307-13, 317, 363
- Mawṣil (Abū al-). A poet of the Banū Asad Tribe. Ibn *Kunāsah*, who died about 823, quoted him. 155, 347
- Maximus. (1) Claudius, a Stoic philosopher of the 2nd century. (2) Maximus of Tyre, a Greek scholar and author of the 2nd century. (3) Maximus the Confessor, a Christian theologian, born at Constantinople 580 A.D., a commentator on Dionysius the Areopagite and Pseudo-Aristotle. For these names, see Smith, *GRBM*, II, 988, 1000; Sarton, I, 471, 406; Qifṭī, p. 321. 614
- Maymūn al-Qaddāl, Abū Shākīr. He was derisively named Ibn Dayṣān. He was probably a retainer in the family of the 6th Shī'ī Imām. After spending some time in Jerusalem and al-Ahwāz, he went to Persia, where his son, 'Abd Allāh, helped to organize the underground Isma'īlī propaganda. See books by Ivanov; Lewis, *Origins of Isma'ilism*, p. 57; Quatremère, *Journal Asiatique*, 3rd Series, Vol. II (August, 1836), 117 ff. 462, 463, 468-69
- Maymūn al-Aqrān, 'Abd Allāh al-Ḥaḍramī. A scholar and poet of al-Baṣrah who lived in the late 7th and early 8th century. See Baghdādī, *Khizānat al-Adab*, I, 163; Khallikān, I, 666, n. 7. Flügel calls him al-Iḥṣurī, evidently an error. 362
- Maymūn ibn al-Aqrān. A grammarian associated with Abū al-Aswad al-Du'alī, probably the same person as the one preceding. 90
- Maymūn ibn Hārūn, Abū al-Faḍl, al-Kātib. He was probably a government secretary and official, who quoted many anecdotes and was a friend of al-Jāhiz. He lived until 910. See Khallikān, III, 249, 660; Ziriklī, Part VIII, 301. 402
- Maymūn ibn Ibrāhīm, Abū al-Qāsim. A secretary who served as director of posts and in 907 was a director of taxes. See Ṣābī, *Wuzurā'*, pp. 203, 204, 250; Ṭabarī, *Annales*, Part III, 2274; Mas'ūdī, VIII, 125. 271, 369
- Maymūn ibn Maymūn. See al-Faḍl ibn Rabī'.
- Maysarah. A protégé of al-'Āṣi ibn Hishām, who gave his protection to a reader of the Qur'ān, named *Isma'īl* ibn 'Abd Allāh ibn Qusṭantīn. 64
- Mayy bint Ṭalabah ibn Qays. An Arab girl loved by the famous poet, Dhū al-Rummah. See Iṣbahānī, *Aghānī*, Part XVI, 114 ff.; Kaḥḥālāh, *A'lām al-Nisā'*, Part V, 131. 720
- Mayyādah (Ibn) al-Rammāh ibn Abrad. He was a popular poet at the court at Damascus during the first half of the 8th century. See Iṣbahānī, *Aghānī*, Part II, 88-120. 314, 322
- Mazābā. An astrologer attached to the court of Nabonassar or *Nebuchadnezzar*. 644
- Mazdak. He was the leader of a revolutionary and communistic sect of Northwest

- Persia. He was executed about 531. See Firdawsī, *Shahināma*, VII, 182–209; See Shahrastānī (Haarbrücker), Part I, 291; Nizām al-Mulk, p. 245 ff.; Browne, *Literary History of Persia*, I, 169. 260, 359, 817
- Māzinī (al-), Abū 'Uthmān Bakr ibn Muḥammad. A great grammarian, who died at al-Baṣrah about 863. See Khallikān, I, 264. 91, 98, 112, 124, 126, 128, 130, 139
- Māzyār (al-) ibn Qārīn ibn Bīndar Hurmuz. A chief of Ṭabaristān, who revolted against al-Mu'taṣim and was cruelly executed 839/840. See Mas'ūdī, VII, 137–38. 696
- Menelaus. He was an astronomer and mathematician at Alexandria, during the 1st century. He went to Rome and conducted research probably at the time of Domitian. See Qifṭī, p. 321; Sarton, I, 253; Heath, *Manual of Greek Mathematics*, pp. 399–402. 638
- Menodorus. A 1st century B.C. authority for materia medica. See Smith, GRBM, II, 1042. 676
- Midlāji (or Marlāji). A late 10th century translator from Syriac into Arabic. 588
- Mihr. He became the chief (imām) of the Manichaeans during the reign of al-Walid (705–715). See Flügel (*Mani*), p. 319. 792–94
- Mihradhar (Mihādhar) Jushnas. He was the vizier or *framadhār* of Buzurjimihr ibn Bakhtakān, who was the principal aid of King Anushīrwan of Persia. See Miskawayh, *Tajārīb al-Umam*, pp. 265, 1. 7; 266, 1. 4. 739
- Mihrajānī (al-), Aḥmad ibn 'Alī. A reader and scholar of the Qur'ān. For Mihrajān, see Yāqūt, *Geog.*, IV, 698. 82
- Mihrān (ibn). See Ibn Abī 'Arābah.
- Mihrān ibn Mihribundādī al-Hamadhānī. A general of the Persian army, defeated by the Muslims at Nukhaylah, 635. See Balādhurī, *Origins*, pp. 406–407. 224
- Mihzamī (al-). See Abū Hifṣān.
- Mikāl (ibn). See al-Shāhī ibn Mikāl.
- Mikhā'il ibn Iḥir ibn Biqrāris. A headman of the Ṣābians of Ḥarrān, in the middle of the 9th century. The spelling of the name may not be correct. 768
- Mikhnaf. An unimportant grammarian, probably of the late 10th century. 185
- Mikhnaf (Abū) Lūṭ ibn Yaḥyā. An authority for early Muslim wars, who died 774. See Khallikān, IV, 448, n. 17; Durayd, *Geneal.*, p. 289; Qutaybah, *Ma'ārif*, p. 267. 201–202
- Mikhnaf ibn Sulaym. He fought with 'Alī at the Battle of Siffin, 657, and served him as governor of Iṣbahān. See Qutaybah, *Ma'ārif*, p. 267; Durayd, *Geneal.*, p. 289. 201
- Milās. A Zoroastrian who embraced Islam, late 8th or early 9th century. See Khallikān, II, 668. 387
- Minjāb ibn al-Ḥārith. A student of historical traditions, who probably lived in the 8th century. 197
- Miqlās. The chief (imām) of the Manichaeans in al-'Irāq during the first half of the 8th century. 793–94
- Miqrād (al-) Shafar. A bookbinder. 18
- Miqsam (ibn), Abū Bakr Muḥammad ibn al-Ḥasan ibn Ya'qūb al-'Aṭṭār. He was a man of Baghlād, who was a grammarian and reader of the Qur'ān. He was forced to recant the doctrines of Ibn Shanabūdh. See Khallikān, III, 47, n. 2; Ziriklī, Part VI, 311. The name is also spelled Muqsim. 74

- Mis'ar ibn Kidān, Abū Salamah. He came from al-Kūfah and was a scholar who studied with the great scholars of the period. He died about 772. See Nawawī, p. 547, bottom; Sha'rānī, Part I, 49. 504
- Mis'ar ibn Muḥalhil. See Abū Dulaf, al-Yanbū'ī.
- Mishāl (Abū), Abū Muḥammad 'Abd al-Wahhāb ibn Ḥārīsh. An Arabian who was a grammarian at Baghdād in the last half of the 8th century. See Flügel, *Gram. Schulen*, p. 49. 101, 191
- Mishāl ibn Kasīb ibn 'Amrān ibn 'Aṭā' ibn Khaṭafā. He was a grandson of the poet Jarīr and quoted his verses. See Iṣbahānī, *Aghānī*, Part VII, 42, l. 27. The Beatty MS and Flügel give 'Ammār, probably an error. 348
- Misjah (ibn). See Sa'īd ibn Misjah.
- Miskīn (Abū) al-Bardha'ī. A poet who wandered about in Syria and was probably a friend of al-Haytham ibn 'Adī. He died 822. See Iṣbahānī, *Aghānī*, Part I, 175. 375
- Misma' ibn 'Abd al-Malik al-Misma'ī. A Shī'ī theologian who was refuted by al-Rāzī. See Tūsī, p. 330, bottom section. 705
- Misrī (al-), Abū al-Ḥasan 'Alī ibn Muḥammad ibn Aḥmad. He was born at Sāmarrā 870/871 and became a jurist and an ascetic, who visited Egypt and went to Baghdād. He died 949/950. See Tūsī, p. 228; Khallikān, I, 86, n. 10; Taghrī-Birdī, Part III, 301; Massignon, *Hallāj*, I, 262, n. 6; Miskawayh, IV (1), 84, 85. 460
- Misrī (al-), Ibn al-Imām. He wrote the introduction to a commentary on the Qur'ān. 76
- Misṣīṣī (al-). A grammarian. For the spelling, see Khallikān, I, 112. Compare with Maṣṣīṣī, Yāqūt, *Geog.*, IV, 557–58. 185
- Miswar (al-) ibn Makhramah al-Zuhri, Abū 'Abd al-Raḥmān. A young Companion of the Prophet, who was killed 683. See Ṭabarī, *Annales*, Part I, 1529, 1534; Qutaybah, *Ma'ārif*, p. 218; Ziriklī, Part VIII, 123. 558
- Mitham ibn Yaḥyā al-Tammār. He was a slave, set free by 'Alī. He became one of the well-known men of early Islām. See Sa'd (ibn), Part VI, 280; Ziriklī, Part VIII, 294. 437
- Mithqal, Muḥammad ibn Ya'qūb al-Wāsiṭī. He was a pupil of the poet Ibn al-Rūmī and himself a poet, probably belonging to the late 9th or early 10th century. See Brockelmann, *Geschichte*, Supplementband, I, 124, top. 366
- Morienus. See *Marianus*.
- Mu'addab (al-). See *Ibrāhīm al-Ḥarbī*.
- Mu'adh (Abū) al-Faḍl ibn Khālid. A grammarian who wrote on the Qur'ān, probably in the early 9th century. See Ṭabarī, *Annales*, Part I, 80. 77
- Mu'adh ibn Jabal ibn Aws. He was appointed by the Prophet as judge of al-Yaman. He helped to collect the revelations of the Qur'ān. He died about 639. See Khallikān, IV, 50, n. 10, 554; Hitti, *Arabs*, p. 397. 62
- Mu'adh ibn Muslim al-Ḥarrā'. He was called both Abū Muslim and Abū 'Alī, and lived from about 722 to 803. He was a cloth dealer of Harāt, who composed some poems. See Khallikān, III, 370. 142–44
- Mu'adhthal (ibn al-). A Mālikī jurist of the 9th century. The Tonk MS adds that his name was 'Abd al-Ṣamad ibn Ghaylān al-Misrī. Compare 'Abd al-Ṣamad ibn al-Mu'adhthal. 496
- Mu'adhthal (al-) ibn Ghaylān. A man of al-Baṣrah, who was a poet and who was

- in his prime about 800. See *Iṣbahānī*, *Aghānī*, Part XII, 57, 58; XX, 74, 75. Compare Ziriklī, Part VIII, 183. He may have been the father of the preceding scholar. 364
- Mu'āfā' (Abū al-). A scholar of secondary importance, who lived at al-Baṣrah and wrote about the Qur'ān. 81
- Mu'āfā' (al-) ibn 'Imrān, Abū Mas'ūd. A scholar of al-Mawṣil, and an ascetic, who traveled extensively to find Ḥadīth. He died 800. See *Khallikān*, I, 259, n. 7; Tūsī, p. 331, sect. 722; Taghrī-Birdī, Part II, 117. 456, 546
- Mu'āfā' (al-) ibn Zakariyā' ibn Yahyā al-Nahrawānī, Abū al-Faraj. He was nicknamed Ibn Ṭarārā (Ṭarān). He lived from about 915 to 1000 and was a judge at Baghdād. See Baghdādī (Khaṭīb), Part XIII, 230, sect. 7199; Taghrī-Birdī, Part IV, 201; *Khallikān*, III, 374. 563, 567-68
- Mu'āfi' (Abū al-). A man of al-Madīnah who became a poet, probably at the court of al-Ḥādī (caliph 785-786). See Mas'ūdī, VI, 269; *Iṣbahānī*, *Aghānī*, Part IV, 122. The name may be more correctly given as Abū al-Mu'āfā. 359
- Mu'allā (al-) ibn Ayyūb ibn Ṭarīf. An important provincial governor during the reign of al-Rashīd (786-809). See Yāqūt, *Geog.*, IV, p. 846, l. 2. 156
- Mu'allā ibn Manṣūr al-Rāzī, Abū Ya'lā. He was a judge and follower of the jurist Abū Yūsuf. He died at Baghdād 826/827. See Wafā', Part II, 177, bottom; Tabarī, *Annales*, Part III, 2425; Ziriklī, Part VIII, 189. 503
- Mu'allim (ibn al-) Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn al-Nu'mān. A man of Baghdād, who lived from about 950 to 1023. He was a theologian of the Imāmiyah school of thought. See Tūsī, p. 314, sect. 685; Taghrī-Birdī, Part IV, 258. xxxiii, 443, 491
- Mu'ammal (al-) al-Raqqī. He may have been one of the poets named al-Mu'mmal. See *Iṣbahānī*, *Aghānī*, Part XVI, 166; XIX, 147; Tammām (Rückert), select. 407. 356
- Mu'aminar. A pupil who served Mu'annur ibn al-Ash'ath in the late 8th and early 9th century. 220
- Mu'annar ibn 'Abbād al-Sulamī, Abū 'Amr. He was a Mu'tazilī scholar, who upheld the spiritual existence of the soul and introduced the idea of concepts. See Baghdādī (Seelye), pp. 118, 159; Shahrastānī (Haarbrücker), Part I, 67; Nādir, *Système philosophique*, pp. xv, 36, 208, 275-77. 393, 395, 417, 422, 429
- Mu'annar (ibn), Abū al-Ḥusayn al-Kūfī. A Shī'ī jurist called al-Karkhī. See Tūsī, p. 372, sect. 827. 541
- Mu'annar ibn al-Ash'ath. A Mu'tazilī scholar who lived during parts of the 8th and 9th centuries and taught a group of students. See *Khallikān*, I, 438, n. 8. 220, 417
- Mu'arrāj ibn 'Amr ibn al-Ḥārith al-Sadūsī, Abū Fayd. A man of al-Baṣrah, who was a pupil of al-Khāṭil. He was a grammarian, who went to Khurāsān with al-Ma'mūn, but died at al-Baṣrah 810. See Ziriklī, Part VIII, 266. 76-77, 101, 104, 105
- Mu'āwiyah. The fifth caliph who ruled 661-680. He was the son of Abū Sufyān and founder of the Umayyad dynasty. 65, 194, 197, 201, 223, 325, 405, 437, 486, 555, 583
- Mu'āwiyah (Abū) al-Yamān al-Aswad. An ascetic connected with both Ṭarsūs and al-Baṣrah. Compare al-Yamān ibn Ribāb. See Sha'rānī, Part I, 53. 456

- Mu'āwiyah ibn 'Abd Allāh ibn Ja'far. He was the son of a man who died about 700 and was a leader in the early Islāmic community. See Mas'ūdī, IV, 181. 222
- Mu'āwiyah ibn 'Ammār al-Duhnī. A Shī'ī jurist, author and student of the Ḥadīth. See Tūsī, p. 332, sect. 725; Tabarī, *Annales*, Part III, 2340. 536
- Mu'āwiyah ibn 'Amr, Abū 'Amr al-Azdī. He was a scholar who quoted historical traditions. He died at Baghdād 830/831. See Qutaybah, *Ma'ārif*, p. 259. 199
- Mu'āwiyah ibn Muḥād al-Jurhumī. The ancestor of the Banū Jurhum. For this tribe, see "Djurhum," *Enc. Islām*, I, 1066. 8
- Mu'āwiyah II, ibn Yazīd. The caliph at Damascus, 683. 223
- Mūbadhān-Mūbadh. He was a Zoroastrian priest of Pars, who was named Zaradasht ibn Ādhrakhūrah. He was summoned to Baghdād by the Caliph al-Mutawakkil. He became a Muslim and Persian scholar, nicknamed al-Mutawakkilī. Flügel gives a different name. 717
- Mubārak ibn Sa'īd. A brother of Sufyān ibn Sa'īd al-Thawrī. The brother died about 778. See Qutaybah, *Ma'ārif*, p. 250. 546
- Mubārakī (al-). He was a court intimate, probably a jester of the 9th century. The name is garbled by Flügel, but clear in the Beatty MS. 336
- Mubarrad (al-), Abū al-'Abbās Muḥammad ibn Yazīd. He was a great scholar of philology who was born at al-Baṣrah about 826 and died at Baghdād 898/899. He was known for his book *Al-Kāmil*. See *Khallikān*, III, 31; Yāqūt, *Irshād*, VI (7), 137, l. 15, which explains the spelling of the name. 76, 101, 112, 118, 120, 125-26, 127, 130-32, 135, 164, 398
- Mudabbir (al-). See (1) *Aḥmad*, (2) *Ibrāhīm*, (3) *Muḥammad* ibn al-Mudabbir. For the family name, see *Khallikān*, IV, 389; *Iṣbahānī*, *Aghānī*, Part XV, 93.
- Muḍarras ibn Rib'ī. An early poet of the Banū Asad Tribe. See Ziriklī, Part VIII, 153; Tammām (Rückert), select. 434, 741, where the name is given as Muḍarris. 347
- Mudrik ibn Muḥammad al-Shaybānī. He was a poet at the time of al-Mutawakkil (caliph 847-861). See *Iṣbahānī*, *Aghānī*, Part XX, 90. 371
- Mufaḍḍal (al-), Abū al-'Abbās ibn Muḥammad ibn Ya'lā al-Ḍabbī. A scholar of al-Kūfah who was involved in a rebellion but pardoned, and under the patronage of al-Mahdī compiled the famous *Al-Mufaḍḍaliyyāt*. He died 784/785. See *Khallikān*, III, 23, 26, n. 3. 77, 85, 118, 151, 152
- Mufaḍḍal (al-) ibn Salamah al-Ḍabbī, Abū Ṭālib. He came from al-Kūfah and was a well-known scholar of the Qur'ān and literature. He died 903. See Yāqūt, *Irshād*, VI (7), 170; *Khallikān*, II, 611. 96, 135, 137, 161, 179, 350, 742
- Mufajja' (al-), Abū 'Abd Allāh Muḥammad ibn Aḥmad ('Abd Allāh). He was a pupil of *Tha'lab* and a Shī'ī scribe and poet of al-Baṣrah who died 932. See Yāqūt, *Irshād*, VI (6), 314; Suyūṭī, *Bughyat*, p. 13; Ziriklī, Part VI, 198. 182, 370
- Mughallas (ibn). See 'Abd Allāh ibn Aḥmad ibn Muḥammad.
- Mughallas (Mughlis) ibn Ṭaybā. The headman of the Ṣābiān of Ḥarrān during the middle of the 9th century. 768
- Mughāzilī (al-). A mathematician during the early 10th century. See Qifṭī, p. 288, l. 4; Tūqān, p. 227; Suter, X (1900), 49, 71. His name may be Ibn 'Amr (or Abū 'Amr) al-Mughāzālī. 667
- Mughīrah ibn 'Abd al-Rahmān al-Ḥarsī. A man of al-Madīnah, who was a Mālikī jurist. He lived from 742 to 802. For the last name, see Yāqūt, *Geog.*, II, 240. 495

- Mughīrah ibn Miqsam al-Dabbī, Abū Hishām (Hāshim). A blind jurist who died 752/753. See Tabarī, *Annales*, Part I, 114, 265; Qutaybah, *Ma'ārif*, p. 240. 547
- Mughīrah ibn Muḥammad. One of the Muhallab Family, probably the brother of the 9th century poet, Yazīd ibn Muḥammad. 240
- Mughīrah (al-) ibn Shu'ayb. See al-Tanūmī.
- Mughīrah (al-) ibn Shu'bah. He took part in the Battle of al-Qādisiyyah, 637, and later was governor of al-Kūfah. See Balādhurī, *Origins*, pp. 410–12, 427, 440, 472, 481; Hitti, *Arabs*, pp. 196–97; Wāqidi (Jones), III, 595–98; 962–68. 224
- Mughīth (Abū al-) al-Awdī. He helped to edit the poetry of Jarīr, and probably lived in the early 8th century. 348
- Muḥabbār (al-) ibn Iyās ibn Marhūb. A nobleman of Khurāsān during the early period of Islām. See Durayd, *Geneal.*, p. 298. 218
- Muḥabbib (Abū al-) al-Rabī'ī. A tribal language scholar. Flügel calls him Abū al-Mujīb. The last name may be al-Rib'ī. See Durayd, *Geneal.*, p. 170, l. 7. 153
- Muḥallil ibn Rabī'ah. He was a Pre-Islāmic poet and the uncle of Imru' al-Qays, perhaps the first poet to use the ode or *al-qaṣīdah*. See Qutaybah, *Shi'r*, p. 164; Baghdādī, *Khizānat al-Adab*, Part II, 23. 345
- Muḥallab (al-) ibn Abī Ṣufrah, Abū Sa'd. An officer who lived from about 630 to 702. He led the invasion in Afghanistan, conducted the Azraqī war, and was governor of Khurāsān. See Khalikān, III, 508. 229, 239, 241
- Muḥallabī (al-). See (1) *Aḥmad* ibn Yazīd; (2) *Mughīrah* ibn Muḥammad; (3) Yazīd ibn Muḥammad.
- Muḥallabī (al-), Abū al-'Abbās Aḥmad ibn Muḥammad. An Egyptian grammarian, probably of the 10th century. See Yāqūt, *Iṣṣād*, VI (2), 58. 185
- Muḥallabī (al-), Abū Muḥammad al-Ḥasan ibn Muḥammad. A titan of al-Baṣrah, who lived from 903 to 963. He was a poet, man of letters, and the vizier of Mu'izz al-Dawlat. See Khalikān, I, 410; Miskawayh, VII, index (Muḥallabī) for many references. 296, 315, 375
- Muḥallabī (al-), Muḥammad ibn 'Abbād ibn Ḥabīb. He was the governor of al-Baṣrah during the reign of al-Ma'mūn. He died 831. See Iṣbahānī, *Aghānī*, Part IX, 97; Ziriklī, Part VII, 50. 377
- Muḥallim (Abū). A grammarian, who wrote about al-anwā'. Compare him with the scholar who follows. 191
- Muḥallim (Abū) Muḥammad (Aḥmad) ibn Sa'd. He was also called Muḥammad ibn Hishām ibn 'Awf al-Sa'dī. He was a grammarian of tribal origin, who died about 860. See Yāqūt, *Geog.*, III, 758; Flügel, *Gram. Schulen*, p. 48. 100
- Muḥammad. The Prophet of Islām, called the Apostle of Allāh. 190, 378, 475, 695, 814, 868
- Muḥammad. The 9th Shi'ī Imām. He was called al-Jawād. See Hitti, *Arabs*, p. 442. 536
- Muḥammad (Abū). A judge who upheld the doctrines of the heretic, Ibn Kullāb. 449
- Muḥammad (Abū). See al-Ḥasan ibn 'Ubayd Allāh.
- Muḥammad (Abū) 'Abd Allāh ibn Muḥammad al-Shāmī. A Syrian pupil of Tha'lab, in the second half of the 9th century. 164
- Muḥammad (Abū) ibn Abī Sa'd. He was a shaykh, who was a friend of the author of *Al-Fihrist*. He may have been a son of the jurist Abū Sa'd al-Sirāfi. 99, 136

- Muḥammad (Abū) ibn Ma'rūf, al-Qāḍī. His true name was 'Ubayd Allāh ibn Aḥmad ibn Ma'rūf. He was a scholar and judge, who died at Baghdād 991. See Khalikān, I, 379, note. 136
- Muḥammad ibn 'Abbās ibn Muḥammad, Abū 'Abd Allāh al-Yazīdī. A friend of al-Jāhiz, who was tutor to the sons of al-Muqtadir. He died 922. See Huart, p. 147; Ziriklī, Part VII, 52. 399
- Muḥammad ibn 'Abd Allāh. See Ibn Sam'ān. Also Ibn al-Sayrafī.
- Muḥammad ibn 'Abd Allāh. He was spoken of as a grandson of Maymūn al-Qaddāh. See references, footnotes and Appendix, given with the translation for the passage about the Ismā'īliyah. 464
- Muḥammad ibn 'Abd Allāh, Abū Naṣr al-Kalwadhānī. A late 10th century mathematician, interested in Indian arithmetic. See Suter, VI (1892), 75; X (1900), 74. 670
- Muḥammad ibn 'Abd Allāh, Abū Bakr al-Bardha'i. He was a jurist of the Shūrah group of the Khawārij, who met the author of *Al-Fihrist* 951/952. He died ten years later. See Ziriklī, Part VII, 97. xiii, 570
- Muḥammad ibn 'Abd Allāh al-Ḥarrānī, Abū al-Ḥārith. He was a secretary who compiled a fifty-leaf anthology of poetry. 367
- Muḥammad ibn 'Abd Allāh ibn 'Abd al-Ḥakam, Abū 'Abd Allāh. A jurist who lived in Egypt, from about 798 to 882. See Khalikān, II, 598, 600, n. 4; Shirāzī, p. 81; Taghri-Birdī, Part II, 175, 260; III, 44, 240. For his father, see 'Abd Allāh ibn al-Ḥakam. 521, 564
- Muḥammad ibn 'Abd Allāh ibn Ghālib. See Bāh.
- Muḥammad ibn 'Abd Allāh ibn Ḥarb. The secretary of the well-known general al-Ḥasan ibn Qaṣṭabah during the late 8th century. 277
- Muḥammad ibn 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī. He was a descendant of the Prophet, who revolted against the Caliph al-Manṣūr and was killed at al-Madīnah 762. See Mas'ūdi, VI, 189, 199–203; Hitti, *Arabs*, pp. 290–91. 118, 247
- Muḥammad ibn 'Abd Allāh ibn Muḥammad, Abū Bakr al-Abharī. He was born at al-Abhar near Hamadhāt 891/892 and was a Mālikī jurist and author. He died 985/986. See Yāqūt, *Geog.*, I, 105, l. 16; Ziriklī, Part VII, 98. 498
- Muḥammad ibn 'Abd Allāh ibn Sulaymān al-Ḥaḍramī. He came from al-Kūfah, and was also called Abū Ja'far al-Muṭayyin ibn Ayyūb. He lived from about 817 to 909 and was a reliable authority for the Ḥadīth. See Taghri-Birdī, Part III, 171, 306; Yāqūt, *Geog.*, II, 26, 220, 422; Ziriklī, Part VII, 95. 558
- Muḥammad ibn 'Abd Allāh ibn Ṭāhir ibn al-Ḥusayn. He inherited the autonomous governorship of Khurāsān, but surrendered it to his nephew and then served as chief of police at Baghdād. He died 908/909. See "Ṭāhirids," *Enc. Islam*, IV, 614. 256, 355
- Muḥammad ibn 'Abd Allāh ibn 'Umar, al-Bāzyār. He was a falconer, who wrote a book about birds of prey. 739
- Muḥammad ibn 'Abd Allāh ibn Ya'qūb ibn Dā'ūd al-Ya'qūbī, Abū 'Abd Allāh. A secretary and poet, whose father was attached to al-Mahdī (caliph 775–785). See Tabarī, *Annales*, Part III, 490. 369
- Muḥammad ibn 'Abd al-Karīm. He was either a Mu'tazilī or Murji'ī theologian of secondary importance. See Ḥajar, *Lisān al-Mizān*, V, 264. 430
- Muḥammad ibn 'Abd al-Malik. See al-Anṣārī.

- Muḥammad ibn 'Abd al-Malik ibn Abū al-Zayyāt, Abū Ja'far. He was the vizier of three caliphs and also a poet. He died 847/848. See *Khallikān*, III, 249. 234, 268, 367, 400, 402, 408, 683, 804
- Muḥammad ibn 'Abd Rabbah ibn Sulaymān, Abū 'Abd Allāh. He came from Tirkān in Eastern Persia and was nicknamed "Mule Head." He was an author who died 820/821. See Yāqūt, *Geog.*, I, 905. 236
- Muḥammad ibn 'Abd al-Rahmān ibn Abī Shabbah. A poet of secondary importance. See Iṣbahānī, *Aghānī*, Part IV, 92, top. The latter part of the name is garbled by Flügel, and the Beatty MS does not indicate the vowels, so the spelling is uncertain. It may be Subbah. 357
- Muḥammad ibn 'Abd al-Rahmān ibn al-Mughīrah ibn al-Harith ibn Abī Dhī'b (Hishām), Abū 'Abd al-Rahmān. He was a jurist and judge, who lived from about 700 to 775. See Baghdadī (Khaṭīb), Part II, 296, sect. 787; Qutaybah, *Ma'ārif*, p. 244; Taghārī-Birdī, Part I, 191, 237. 546
- Muḥammad ibn 'Abd al-Wabbāh. See al-Jubbā'ī.
- Muḥammad ibn 'Abdūs. See al-Jahshiyārī.
- Muḥammad ibn Abī 'Abd Allāh. See Ibn al-'Amīd.
- Muḥammad ibn Abī al-'Atāhiyah, Abū 'Abd Allāh. A poet and ascetic. See Iṣbahānī, *Aghānī*, Part III, 127, 182; Qutaybah, *Shī'r*, p. 497. For his famous father, see *Atāhiyah*. 355
- Muḥammad ibn Abī Badr al-Sulamī. An unimportant poet. 363
- Muḥammad ibn Abī Bakr. He was a son of the first caliph, appointed as governor of Egypt by 'Alī (caliph 656-661). See Balādhurī, *Origins*, p. 358; Mas'ūdī, IV, 180-83, 327, 421; V, 32-38. 201
- Muḥammad ibn Abī Bakr al-Muqaddamī. A scholar who wrote a commentary on the Qur'ān. 76
- Muḥammad ibn Abī Ḥamzah al-'Uqaylī. A man who composed a small amount of poetry. 363
- Muḥammad ibn Abī Ḥikmah. He was a secretary who wrote some poetry. Flügel calls him Muḥammad ibn 'Alī ibn Abī Ḥakīmah. 369
- Muḥammad ibn Abī Ḥudayfah. The governor of Egypt who revolted against the Caliph 'Uthmān, 656. See Balādhurī, *Origins*, pp. 357, 358. 201
- Muḥammad ibn Abī Umayyah. An Arabian poet. For his father, who died 613, see Abū Umayyah. 358
- Muḥammad ibn Abī 'Uyaynah. The governor of al-Rayy at the time of al-Manṣūr (caliph 754-755). Later he was put in prison. He was a poet and student of traditions. See Iṣbahānī, *Aghānī*, XVIII, 9. 356
- Muḥammad ibn Abī Zaynab, Abū al-Khaṭṭāb. He was one of the early agitators of the conspiracy, which became the Ismā'īlī movement and a teacher of Maymūn al-Qaddāh. He was killed 755. See Baghdadī (Halkīn), pp. 32, 62-65, 74; Lewis, pp. 21, 35; Maqrīzī, *Itī'āz*, p. 48. 462
- Muḥammad (Ibn), Abū 'Abd Allāh. See al-Khuzaymī.
- Muḥammad ibn Aḥmad. See Ibn *Shanabūdh*; also Abū al-Faḍl.
- Muḥammad ibn Aḥmad. He was a secretary who wrote some poetry. His name occurs in the text after 'Alī ibn Ḥusayn but is omitted in the translation. His nickname is Mujūn in the Flügel edition, but Muḥriz or Muḥarrar in the Beatty MS. 368
- Muḥammad ibn Aḥmad ibn 'Abd Allāh al-Ṣafwānī. He was the judge of al-Mawṣil

- 957/958. He met the author of *Al-Fihrist* and also left some books about the law and other subjects. See Tūsī, p. 271, sect. 595. 490
- Muḥammad ibn Aḥmad ibn Abī al-Thalj, Abū Bakr al-Kātib. He was a pious and democratic Shī'ī scholar and secretary interested in the Qur'ān and Ḥadīth. See Tūsī, p. 272, sect. 596. 76
- Muḥammad ibn Aḥmad ibn 'Alī ibn Khayār. A tax expert and secretary. For his father, see Aḥmad ibn 'Alī ibn Khayār. 298, 369
- Muḥammad ibn Aḥmad (al-Ḥasan) al-Ṣanawbarī, Abū Bakr. He was a well-known North Syrian poet, who died 945. He was associated with *Sayf al-Dawlah*. See Tha'ālabī, Part I, 462; III, 95, bottom; Yāqūt, *Geog.*, I, 667, l. 22; II, 311. 372
- Muḥammad ibn Aḥmad ibn Ibrāhīm. See *Muḥammad ibn Ibrāhīm ibn Yūsuf*.
- Muḥammad ibn Aḥmad ibn Ismā'īl ibn Ibrāhīm ibn 'Isā ibn al-Manṣūr, Abū Aḥmad. A descendant of the royal family, known for his poetry. He probably lived in the 10th century. 330
- Muḥammad ibn Aḥmad ibn Muḥammad ibn Abī al-Thalj, Abū Bakr al-Kātib. He was a secretary, jurist, and disciple of al-Ṭabarī during the 10th century. 561, 566
- Muḥammad ibn Aḥmad ibn Naṣr ibn Jayḥān ibn Jurjān al-Jayḥānī. He was a secretary and vizier of Naṣr ibn Aḥmad. He was influenced by the Manichaeans. He died 941/942. See Athīr, Part VIII, 59, bottom, and 66, l. 9; Yāqūt, *Iṣṣād*, VI (6), 293; Yāqūt, *Geog.*, II, 181. In *Al-Fihrist* he is called Abū 'Abd Allāh Aḥmad ibn Muḥammad. 302-303, 337, 804
- Muḥammad ibn Aḥmad ibn Thawābah. See Abū 'Abd Allāh ibn Thawābah.
- Muḥammad ibn Aḥmad ibn Yaḥyā al-Ash'arī al-Qummi, Abū Ja'far. A Shī'ī jurist and author. See Tūsī, p. 273, sect. 598 and bottom. 540
- Muḥammad ibn Aḥmad ibn Zuhayr ibn Ḥarb, Abū 'Abd Allāh. He was a jurist, whose grandfather died 848 and his father 892/893. See *Khaythamah* Family. 555
- Muḥammad ibn 'Ā'ishah, Abū Ja'far. A singer and poet of al-Madinah, whose father was unknown and who died about 718. See Iṣbahānī, *Aghānī*, Part II, 62; Ziriklī, Part VII, 48. 309, 324
- Muḥammad ibn 'Alī, Abū al-Ḥusayn. A secretary from Diymart near Iṣbahān, probably belonging to the 10th century. 300
- Muḥammad ibn 'Alī, Abū Ja'far. See al-Bāqir.
- Muḥammad ibn 'Alī al-Bukhārī, Abū al-Ṭayyib. A secretary who wrote a hundred pages of poetry. 370
- Muḥammad ibn 'Alī al-Ḍabbī. He was called al-Ṣinī in the Beatty MS, and was the author of some poetry. 363
- Muḥammad ibn 'Alī, Daydān (Dīdān). A secretary who composed some poetry. 369
- Muḥammad ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās ibn 'Abd al-Muṭṭalib, Abū 'Abd Allāh al-Ḥāshimī. He was the father of the two first 'Abbāsīd caliphs. See *Khallikān*, II, 592; Hitti, *Arabs*, p. 289. 222, 378
- Muḥammad ibn 'Alī ibn al-Fayyād, Abū 'Alī. A secretary who wrote some poetry. 371
- Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh, Abū Ja'far. He went to Baghdad in 966 as a young man and became an author known for his good memory. See Tūsī, p. 304, sect. 661; Ziriklī, Part VII, 159. 487, 488

- Muhammad ibn 'Alī ibn Jānī. He is mentioned by Flügel, but omitted in the Beatty MS. He helped to write a commentary. 75
- Muhammad ibn 'Alī ibn Muqlah, Abū 'Alī. He was the famous vizier of al-Muqtadir and al-Qahir, noted for his skill as a penman. He lived from 886 to 948. See Khalikān, III, 266. 17, 70, 134, 273, 277, 285, 371
- Muhammad ibn 'Alī al-Jawālīqī. He composed fifty pages of poetry. For the last name, see Khalikān, III, 501. 364
- Muhammad ibn 'Alī al-Makkī. See Abū Zūfar.
- Muhammad ibn 'Anbasah, Abū 'Abd Allāh. He was the maternal uncle of Abū al-Wafā', with whom he studied and shared an interest in mathematics, during the 10th century. See Qifī, p. 288, l. 5; Tūqān, p. 227, where he is called Muhammad ibn 'Anbasah. 667
- Muhammad ibn 'Arūs Abū 'Alī, al-Kātib. A secretary who composed a small amount of poetry. 370
- Muhammad ibn Baḥr al-Iṣbahānī, Abū Muslim. He lived from 868 to 934 and was a government secretary, who became governor of several provinces in Persia. He was also a Mu'tazilī theologian, who translated foreign books into Arabic. See Suyūfī, *Bughyat*, p. 23; Hājī Khalīfah, II, 508; VI, 289. 76
- Muhammad ibn Bahrām ibn Miṭyār al-Iṣbahānī. He translated Persian books into Arabic. The spelling of the grandfather's name is uncertain. 589
- Muhammad ibn Bahrām al-Mantīqī al-Sijistānī, Abū Sulaymān. He was a shaykh and scholar, who died 986/987. See Qifī, pp. 30, l. 20; 35, l. 10; 84, l. 9; 224, l. 8; 235, l. 5. Compare Muhammad ibn Tāhir ibn Bahrām. 585, 742
- Muhammad ibn Bakr. A government secretary, who made a collection of epistles and was also a poet. See Ṭabarī, *Annales*, Part III, 2426. 367
- Muhammad ibn Bashīr. (1) Al-Khārījī, Abū Sulaymān. He was a well-known poet of the time of al-Rashid (caliph 786-809); (2) Al-Riyāshī. A poet associated with al-Baṣrah at the time of al-Mu'taṣim (caliph 833-842). See Iṣbahānī, *Aghānī*, Part XIV, 148; XII, 129. 363
- Muhammad ibn al-Dahhāk ibn 'Uthmān. He was the director of posts and public works at Makkah, 838/839. See Yāqūt, *Geog.*, II, 668, l. 1; 942, l. 17; III, 767, l. 20. 244
- Muhammad ibn Dā'ūd ibn 'Alī, Abū Bakr. He was the son of the famous jurist and himself a legal authority and man of letters. He died about 909. See Mas'ūdī, VIII, 254, 277; Shirāzī, p. 148; Taghrī-Birdī, Part III, 171. 523, 531
- Muhammad ibn Dā'ūd ibn al-Jarrāḥ, Abū 'Abd Allāh. He lived from about 858 to 908 and was a poet, expert copyist, and secretary. He was killed in 908 because of his part in the plot to make 'Abd Allāh ibn al-Mu'tazz caliph. See Khalikān, I, 25, n. 6; II, 360-61; Miskawayh, IV (1), 4 ff. 106, 242, 244, 280, 283, 325, 342, 355, 366
- Muhammad ibn Dhu'ayb of al-Baṣrah. A poet at the court of al-Rashid (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XVII, 78; Mas'ūdī, VI, 322. 358
- Muhammad ibn Dīnār al-Aḥwal, Abū al-'Abbās. A copyist and scholar of the Qur'ān, language, and poetry, who was also active as a teacher during the 9th century. See Yāqūt, *Irshād*, VI (6), 482, where he is called Muhammad ibn al-Ḥasan ibn Dīnār. 77
- Muhammad ibn al-Faḍl al-Jarjārī. He was a secretary and poet and the vizier of al-Mutawakkil (caliph 847-861). See Yāqūt, *Geog.*, II, 55, l. 1; Mas'ūdī, VII,

- 197; Ṭabarī, *Annales*, Part III, 1379, 1407, 1514; Iṣbahānī, *Aghānī*, Part IX, 69; XVII, 127, where the locality name seems to be incorrect. 369
- Muhammad ibn al-Faḍl al-Sukūnī. He wrote some poetry. His name is omitted by Flügel. 363
- Muhammad ibn al-Fuḍayl ibn Ghazwān al-Dabbī, Abū 'Abd al-Rahmān. He came from al-Kūfah and was a conservative jurist, who died 810/811. See Taghrī-Birdī, Part II, 9, 31, 148. 548
- Muhammad ibn Ghālib al-Iṣbahānī. See Bāḥ.
- Muhammad ibn Ḥabīb, Abū Ja'far. He was an authority for tribal dialects, poetry, and folklore, who died at Sāmarrā, 859/860. See Khalikān, III, 622, 627, n. 36. 98, 104, 191, 234, 344
- Muhammad ibn Ḥabīb al-Fārisī. A Persian ascetic whose father may have been Abū Muhammad Ḥabīb al-'Ajamī of Fars. He died 772/773. He is described by 'Aṭṭār, p. 44. 456
- Muhammad ibn al-Ḥajjāj ibn Nuṣayr al-Anbārī. A man who quoted earlier authorities. Compare Ṭabarī, *Annales*, Part I, 2382. 100
- Muhammad ibn Ḥaudān al-Mawṣili, Abū Ja'far. Called by Flügel Naṣr ibn Muhammad ibn Jahān. He was a 10th century jurist who composed some poetry. 371
- Muhammad ibn Ḥamdān al-Ṭarā'ifī, Abū 'Abd Allāh. A Shāfi'ī jurist of the late 9th and perhaps early 10th century. Compare with Muhammad ibn Aḥmad al-Ṭarā'ifī mentioned by Nawawī, p. 61, bottom. 519
- Muhammad ibn Ḥanzah, Abū 'Abd Allāh al-'Alawī. He was a member of the family of the Prophet about whom al-Marzubānī wrote a book. 294
- Muhammad ibn al-Ḥanafīyah, Abū al-Qāsim. He was a son of the Caliph 'Alī who lived at al-Madīnah, about 642-700 and whose followers claimed that he had not died but would reappear. See Khalikān, II, 574; Baghdadī (Seelye), pp. 35, 48, 49. 222, 382, 823
- Muhammad ibn Ḥarb. A secretary of al-Amīn (caliph 809-813). 275
- Muhammad ibn al-Ḥārith, Abū Ja'far. He was called both al-Tha'labī and al-Taghlibī. He was a singer attached to the brother of al-Mutawakkil during the 9th century. See Iṣbahānī, *Aghānī*, Part X, 161; Mas'ūdī, I, 12. 324
- Muhammad ibn al-Ḥārith al-Miṣrī. A poet not to be confused with the famous singer. Compare Taghrī-Birdī, Part I, 174. 365
- Muhammad ibn al-Ḥārith al-Tamīmī, Abū al-Ḥasan. He was the author of an epistle. 378
- Muhammad ibn Hārūn ibn Muḥammad. See Abū 'Isā al-Warrāq.
- Muhammad ibn Hārūn ibn Mukhlid ibn Abān, Abū Bakr. He was a government official who wrote some poetry. He may have been the general of al-Mu'taḍid (caliph 892-902). See Mas'ūdī, VIII, 209. 368
- Muhammad ibn al-Ḥasan. See Ibn Durayd.
- Muhammad ibn al-Ḥasan al-Warrāq. He was a friend of the author of *Al-Fihrist*. 701
- Muhammad ibn al-Ḥasan al-'Aṭṭār. A Shī'ī jurist and author. See Tūsī, p. 289, sect. 623. 536
- Muhammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd al-Qummī, Abū Ja'far. He was a Shī'ī jurist. See Tūsī, p. 284, sect. 618. 542
- Muhammad ibn al-Ḥasan, the nephew of Hishām al-Shatawī. He was surnamed

- Abū 'Abd Allāh and was an astronomer interested in sundials and measuring instruments. See Suter, VI (1892), 69; X (1900), 67. 663
- Muḥammad ibn al-Ḥasan ibn Dīnār. See Abū al-'Abbās al-Aḥwal. 663
- Muḥammad ibn al-Ḥasan ibn Ramaḍān. An unimportant grammarian of the late 10th century. See Sūyūṭī, *Bughyat*, p. 33; Yāqūt, *Ishād*, VI (6), 495. 184
- Muḥammad ibn al-Ḥasan al-Makḥzūmī. An authority quoted by al-Zubayr ibn Bakkār. 244
- Muḥammad ibn al-Ḥasan al-Muntazar bi-Allāh, Abū al-Qāsim. He was the last of the twelve official Shī'ī imāms. He disappeared at Sāmarrā, 878, was called al-Mahdī and was expected to reappear. See Khallikān, II, 581; Hitti, *Arabs*, p. 442. 409, 439
- Muḥammad ibn al-Ḥasan al-Shaybānī, Abū 'Abd Allāh. He was born at Wāsiṭ, brought up at al-Kūfah, and studied with al-Awzā'ī, Mālik, Abū Ḥanīfah, and other scholars. He was also a judge under al-Rashīd. He died at al-Rayy 804/805. See Wafā', Part II, 42; "al-Shaibānī," *Enc. Islam*, IV, 271; Ḥajar, *Lisān al-Mizān*, Part V, 121. 496-97, 504, 507-509, 514, 516, 519, 523, 568
- Muḥammad ibn Ḥāshim ibn Wa'lah, Abū Bakr. He was one of the two brothers from al-Khālidiyah near al-Mawṣil, who served as poets and librarians at the court of Sayf al-Dawlah (ruler at Aleppo, 944-967). He died about 990. See Khallikān, I, 557; II, 337; Yāqūt, *Geog.*, II, 390; Zirikli, Part VII, 353. xvii, 373-74
- Muḥammad ibn Ḥāzīm al-Bāhilī. A poet living in al-'Irāq during the first half of the 9th century. See Iṣbahānī, *Aghānī*, Part XII, 158; Qutaybah, *Uyūn*, I, 246, l. 4; II, 373, l. 13; Flügel gives the name incorrectly. 363
- Muḥammad ibn Ḥujr (Hajar) ibn Sulaymān. He belonged to a family of Ḥarrān, served as secretary to the governors of Armenia and Syria, and made a collection of his epistles. He lived during the late 8th or early 9th century. 259, 274-75
- Muḥammad ibn Ḥumayd, Abū Ja'far. A poet and government official. See Khallikān, III, 664; Iṣbahānī, *Aghānī*, Part IX, 92; XII, 160; XV, 103; Taghri-Birdī, Part II, 203, 209, 211. 365
- Muḥammad ibn Ḥumayd ibn Ḥayyān al-Rāzī, Abū 'Abd Allāh. He was an authority for the Ḥadīth, who taught al-Ṭabarī, Aḥmad ibn Ḥanbal, and other scholars. He died 862/863. See Baghdādī (Khaṭīb), Part II, 259, sect. 733; Taghri-Birdī, Part II, 329. Yāqūt, *Geog.*, I, 798, l. 15; II, 386, l. 9. 563
- Muḥammad ibn Ḥumrān ibn A'yan. A Shī'ī scholar of the second half of the 8th century. See Tūsī, p. 290, sect. 629. 536
- Muḥammad ibn al-Ḥusayn. He was a wealthy official who lived during the late 8th century and secretly helped the Ismā'īliyah. His popular name may have been Daydān, Dandān, Dhaydhān, or Zaydān, the texts are not clear. See Silvestre de Sacy, I, cccxlii ff.; Baghdādī (Halkin), 108, n. 2; 109; Lewis, pp. 56, 69. 469-70
- Muḥammad ibn al-Ḥusayn, Abū 'Abd Allāh. A poet attached to Sayf al-Dawlah (ruler at Aleppo 944-967). See Tha'ālabi, Part II, 273. 373
- Muḥammad ibn al-Ḥusayn, Abū Ba'rah. A man of al-Ḥadīthah, who was a book collector and whose friend at Kūfah gave him a valuable collection. See Khallikān, I, 667, n. 4, which gives the name Abū Ba'rah. 88-89
- Muḥammad ibn al-Ḥusayn, Abū Ja'far al-Ṣā'igh. He was a Shī'ī jurist of al-Kūfah,

- who sympathized with extreme Imāmīyah doctrines. See Tūsī, p. 289, sect. 624. 543
- Muḥammad ibn al-Ḥusayn al-'Amīd, Abū al-Faḍl al-Kātib. A secretary and vizier, who wrote some poetry. He died 970. See Ṣābi, *Wuzurā'*, p. 5; Zirikli, Part VI, 328. 376
- Muḥammad ibn al-Ḥusayn (al-Ḥasan) ibn Jamhūr al-Baṣrī. A Shī'ī jurist, who was intimate with the 8th Shī'ī Imām, in the late 8th and early 9th century. See Tūsī, p. 284, sect. 617, where he is called al-Qummī. The manuscripts call him al-'Amnū. 541-42
- Muḥammad ibn al-Ḥusayn ibn Shu'ayb. A secretary who wrote some poetry. Compare Ṭabarī, *Annales*, Part III, 1948 ff., for Muḥammad ibn Shu'ayb. 367
- Muḥammad ibn al-Ḥusayn ibn 'Ubayd Allāh al-Ajurrī, Abū Bakr. He was a Shāfi'ī jurist, who lived at Makkah, dying 970. See Taghri-Birdī, Part IV, 60, 62; Ḥājj Khalīfah, I, 188, 204, 230. 526
- Muḥammad ibn Ibrāhīm. See al-Fazārī. 526
- Muḥammad ibn Ibrāhīm. A bookbinder, following his father's craft. 18
- Muḥammad ibn Ibrāhīm ibn al-Mundhir, al-Naysābūrī, Abū Bakr. He was a Shāfi'ī jurist, famous for his scholarship and books on the law. He died at Makkah, 921/922. See Nawawī, p. 675; Shīrāzī, p. 89; Khallikān, II, 612. 527
- Muḥammad ibn Ibrāhīm ibn Yūsuf, Abū al-Ḥasan al-Kātib. He was born at al-Ḥasanīyah 894/895, a secretary, who pretended to be a Shāfi'ī, but was secretly one of the Imāmīyah. See Tūsī, p. 264, sect. 586. For the place of his birth, see Yāqūt, *Geog.*, II, 270. In one account his father is called Aḥmad, probably an error. 489, 525
- Muḥammad ibn Idrīs ibn Sulaymān. A poet of secondary importance. For his father, see Idrīs ibn Sulaymān. 354
- Muḥammad ibn 'Imrān. See al-Marzubānī. 354
- Muḥammad ibn 'Isā. See (1) Ibn Abī 'Abbād. (2) *Bughyūth*. (3) al-Māhānī. (4) al-Tirmidhī. 243
- Muḥammad ibn 'Isā. This scholar was probably Abū 'Abd Allāh, a teacher and author from al-Rayy, who died about 867. See Zirikli, Part VII, 213. 78, 81
- Muḥammad ibn 'Isā ibn al-Manṣūr. An important citizen who was at Makkah, 870. 243
- Muḥammad ibn 'Isā ibn 'Ubayd ibn Yaqṭīn. A man of Baghdād who was an associate of the 10th and 11th Shī'ī imāms, but was one of the Ghulāt extremists. See Tūsī, p. 311, sect. 675. For the imāms, see Hitti, *Arabs*, p. 442; for the Ghulāt, see Shahrastānī (Haarbrücker), Part I, 199. 542
- Muḥammad ibn Isḥāq. See al-Nadīm, author of *Al-Fihrist*. See also Al-Qāshānī. 313
- Muḥammad ibn Isḥāq ibn al-Ḥusayn, Abū al-Ḥusayn al-Mādhārā'ī. He was a secretary who wrote some poetry. For his home town, see Yāqūt, *Geog.*, IV, 381. 370
- Muḥammad ibn Isḥāq ibn Ibrāhīm. See Abū al-'Anbas. 370
- Muḥammad ibn Isḥāq ibn Ibrāhīm al-Muṣ'abī. He served al-Mutawakkil and other caliphs as a provincial governor in the last half of the 9th century. See Ṭabarī, *Annales*, Part III, 1404; Khallikān, II, 312, 313, n. 1. 313
- Muḥammad ibn Isḥāq ibn Ibrāhīm al-Sarrāj, Abū al-'Abbās. A scholar of Naysābūr, who was the historian of Khurāsān. He died 925/926, when 97 years old. See Taghri-Birdī, Part III, 214, l. 8; 215. 339

- Muḥammad ibn Ismā'il. See (1) *al-Bukhārī*. (2) *al-Tirmidhī*.
- Muḥammad ibn Ismā'il. He was a grandson of the 6th Shī'i imām, largely responsible for organizing the Ismā'ilīyah movement. See notes for chap. V, sect. 5, of the translation. 462, 465
- Muḥammad ibn Ismā'il ibn Ibrāhīm ibn 'Abd al-Ḥamīd. He was quoted as an authority by al-Zubayr ibn Bakkār, who died 870. Compare Zubaydī, p. 315. 244
- Muḥammad ibn Ismā'il ibn Šālīh ibn Yahyā, Abū 'Abd Allāh al-Kātib. A poet and secretary of the late 9th and early 10th century. See Taghrī-Birdī, Part III, 268. 371
- Muḥammad ibn Jābir ibn Sinān. See *al-Battānī*.
- Muḥammad ibn Ja'far ibn Muḥammad Abū al-Ḥasan. He was called Ibn al-Najjār, and lived from about 915 to 1011, most of the time near Baghdād, although he came from al-Kūfah. He was an authority on historical tradition. See Yāqūt, *Irshād*, VI (6), 467; Yāqūt, *Geog.*, IV, 117, l. 14; 568, l. 10; Ziriklī, VI, 298. 378
- Muḥammad ibn Ja'far ibn Thawābah, Abū al-Ḥasan. A chief of correspondence and an important official during the reign of al-Muqtadir. He died 924/925. See Yāqūt, *Irshād*, VI (6), 463; Taghrī-Birdī, Part III, 263, n. 1. See *Thawābah*, Family. 283-85
- Muḥammad ibn Ja'far al-Kātib al-Gharbālī. A secretary who wrote poetry and was living at the time of al-Mu'tadid (caliph 892-902). See Mas'ūdī, VIII, 266. 368
- Muḥammad ibn al-Jahm, Abū Bakr. A jurist of Damascus, who completed a book of Ismā'il ibn Ishāq al-Qāḍī. He died 895/896. See Taghrī-Birdī, II, 243. 178, 497
- Muḥammad ibn al-Jahm al-Barmakī. He was a wealthy official at the time of al-Mu'tasim (caliph 833-842). He was associated with the great astronomer, Ja'far ibn Muḥammad Abū Ma'shar, and helped to translate from Persian into Arabic. See Khallikān, I, 63; IV, 68. 589, 658
- Muḥammad ibn al-Jahm ibn Hārūn, Abū 'Abd Allāh. A scholar of Sāmarrā and a government official who died 890/891. See Yāqūt, *Irshād*, VI (6), 471; Yāqūt, *Geog.*, I, 548, l. 9; II, 825, l. 10; III, 32, l. 22; IV, 70, l. 8. Compare with the preceding scholar. 178
- Muḥammad ibn Ka'b al-Qarazī. An authority for the Ḥadīth, who died 735. See Khallikān, III, 370, 373, n. 1. 142
- Muḥammad ibn Khalaf. See *Wakī'* al-Qāḍī.
- Muḥammad ibn Khalaf. A maker of astrolabes, in the 9th century. 671
- Muḥammad ibn Khālid ibn 'Abd Allāh al-Qasrī. The son of a governor of al-'Irāq, who was known for his preaching and whose father was killed 743. See Ṭabarī, *Annales*, Part II, 1814-15; III, 18-20, 161-65. 274
- Muḥammad ibn Khālid ibn 'Abd al-Rahmān al-Barqī al-Qummī. He was called both Abū 'Abd Allāh and Abū al-Ḥasan and was a Shī'i scholar and author, of the late 8th and early 9th century. See Tūsī, p. 291, sect. 631; see also p. 37, sect. 74 for his family. 538
- Muḥammad ibn Khālid ibn Barmak. A son of the famous official of the early 'Abbāsid caliphs and brother of Yahyā, who lived from 738 to 805. See Ṭabarī, *Annales*, Part III, 638, 680. For the Barmak Family, see "Barmakids," *Enc. Islam*, I, 663-66. 804

- Muḥammad ibn Khālid ibn Yahyā ibn Barmak. A member of the Barmak Family who lived during the 9th century and was a patron of translation of the Greek sciences. 587
- Muḥammad ibn Kunāsah, Abū Yahyā al-Asadī. He was a poet who lived during the last half of the 8th century, and whose concubine was greatly sought after for her singing. See Ishbahānī, *Aghānī*, XII, 111; Ṭabarī, *Annales*, Part III, 1366; Qutaybah, *Uyūn*, IV, 126. 198, 362
- Muḥammad ibn al-Layth, Abū al-Rabī' al-Khaṭīb. A secretary to Yahyā ibn Khālid, the vizier of Hārūn al-Rashīd (caliph 786-809). See Ṭabarī, *Annales*, Part III, 668. 264, 274, 739
- Muḥammad ibn Ludhdhah, a mathematician of Ishbahān. See Suter, VI (1892), 38, Qifṭī, p. 287. 666
- Muḥammad ibn Makhliḍ ibn Ḥafṣ al-Aṭṭār, Abū 'Abd Allāh. He lived from about 847 to 943 and was an authority on the Ḥadīth. See Ḥajār, *Lisān al-Mizān*, V, 374; Taghrī-Birdī, Part III, 280. 560
- Muḥammad ibn Ma'n ibn Hishām al-Qārī, Abū 'Alī. A Shī'i scholar, probably of the 10th century. Compare Ṭabarī, *Annales*, Part III, 201. 461
- Muḥammad ibn Maṣṣūr. He was called al-Zāj al-Muḥaddath and he probably lived in the late 9th century. He passed on a record of al-Khaṭīb ibn Aḥmad. See the Flügel edition of *al-Fihrist*, n. 3 to p. 43. 95
- Muḥammad ibn Maṣṣūr al-Murādī, Abū Ja'far. He was a Zaydī scholar and author. For the tribe of Murād, see Ḥakamī, p. 177; Khallikān, I, 520. 482
- Muḥammad ibn Marwān ibn Abī al-Janūb ibn Marwān. A poet who was active during the reigns of al-Musta'in and al-Mu'tazz (862-869). See Ṭabarī, *Annales*, Part III, 1651, 1672; Khallikān, III, 346. 354
- Muḥammad ibn al-Mudabbir. A poet and secretary of the 9th century. 270
- Muḥammad ibn al-Mughīrah. See Abū Ja'far.
- Muḥammad ibn Muḥammad. See *al-Bāhilī* and *al-Fārābī*.
- Muḥammad ibn Muḥammad ibn Yahyā al-Būzjānī. See Abū al-Wafā'
- Muḥammad ibn Mukram. A government official and man of letters, who was probably at Baghdād in the 9th century. 271, 275, 378
- Muḥammad ibn Munādhīr al-Ṣubayrī. A well-known poet of the late 8th and early 9th century. See Ishbahānī, *Aghānī*, Part XVII, 9; Qutaybah, *Uyūn*, I, 63, l. 18; 246, l. 8; II, 138, l. 8, n. 3. 361
- Muḥammad ibn Mūsā. See *al-Khwārizmī*.
- Muḥammad ibn Mūsā ibn Shākir. A patron of scientific translation and research from the time of al-Ma'mūn until he died, 872/873. See Qifṭī, pp. 315, 441-42; Tūqān, pp. 187-94; Sarton I, 561; also Banū Mūsā. 584, 645-46, 647, 666, 679, 683
- Muḥammad ibn al-Nu'mān. See *Shayṭān* al-Ṭāq.
- Muḥammad ibn Nu'mān ibn Bashīr. He was the son of the eldest of the three leading disciples of the Prophet from al-Madīnah. He became important at the court of Mu'awiyah and passed on knowledge of the Qur'ān to his son. 49
- Muḥammad ibn al-Qāsim. See Ibn al-Anḥārī.
- Muḥammad ibn al-Qāsim, Abū 'Abd Allāh. He passed on accounts of al-Muḥarrad. See also his brother, Ja'far ibn al-Qāsim. 128
- Muḥammad ibn al-Qāsim, Abū Ja'far al-Karkhī. A secretary, who became governor of al-Ahwāz and later a vizier, during the years 935/936 and 940/941. See

- Sābi, *Wuzurā*, p. 338; Miskawayh, IV (1), 232 (207), 380 (338); V (2), 21 (20); Bowen, pp. 327, 331-32, 334. 301
- Muhammad ibn Qays al-Khaṭīb. A man noted for his preaching. 273
- Muhammad ibn al-Rashīd. See al-Mu'taṣim (caliph 833-842). Also al-Amīn (caliph 809-813).
- Muhammad ibn Rawwād al-Azdī. The chief at Tabriz for whom Bābak worked in the early 9th century. See Wright, *Muslim World*, XXXVIII, No. 1 (January 1948), 46; Tabarī, *Annales*, Part III, 1380, l. 6. 819
- Muhammad ibn al-Ṣabbāḥ. A 9th century astronomer. See Qifṭī, p. 59; Suter, VI (1892), 31; X (1900), 19. 655
- Muhammad ibn Sa'd al-Zuhri. He lived from 784 to 845 and was the secretary of al-Wāqidi. He also helped to make his master's books available. See Khalikān, III, 64 (in which the date of his death is inaccurate); Tabarī, *Annales*, Indices, p. 513; Zirikli, Part VII, 6. 213-14, 215, 377
- Muhammad ibn Sa'dān. See Abū Ja'far Muhammad ibn Sa'dān.
- Muhammad ibn Saḥl ibn al-Marzubān al-Karkhī, Abū Maṣūr. A secretary of the 10th century called al-Bāḥathī'an Mi'yāṣ. The Flügel version has al-Bāḥathī'an Ma'tāṣ, probably incorrect. 301
- Muhammad ibn al-Sā'ib. See al-Kalbī.
- Muhammad ibn Sa'id. A man known for his good literary style in the first half of the 9th century. 275
- Muhammad ibn Sa'id ibn Shābūr. A reader of the Qur'ān according to the method of Yalyā ibn al-Ḥarith al-Dhamarī. 66, 79
- Muhammad ibn Sa'id ibn Zanjīyah (Zanjali). An iṣmā' of Naysābūr and a Mu'tazilī scholar, who lived mostly in the 10th century. See Murtaḍā, p. 93. 429
- Muhammad ibn Sa'id al-Jarjārī, Abū Ja'far. He was a secretary who wrote some poetry. The translation follows the Beatty MS. The Flügel version has Muhammad ibn Shur'bah al-Jurjānī. 371
- Muhammad ibn Sallām. See al-Jumālī.
- Muhammad ibn al-Ṣalt. A poet of Arabia known for his love of Jamat al-Khuld. 719
- Muhammad ibn Sanū'ah al-Tanūmī, Abū 'Abd Allāh. He was a distinguished Ḥanafī jurist and judge of West Baghdad, who conducted the funeral of al-Wāqidi in 823. He died 847/848. See Wafā', Part II, 58; Khalikān, III, 63; Tabarī, *Annales*, Part III, 1066. 214, 508
- Muhammad ibn al-Sarī. See Ibn al-Sarrāj.
- Muhammad ibn Shabīb. See Ibn Shabīb Muhammad al-Baṣrī.
- Muhammad ibn Shaddād. See Zurgān, Abū Ya'lā Muhammad.
- Muhammad ibn Shaddād al-Baladī. A maker of astrolabes, probably during the late 9th or 10th century. 671
- Muhammad ibn al-Shadhān al-Jawharī. He wrote a book about jewels for al-Mu'tadid (caliph 892-902) and was probably a jeweler of Baghdad. 743
- Muhammad ibn Shākir. See Banū Mūsā.
- Muhammad ibn Shaybān ibn Abī al-Najm. He probably lived in the late 8th century and quoted the verses of his grandfather, Abū al-Najm al-'Ijlī. 347
- Muhammad ibn Shujā al-Ḥalji, Abū 'Abd Allāh. He was a jurist who lived from 797 to 869. He came from Khurāsān but lived at Baghdad, where he explained

- the code of Abū Ḥanīfah. See Wafā', Part II, 60; Taghrī-Birdī, Part II, 14, 188; III, 42; Zirikli, Part VII, 28. 510-11, 516
- Muhammad ibn Sinān al-Qazzāz. A scholar who quoted anecdotes and sayings. See Tabarī, *Annales*, Part I, 15, 35; III, 2402. 444
- Muhammad ibn Sīrīn. He was the son of a slave, an ascetic of al-Baṣrah who was a scholar and interpreter of dreams. He died 728/729. See Nawawī, p. 106; Qutaybah, *Ma'ārif*, p. 226. 57, 227, 456, 742
- Muhammad ibn Sulaymān al-Hāshimī. He was one of the men who made an abridgment of the history of al-Tabarī during the 10th century. 565
- Muhammad ibn Sulaymān ibn 'Alī al-Hāshimī. A leader involved in the insurrection against Mūsā al-Hādī (caliph 785-786). See Mas'ūdi, VI, 266. 126, 390
- Muhammad ibn al-Sumayfī. A man of al-Yaman and the first generation of Islām who went to al-Baṣrah and had his own system of reading the Qur'ān. 69
- Muhammad ibn Suwayd. A Mu'tazilī scholar of secondary importance, probably belonging to the 9th century. 429
- Muhammad ibn Ṭāhir ibn 'Abd Allāh ibn Ṭāhir. An important official under al-Mu'tamid (caliph 870-892). He died 911. See Mas'ūdi, VIII, 42, 44; Tabarī, *Annales*, "Indices," p. 516; Zirikli, Part VII, 41. 272, 355, 511
- Muhammad ibn Ṭāhir ibn Bahrām al-Sijistānī, Abū Sulaymān. He was an authority for logic and philosophy, whose home at Baghdād was a center for scholars. He wrote a commentary on Aristotle. He died 990. See Qifṭī, p. 282; Uṣaybi'ālī, p. 34, bottom; Zirikli, Part VII, 41. See also the Flügel edition of *al-Fihrist*, n. 7 to p. 264. 632
- Muhammad ibn Thawr. A quoter of traditions and the author of a commentary. See Yāqūt, *Geog.*, III, 426, l. 1; Tabarī, *Annales*, "Indices," p. 507.
- Muhammad ibn 'Ubayd Allāh al-Madanī. A master penman who probably came from al-Madinah to Baghdād in the early 9th century. 13
- Muhammad ibn 'Ubayd Allāh. He was the secretary of al-Mahdī (caliph 775-785). Because he was influenced by the Manichaeans, he was executed. 804
- Muhammad ibn 'Umar. See al-Wāqidi and al-Bāḥith.
- Muhammad ibn 'Umar. He was called Ibn al-Khansā' and was a secretary and poet, perhaps a son of the famous poetess, Khansā'. 370
- Muhammad ibn 'Umar (Ibn Ḥafṣ) ibn al-Farrukhān, Abū Bakr al-Tabarī. He was a 9th century astronomer. For his father, see 'Umar ibn al-Farrukhān. See also Sarton, I, 568. 650
- Muhammad ibn 'Umar al-Jurjānī. A poet who wrote an elegy for Ishāq al-Mawṣilī in 850. See Ishāqānī, *Aghānī*, Part V, 86, 130. 314
- Muhammad ibn 'Uthmān ibn Abī Shaybah, Abū Ja'far. A legal authority of al-Kūfah and a Qur'ānic scholar, who went to Baghdād, where he died about 910. See Mas'ūdi, VIII, 276; Baghdādī (Khaṭīb), Part III, 42, sect. 979; Taghrī-Birdī, Part III, 171; Hajar, *Lisān al-Mizān*, Part V, 280. 80, 553
- Muhammad ibn Wāsi'. A soldier who became an ascetic and mystic, living in al-'Irāq and dying 738. See 'Aṭṭār, p. 42; Khalikān, IV, 198; Qutaybah, *Ma'ārif*, p. 241. 456
- Muhammad ibn Wuhayb al-Ḥimyarī. A poet of al-Baṣrah who went to the capital at the time of al-Mu'taṣim (caliph 833-842). See Ishāqānī, *Aghānī*, Part XVII, 141. 365

- Muḥammad ibn Yaḥyā ibn 'Abd al-Karīm al-Adamī al-Azdī. He was a scholar and ascetic, who died 866/867. See *Khallikān*, IV, 386, 393, n. 2. *Taghrī-Birdī*, Part II, 336. 220, 461
- Muḥammad ibn Yaḥyā ibn Abī 'Abbād, Abū Ja'far al-Nadīm. He was a court companion of al-Mu'raḍid (caliph 892-902). See *Mas'ūdi*, VIII, 205. His nickname is not clear in the Beatty MS, but given as Maḥbarah by Flügel. 131, 133, 398
- Muḥammad ibn Yaḥyā ibn Abī Maṣṣūr al-Munajjim. An astrologer and man of letters of the 9th century. 313
- Muḥammad ibn Yaḥyā ibn Aktham. A mathematician. See *Tūqān*, p. 266; *Suter*, X (1900), 30. For his distinguished father, see *Yaḥyā* ibn Aktham. 665
- Muḥammad ibn Yazdād. He was an official at the time of al-Ma'mūn and a poet, who died about 833. See *Qutaybah*, 'Uyūn, II, 112, l. 11; *Tabarī*, *Annales*, Part III, 1143; *Ziriklī*, Part VIII, 14. A century later a vizier at al-Baṣrah had the same name. See *Miskawayh*, V (4), 410 (364), 416 (369). 367
- Muḥammad ibn Yazīd. See al-Mubarrad.
- Muḥammad ibn Yazīd ibn Maslimah al-Iḥṣnī. He was a great-grandson of the Caliph 'Abd al-Malik and a poet, who lived at al-Ḥiṣn near al-Raqqah and was an authority for Bedouin folklore during the first half of the 9th century. See *Mas'ūdi*, VIII, 367 ff. 364
- Muḥammad ibn Yūsuf ibn Wāqid. See al-Firyābī al-Kabīr.
- Muḥammad ibn Yūsuf ibn Ya'qūb, Abū 'Umar. A judge and author of works on history during the first part of the 10th century. See *Khallikān*, II, 88, n. 3; *Mas'ūdi*, VIII, 217, 246, 283. For his distinguished son, see Abū al-Ḥusayn ibn Abī 'Umar. 250
- Muḥammad ibn Yūsuf al-Nāqī. See Abū al-Ḥasan Muḥammad ibn Yūsuf.
- Muḥammad ibn Zayd, al-Dā'i ila al-Ḥaqq. He followed his brother as feudal ruler of the Daylam-Ṭabaristān region in 884 and died 900. See *Khallikān*, IV, 325; *Ḥakamī*, p. 303; *Mas'ūdi*, VII, 343; *Taghrī-Birdī*, III, 122, n. 1. 482
- Muḥammad ibn Ziyād. See Ibn al-A'rābī.
- Muḥammad ibn Ziyād ibn 'Ubayd Allāh. He was a member of the family of al-Ḥārith ibn Ka'b and was a poet and writer of official correspondence, in the middle of the 8th century. See *Taghrī-Birdī*, Part I, 324. For his better-known brother, see *Yaḥyā* ibn Ziyād. 258, 274, 378
- Muḥammad ibn Zubaydah. See *Amīn* (caliph 809-813).
- Muḥammad al-Jawād ibn 'Alī, Abū Ja'far. He was the 9th Shī'ī Imām, who died 835. See *Khallikān*, II, 580; *Ḥitti*, *Arabs*, p. 442. 536, 538-39
- Muḥammad al-Khuzaymī. He was a copyist, who transcribed the Qur'ān in gold, during the late 9th and early 10th century. For his son, see al-Khuzaymī. 18
- Muḥammad al-Salāmī, Abū al-Ḥasan Muḥammad ibn 'Abd Allāh ibn Muḥammad. He was called after Dār al-Salām (Baghdād) but went to al-Mawṣil. Later he became the leading poet at the court of 'Aḍud al-Dawlah at Shīrāz. He died 1003. See *Khallikān*, III, 110; *Taghrī-Birdī*, Part IV, 209; *Ziriklī*, Part VII, 100. 373
- Muḥayy. He was probably Muḥammad ibn 'Abd al-Raḥmān ibn Muḥayy, the principal Qur'ānic reader at Makkah, where he died 740/741. See *Khallikān*, II, 422, n. 2. 68

- Muḥriz, Abū. See *Khalaf ibn Ḥayyān*.
- Muḥriz (Ibn). (1) Muslim, a famous Arabian singer, who died 757. See *Ziriklī*, Part VIII, 120. (2) Al-'Alā' ibn 'Abd al-Raḥmān ibn Muḥriz. See *Tabarī*, *Annales*, Part II, 628. 325
- Muhtadī (al-). The 'Abbāsīd caliph, 869-870. 322, 509-10
- Muhtaj (Ibn), Abū 'Alī Aḥmad ibn Muḥammad ibn Abī Bakr. He was a chief and general in Khurāsān, who died of the plague 955/956. See *Miskawayh*, V (2), 3-8 (4-8); 105-10 (100-104); 169 (158); 172 (161). 304
- Mu'izz al-Dawlah, Abū al-Ḥusayn Aḥmad. The Buwayh officer, who became chief of the 'Abbāsīd state. He was born 915/916 and ruled at Baghdād, 946-967. See *Khallikān*, I, 155; *Lane-Poole*, p. 144. xviii, 281, 296, 471, 653, 803
- Mujadhdhar ibn Dhiyād. He was one of the heroes of the Battle of Badr, 624. See *Tabarī*, *Annales*, Part I, 1324-25; *Durayd*, *Geneal.*, p. 322.
- Mujāhid (Ibn), Abū Bakr Aḥmad ibn Mūsā. He lived at Baghdād from 859 to 936 and was the famous authority, who helped the viziers Ibn Muqlah and Ibn 'Isā to determine the seven authorized ways of reading the Qur'ān. He had 300 pupils and 44 assistants. See *Yāqūt*, *Ishād*, VI (2), 116-119; *Khallikān*, III, 16, 18; *Ziriklī*, Part I, 246. 49, 70, 73, 75, 77-78, 115, 139, 282
- Mujāhid ibn Jabr, Abū al-Ḥajjāj. He was a man of Makkah, who lived from 642 to 722 and was a disciple of Ibn al-'Abbās and an authority for reading and commentary of the Qur'ān. See *Yāqūt*, *Ishād*, VI (6), 242. 49, 75
- Mujālid (Abū), Aḥmad ibn al-Ḥusayn al-Baghdādī. He taught the Mu'tazilī scholar al-Khayyāf and was famous for his memory. He lived in the late 9th century. See *Murtaḍā*, p. 85; *Khayyāt*, *Intisār* (Nyberg), pp. 102, 207. 429
- Mujālid (Ibn). A transcriber of the Qur'ān. 12
- Mujālid ibn Sa'id ibn 'Umayr, Abū 'Amr. He was an authority for genealogy and historical traditions at al-Kūfah, who died 761/762. See *Nawawī*, p. 540; *Qutaybah*, *Ma'ārif*, p. 267. 196
- Mujāshī' ibn Mas'adah ibn Sa'id. A poet and secretary who lived during the reign of al-Rashīd and presumably of his successors. See *Iṣbahānī*, *Aghānī*, Part III, 134, 135, 150, 171; XIII, 86. For his brother the vizier, see 'Amr ibn Mas'adah. 367
- Mujashshar (Abū al-). See 'Āṣim al-Jahdārī.
- Mujīb (Abū al-) al-Rib'i (Rab'i) Mazīd ibn Yaḥyā. An unimportant grammarian of tribal origin. Compare with Abū al-Muḥabbib. For spelling of Rib'i, see *Durayd*, *Geneal.*, p. 170, l. 7. 103
- Mukawwazah. A tribal scholar of language of secondary importance. 103
- Mukhlallad ibn Bakkār. A contemporary of al-Jāhiz, whom he lampooned with a poem. 410
- Mukhāriq ibn Shihāb, Abū al-Ḥinā'. He was a singer at the court of al-Rashīd and his successors, who died 844/845. See *Iṣbahānī*, *Aghānī*, Part V, 74, 114; VI, 190; *Khallikān*, I, 18, 209, n. 13. 206
- Mukhayyas (al-) ibn Arṭāh al-A'rajī. He was a poet acquainted with Eastern Arabia. See *Yāqūt*, *Geog.*, I, 700, l. 23; II, 767, l. 6. 359
- Mukhtār (al-) ibn Abī 'Ubayd. At first he was with the rebel Ibn Zubayr, but he turned against him and was killed at al-Kūfah, 686/687. See *Mas'ūdi*, V, 166, 171-77. 201, 227
- Muknif, Abū Salamah al-Madanī. A poet living during the first half of the 9th

- century. See Iṣbahānī, *Aghānī*, Part XV, 106, bottom, where he is called Abū Salmā. 365, 388
- Muktafi (al-). The 'Abbāsid caliph, 902-908. 38, 285, 329, 459, 648, 701
- Muktafi (Ibn al-). See *Ja'far* ibn al-Muktafi.
- Mu'min ibn 'Umar ibn Aflah. He was quoted by al-Zubayr ibn Bakkār, some time before 870. 244
- Mumlak (Ibn) Abū Allāh al-Iṣbahānī. A Shī'ī scholar interested in the imāmate. See Tūsi, p. 300, l. abd 6, also p. 369, sect. 810. The second vowel may not be correct. 442
- Munādhir (Ibn), Muḥammad. A satirical poet of al-Baṣrah and a protégé of the *Barmak* family. In 813 he died as a fugitive at Makkah. See Khallikān, I, 299, n. 11. 103
- Munāḍī (Ibn al-), Abū al-Ḥasan Aḥmad ibn Ja'far. A scholar of Baghdād, who wrote books on the Qur'ān and related subjects. He died about 946. See Suyūṭī, *Bughyat*, p. 130. 62, 84
- Munajjim Family: Abū Maṣṣūr; Yahyā ibn Abī Maṣṣūr; Muḥammad ibn Yahyā; 'Alī ibn Yahyā; Yahyā ibn 'Alī; Aḥmad ibn Yahyā; Hārūn ibn 'Alī; 'Alī ibn Hārūn; Aḥmad ibn 'Alī; Hārūn ibn 'Alī ibn Hārūn. See Khallikān, III, 605; Tha'ālibī, *Yatīmat al-Dahr*, Part II, 283; III, 207-208; Tha'ālibī, *Farīdat al-'Asr*, pp. 498-99. 312-16, 353, 382
- Munajjim (al-) al-Rāsibī. An unimportant poet and perhaps also an astrologer. 362
- Mundhir (al-). The name of numerous kings of the Christian state of Lakhm at al-Ḥīrah. See Mas'ūdī, III, 199, 200; Hitti, *Arabs*, p. 79. See also al-Nu'mān ibn al-Mundhir. 209
- Mundhir (abū al-) Sallām ibn Sulaymān. A grammarian and reader of the Qur'ān at al-Baṣrah, who died 787/788. See Khallikān, IV, 289, n. 4; Qutaybah, *Ma'ārif*, p. 264, l. 21. 68, 390
- Muḥgham (Abū al-). A scholar who wrote about the poets. The Arabic texts fail to point the *gh*, but the name can hardly be Mu'min, which is used for Allāh. 240
- Munīr (Ibn). A calligrapher, probably belonging to the 10th century. 17
- Mu'nis, Abū al-Ḥasan al-Muzaḥḥar al-Qushūri. He was called al-Khādīm and the Eunuch and he served in Egypt. Later he became an influential political leader at Baghdād about 932. See "Mu'nis," *Enc. Islam*, III, 723. See also important accounts in Ṣābi, *Wuzurā'*, and Miskawayh, IV (1). 280
- Mu'nis al-Faḥl (al-Fiḥlī). He was chief of the guard and deputy to al-Mu'taḍid (caliph 892-902). See Mas'ūdī, VIII, 152, 227. 627
- Munkadir (Ibn al-), Abū Bakr Muḥammad. He was an ascetic and authority for the Hādīth, who lived in Arabia, and died 748/749. See Khallikān, I, p. 580, n. 5; Qutaybah, *Ma'ārif*, p. 234. 456
- Munkhalī (al-). An unimportant grammarian. See Flügel, *Gram. Schulen*, which gives al-Munkhalī. 176
- Munqidh ibn 'Abd al-Rahmān ibn Ziyād al-Halālī. A man of al-Baṣrah, who was accused of heresy and died about 757. See Tamīmī (Rückert), select. 439; Ṭabarī, *Annales*, Part III, 70; Ziriklī, Part VIII, 251. 357
- Muntaḥi (al-) ibn Nabḥān. He edited the poetry of Dhū al-Rummah during the 8th century. See Qutaybah, *Shī'r*, p. 428. 347

- Muntaḥir (al-). The 'Abbāsid caliph, 861-862. 160
- Munyah. An Arab girl loved by the king of al-Ḥīrah, Qābūs ibn al-Nu'mān. 719
- Muqaḥḥā (Ibn al-) 'Abd Allāh. He was also called Abū 'Amr Ruzbah, and was born about 721. He became a convert from a Zoroastrian family and was a secretary of the uncles of al-Manṣūr. He was killed between 757 and 759 and was famous for translating from Persian into Arabic. See Khallikān, I, p. 431. 24, 99, 259, 275-76, 366, 381, 589, 599, 715-17
- Muqātil (Abū) Ḥafṣ ibn Salam al-Khurāsānī. A man of al-Rayy, who was a jurist and the teacher of al-Ṭabarī during the 9th century. See Ṭabarī, *Annales*, Part III, 409. 500, 564
- Muqātil ibn Ḥabbān al-Mufasssīr, Abū Buṣṭām. A scholar of Balkh and an ascetic, who died in Afghanistan. See Nawawī, p. 573. 76
- Muqātil ibn al-Naḍr, Abū Ghālib. He was a secretary who wrote some poetry. For his father, see al-Naḍr ibn al-Munqaḍī. 371
- Muqātil ibn Sulaymān, Abū al-Ḥasan. He came from Khurāsān to al-Baṣrah, where he joined the Zaydiyyah, and died about 767. See Nawawī, p. 574; Khallikān, III, 408. 75, 80, 82, 444
- Muqlah, 'Alī ibn al-Ḥasan ibn 'Abd Allāh. A calligrapher of the late 9th and early 10th century. For his two famous sons, see (1) Muḥammad ibn 'Alī ibn Muqlah, the vizier, 886-948; (2) Al-Ḥasan ibn 'Alī ibn Muqlah. 17
- Muqlah (Ibn). See Muḥammad ibn 'Alī.
- Muqsim (Ibn), Abū Bakr Muḥammad ibn al-Ḥasan al-Aṭṭār. A learned and heretical reader of the Qur'ān at Baghdād, from 878 to 965. See Khallikān, III, 46 and 47, n. 2. 83, 138, 164
- Muqtadir (al-). The 'Abbāsid caliph 908-932. xiv, 16, 111, 281, 301, 322, 329, 476, 723, 802
- Murāmīr ibn Murwah (Murrāh). A man of the Būlān Tribe and said to have been one of the first persons to develop Arabic writing. See Abbott, *Rise of the North Arabic Script*, p. 6. 7
- Muraqqish (al-), al-Akbār, 'Amr ibn Sa'd. He was also known as Rabī'ah ibn Sa'd ibn Mālik and was an early Arabian poet. See Aṣma'ī, *Fuḥūlat al-Shu'arā'*, p. 20; Qutaybah, *Shī'r*, p. 103; Iṣbahānī, *Aghānī*, Part V, 189. 719
- Murrah ibn 'Abd Allāh. A poet of the Naḥd Tribe, who was in love with Laylā bint Zuhayr ibn Yazīd. See Kaḥḥālāh, *A'lām al-Nisā'*, Part IV, 304. 720
- Murtajil (Ibn al-). He wrote several books about drawing lots. 737
- Mūrṭas (Muristus). He was famous for his work with organs and his machine, which was heard at a distance of sixty miles. See Qifṭī, p. 322; Farmer, *Organ of the Ancients*, pp. 13, 16-20, 60-61, 128-38. 643, 672
- Mūsā. The Prophet Moses. 42, 43, 214, 844
- Mūsā (Abū) al-Ash'arī. He was one of the great generals during the invasions of al-Ḥīrah and Persia and an arbiter between 'Alī and Mu'āwiyah in 657. See Balādhurī, *Origins*, pp. 410, 487, 490; Mas'ūdī, IV, 390 ff.; Wāqidi (Jones), III, 916, 959. 108, 224
- Mūsā (Abū) ibn 'Ammār. One of the scribes who wrote the Qur'ān in gold. 18
- Mūsā (Abū) al-Makfūf. He was probably the poet better known as al-A'mā. See Iṣbahānī, *Aghānī*, Part XI, 100; XX, 63-64. 364
- Mūsā (Banū). The sons of Mūsā ibn Shākir, the astronomer of al-Ma'mūn (caliph 813-833) and therefore called Banū al-Munajjim (sons of the astrologer). They

- were great patrons of science. See Qifī, pp. 315, 441; Nallino, *ʿIbn al-Falak*, pp. 284–86; Sarton, I, 560–61; Tūqān, pp. 187–94; Hitti, *Arabs*, pp. 312–13, 375–76. For the sons of Mūsā, see *Aḥmad*, al-Ḥasan and *Muḥammad* (ibn Mūsā). 586, 637, 645, 672, 693
- Mūsā ibn ʿAbd Allāh ibn al-Ḥasan. A descendant of the Prophet and a poet, who was imprisoned by al-Manṣūr about 763 but released to attend the court of al-Rashīd. See Masʿūdī, VI, 193, 200, 296 ff.; Ṭabarī, *Annales*, Part III, 144, 170. 359
- Mūsā ibn ʿAbd al-Malik. A secretary and tax director. He died 860/861. See Khallikān, III, 61, n. 12, 493. 272, 367
- Mūsā ibn al-Ashyab, Abū ʿAmrān. He was a Shāfiʿī jurist, perhaps a son of Abū ʿAlī al-Ḥasan ibn Mūsā al-Ashyab, the judge. He died 824. See Ziriklī, Part II, 239, for the judge. 525
- Mūsā ibn Ḥazanbal. A poet of minor importance. The Beatty MS has Harnid. For Ḥazanbal, see the Flügel edition of *Al-Fihrist*, note 3 for p. 170. 375
- Mūsā ibn ʿIsā al-Kisrāwī. A man of Persian origin, perhaps the secretary of Muʿnis during the early 10th century. See Tanūkhī, pp. 29, 30; “Muʿnis,” *Enc. Islam*, III, 723. Perhaps the name should be from al-Kast, see Yāqūt, *Geog.*, IV, 273. 280, 589
- Mūsā ibn Jaʿfar al-Kāzim. The 7th Shīʿī Imām, who died 799. See Khallikān, III, 463; Hitti, *Arabs*, p. 442. 462, 537
- Mūsā ibn Khālid. He translated *Galen* and other works from Syriac into Arabic, and also books from Persian into Arabic, during the reign of al-Mutawakkil (847–861). See Qifī, p. 171, l. 10; Sarton, I, 613, also 587; Ḥājj Khalīfah, III, 98. 589
- Mūsā ibn Saʿdān. A Shīʿī jurist of secondary importance. See Tūsi, p. 342, sect. 750. 543
- Mūsā ibn Shākir al-Munajjim. See Banū Mūsā.
- Muṣʿab. A scholar who helped to conduct his father’s funeral, 870. For his father, see al-Zubayr ibn Bakkār. 243
- Muṣʿab ibn ʿAbd Allāh. See al-Zubayr.
- Muṣʿab ibn al-Zubayr. An important provincial governor of the early Islāmic period. See Ziriklī, Part VIII, 149. 201
- Musāfir. See Abū Umayyah.
- Musallim (Abū al-) al-Ghāḍī. An unimportant tribal scholar. 104
- Musawwir ibn Sawwār ibn ʿAbd al-Hamid. A poet of al-Kūfah, who was also a copyist and student of traditions. He died 767. See Iṣbahānī, *Aghānī*, Part XVI, 167; Ziriklī, Part VIII, 105. 359, 500
- Musawwar (al-) ibn ʿUmar ibn ʿAbbād al-Ḥabṭī. He was called Misūr, and was an official at al-Baṣrah, 743/744. See Ṭabarī, *Annales*, Part II, 1875 and n. 2. 224
- Musaylimah ibn Ḥabīb. He was the famous rebel leader, who was hostile to the Prophet and the first caliph. See Balādīnūrī, *Origins*, pp. 132–40; Ishāq, *Life of Muḥammad*, pp. 636, 648–49; Saʿd (Ibn), Part I, sect. 2, pp. 55, bottom, 56; “Musailima,” *Enc. Islam*, III, 745. 47, 210
- Musayyab (al-) Zuhayr ibn, ʿAlas ibn Mālik. A wandering composer of elegies during the last half of the 6th century. See Qutaybah, *Shiʿr*, p. 82; compare Baghdadī, *Khizānat al-Adab*, Part II, 363–64. 346
- Musayyabī (al-). He quoted the poetry of Ibn al-Rūmī before it was edited by al-Sūlī. 366

- Musayyabī (al-), Muḥammad ibn Ishāq. A disciple of Nāfiʿ in reading the Qurʾān. 64
- Musbiʿ (Abū al-) al-Madanī. A poet of secondary importance. 360
- Mus-hir (Abū). A tribal language scholar, perhaps ʿAbd al-Aʿlā ibn Mus-hir, Abū Mus-hir, who died about 736. See Yāqūt, *Geog.*, II, 697. 104
- Mus-hir (Abū) Muḥammad ibn Aḥmad ibn Marwān ibn Yasīrah. He was a grammarian of secondary importance, probably belonging to the 10th century. See Flügel, *Gram. Schulen*, p. 233. 185
- Muslim (Abū) ʿAbd al-Raḥmān ibn Muslim al-Khurāsānī. He was the famous rebel leader, who was born in Ādharbayjān and sent to Khurāsān to promote the cause of the Banū al-ʿAbbās. In 750 he proclaimed al-Ṣaffāh caliph, but he was put to death by al-Manṣūr, 755. See Khallikān, II, 100. 469, 823
- Muslim (Abū) Muḥammad ibn Muslim ibn Baḥr. A Muʿtazilī secretary of Iṣbahān who was favored by ʿAlī ibn ʿIsā. He died 933/934. See Bowen, pp. 41, 310; Ḥājj Khalīfah, II, 508; VI, 289; Miskawayh, IV (1), 65 (60). 300
- Muslim ibn ʿAbd Allāh ibn Muslim ibn Jundab. He was an authority quoted by al-Zubayr ibn Bakkār, probably in the middle of the 9th century. For ʿAbd Allāh, his father, see Yāqūt, *Geog.*, I, 147, l. 15. 244
- Muslim ibn Ḥabīb al-Nahdī. A reader of the Qurʾān during the early period of Islām. For the Nahd Tribe, see Durayd, *Geneal.*, p. 320. 68
- Muslim ibn al-Ḥājjāj, Abū al-Ḥusayn al-Qushayrī al-Naysābūrī. He compiled a *Ṣaḥīḥ* of the Ḥadīth, almost as important as that of al-Bukhārī. He died at Naysābūr 874/875. See Nawawī, p. 548; Khallikān, III, 348; Taghūrī-Birdī, Part III, 33. 556
- Muslim ibn Ṣadaqah. A Syrian who was probably a government secretary, noted for his good literary style. 275
- Muslim ibn al-Walid, Sarīʿ al-Ghawānī. A poet born at al-Kūfah, 757. He obtained a government post at Jurjān in Persia and lived during the late 8th and early 9th century. See Qutaybah, *Shiʿr*, p. 528; Tammām (Rückert), select. 313, 314; Khallikān, I, 25, n. 3; IV, pp. 221–22. 314, 321, 353, 359, 374
- Mustahall (al-) ibn al-Kumayt. A man of al-Kūfah, who was the son of a poet and himself a poet, connected with the first two ʿAbbāsid reigns (750–775). See Iṣbahānī, *Aghānī*, XV, 122; Ziriklī, VIII, 107. 362, 719
- Mustaʿīn. The ʿAbbāsid caliph at Sāmarrā, 862–866. 280, 656
- Mustawrid (al-) ibn ʿUllafah. He was one of the Arab officers at the Battle of al-Qādisiyyah, 637. See Durayd, *Geneal.*, pp. 114, 115. 201
- Muʿtaḍid (al-). The ʿAbbāsid caliph, 892–902. 131–32, 279, 288, 465, 626–27, 647, 699
- Muʿtaḍidī (al-). See *Badr*, Ghulām al-Muʿtaḍid.
- Muṭahhar ibn Aḥmad ibn Mūsā ibn Shākir. A descendant of the Banū Mūsā and a court companion of al-Muʿtaḍid. See Qifī, p. 316, l. 6. 646
- Mutalammis (al-), Jarīr ibn ʿAbd al-Masīḥ. He was a poet of al-Ḥīrah in the last half of the 6th century. See Iṣbahānī, *Aghānī*, Part XXI, 185; Qutaybah, *Shiʿr*, p. 85; Khallikān, III, 618–19. 346
- Muʿtamid (al-). The ʿAbbāsid caliph, 870–892. 268, 313, 319, 322, 326, 332, 732
- Muʿtamir (Abū al-) Zayd ibn Aḥmad ibn Zayd. He was a secretary, author, and student of the Ḥadīth. See Ṭabarī, *Annales*, Part I, 3006, l. 20. 338

- Mutamim ibn Nuwayrah. A deformed poet, who became a Muslim but lived in humiliation because of his brother's disloyalty. He died during the reign of the second caliph. See *Iṣbahānī*, *Aghānī*, Part XIV, 66; *Khallikān*, III, 648-56. 137, 346
- Mutanabbī' (al-), Abū al-Tayyib Aḥmad ibn Ḥusayn. He lived from about 915 to 965 and was the famous poet at the court of *Sayf al-Dawlah* at Aleppo. See *Khallikān*, I, 102. 189, 373
- Muṭarrāf ibn al-Mughirah. He was an important man in the Muslim community at the time of the Caliph 'Umar (634-644). See *Mas'ūdī*, V, 425-26; *Ṭabarī*, *Annales*, Part II, 946-48, 979-1001. 202
- Muṭarrāf ibn Abī Muṭarrāf al-Laythī. He was probably a government secretary, who was known for his excellent literary style. 275
- Mu'taṣim (al-). The 'Abbāsid caliph at Sāmarrā, 833-842. 109, 223, 268, 278, 410, 412-13, 695-97, 794
- Mutawakkil (al-). The 'Abbāsid caliph, 847-861. 159, 160, 245, 255, 313, 332, 341, 398, 694-97
- Muṭawwaq (al-), 'Alī ibn al-Faṭḥ, Abū al-Ḥasan. He served al-Muqtasī (caliph 902-908), became an official, and wrote accounts of the viziers of al-Muqtasī (caliph 908-932). See *Mas'ūdī*, I, 18; *Ṭabarī*, *Annales*, Part III, 2220, 2231, 2238, 2243. 283
- Muṭayyin ibn Ayyūb. See *Muḥammad ibn 'Abd Allāh ibn Sulaymān*.
- Mu'tazz (al-). The 'Abbāsid caliph, 866-869. 104, 148, 160, 162, 250, 272, 285, 330, 399, 402
- Mu'tazz (ibn al-). See 'Abd Allāh ibn al-Mu'tazz.
- Muthannā (Abū al-) 'Umar ibn Hubayrah. A Syrian chief who became governor of al-'Irāq and Khurāsān. He was imprisoned during the reign of *Hishām* and died 728. See *Balādhurī*, *Origins*, pp. 282, 445; *Mas'ūdī*, VI, 91; *Ziriklī*, Part V, 230. 404
- Muthannā ibn Asad al-Khayyāt. He was a Shi'i jurist. His name may be confused with Muthannā ibn al-Walid al-Ḥannāṭ of al-Kūfah. See *Tūsī*, p. 263, sect. 583. 536
- Muṭī' (al-). The 'Abbāsid caliph, 946-974. 287, 337
- Muṭī' ibn Iyās, Abū Salmā. He was the son of a Palestinian official, who became a protégé of a son of the Caliph al-Manṣūr (754-775) and was a poet of unreliable character. See *Iṣbahānī*, *Aghānī*, Part XII, 78. 314, 357
- Muttaqī (al-). The 'Abbāsid caliph, 940-944. 282
- Muwaffaq (al-), Abū Aḥmad Ṭalḥah ibn al-Mutawakkil. He lived from about 844 to 892 and was the brother of three caliphs, famous for suppressing the Zanj Rebellion, 883. See *Khallikān*, IV, 85, 318; *Mas'ūdī*, VII, 366, 369, 393; VIII, 39, 57, 67, 108.; *Hitti*, *Arabs*, p. 468. 243, 248, 283, 314, 660
- Muzāhim (Abū) Mūsā ibn 'Abd Allāh ('Ubayd Allāh). He was a scholar of Baghdad who died 936. See *Ḥājj Khalifah*, II, 209. 91
- Muzāhim ibn 'Anṣr ibn al-Ḥarith al-'Uqaylī. He was a well-known poet and contemporary of al-Farazdaq in the late 7th and early 8th century. See *Iṣbahānī*, *Aghānī*, Part XVII, 150. 173, 347
- Muzāhim ibn Sayyār al-Minqarī. The father of the historian of al-Kūfah, *Naṣr ibn Muzāhim*, who died 827/828. 202
- Muzakkī (al-), Ibrāhīm ibn Muḥammad. A man of Naysābūr, who quoted the

- historian of Khurāsān, *Muḥammad ibn Ishāq ibn Ibrāhīm al-Sarrāj*, probably during the early 10th century. 339
- Muzanī (al-), Abū Ibrāhīm Ismā'il ibn Ibrāhīm. He was a learned and pious disciple of al-Shāfi'ī. His father's name may have been Yahyā. He himself died 877/878. See *Khallikān*, I, 200; *Nawawī*, p. 775, bottom; *Taghrī-Birdī*, Part III, 39, 240. 498, 521-22, 523, 532, 568
- Myronianus of Amastris. A Greek author. See *Diogenes Laërtius*, p. 157; *Smith*, *GRBM*, II, 1131. 718
- Nābighah (al-). The nickname of numerous poets. (1) Al-Nābighah al-Dhubyānī, Ziyād ibn Mu'āwiyah, a protégé of the princes of al-Ḥirah and Ghassān. (2) Al-Nābighah al-Ja'dī, who became a Muslim and a poet of early Islām. *Nawawī*, p. 777, spells the name al-Ju'dī. (3) Al-Nābighah, 'Abd Allāh ibn al-Mukhāriq. A man of the Banū Shaybān, patronized by the caliphs 'Abd al-Malik and al-Walid (685-715). For these poets see *Iṣbahānī*, *Aghānī*, Part IV, 128; VI, 151; IX, 162; *Qutaybah*, *Ma'ānī*, index; *Qutaybah*, *Shi'r*, p. 70. 164, 166, 173, 345
- Nabīl (al-) Abū 'Āsim al-Ḍaḥḥāk ibn Mukhlid. He lived from 740 to 828. He was a scholar from Makkah, who worked at Baghdad and was an authority for legal and historical traditions. See *Taghrī-Birdī*, Part II, 204, 207; *Ziriklī*, Part III, 310. 246, 376
- Nabt ibn Hamaysa' ibn Qādūr. A legendary character, supposed to have helped his grandfather in making the Arabic language a form of speech. See *Ṭabarī*, *Annales*, Part I, 1113, l. 8. 8
- Nadīm (al-), Muḥammad ibn Ishāq, Abū al-Faraj ibn Abī Ya'qūb al-Warrāq. The author of *Al-Fihrist*. 1, 21
- Naḍr (Abū) ibn Ḥumayd. See *Iṣbahānī*, *Aghānī*, Part XVIII, 33, bottom. For his brother, see *Ishāq ibn Ḥumayd*. His name may have been Abū Naḍr. 365
- Naḍr (Abū al-) 'Umar ibn 'Abd al-Malik. A man of al-Baṣrah, who was a poet favored by members of the *Barmak* family. See *Iṣbahānī*, *Aghānī*, Part X, 100. 361
- Naḍr (Abū al-) Muḥammad ibn Sā'ib al-Kalbī. See al-Kalbī.
- Naḍr (al-) ibn al-Munqaḍī, Abū Muqātil al-Daylamī. He was a secretary, who wrote some poetry. The father's name is garbled in the Flügel edition. For the person who was probably his son, see *Muqātil ibn al-Naḍr*. 370
- Naḍr (al-) ibn Shumayl. He studied at al-Baṣrah, but became a judge and died 819 at Marw al-Rūdh near Marw in Khurāsān. He was an authority for Bedouin lore, and was called al-Imām Abū al-Ḥasan. See *Nawawī*, p. 593; *Khallikān*, III, 549. 90, 112, 190
- Nāfi' ibn 'Abd al-Rahmān ibn Abī Nu'aym. He was called Abān and Abū al-Ḥasan. He came from *Iṣbahān*, but lived at al-Madīnah, dying 785. He was one of the seven authorized readers of the Qur'ān. See *Khallikān*, III, 522. 63, 70, 79, 80, 81
- Nafīs (ibn) Abū 'Abd Allāh. A leader of the Ismā'īliyah in Persia. Abū Ya'qūb Ishāq al-Sijistānī had him killed shortly before 970. 473
- Nafuwayh. One of the scribes of al-Kindī. See *Qifī*, p. 376. For the spelling of the name, see the scholar who follows. 626
- Nafuwayh, Abū 'Abd Allāh Ibrāhīm ibn Muḥammad. He was born at Wāsiṭ about

- 858, and died at Baghdād, 935. He was a well-known scholar and teacher. See Khallikān, I, 26; Zubaydī, p. 171. The Beatty MS has Naṣṭawayh, while Flügel and Khallikān give Niṣṭawayh. 178, 431
- Nahrutīrī (al-) Yahyā ibn Abī Mūsā. He wrote about pigeons. For Nahr Tīrī in the region of al-Ahwāz, see Yāqūt, *Geog.*, IV, 837. 376
- Nahshal (Abū). A 9th century poet. See Iṣbahānī, *Aghānī*, Part IX, 102, 103; XVIII, 42, 59; Khallikān, I, 353. For his well-known brother, see *Ishāq* ibn Humayd. 365
- Nahshal ibn Yazīd, Abū Khayrah al-Bāhilī. He was one of the hostages spared by the Turks in 720/721 and mentioned as an authority for the Ḥadīth. See Suyūṭī, *Bughyat*, p. 405; Tabarī, *Annales*, Part II, 1247, 1423. 75
- Naḥwī (Ibn al-). A scholar who was quoted by Abū 'Ubayd al-Qāsim. 157
- Nā'imah (Ibn), 'Abd al-Maṣīh ibn 'Abd Allāh al-Ḥimṣī al-Nā'imī. He translated books on Greek science during the first half of the 9th century. See Qifī, p. 37, l. 16; Sarton, I, 406. 587, 601, 603
- Na'jah (al-) Wajh. The father of well-known calligraphers, probably belonging to the 10th century. 17
- Najāshī (al-). See *Qays* ibn 'Anur.
- Najdah (Abū) Ḥalīm ibn Sa'd. A man of the Numayr Tribe, who was a poet in Khurāsān about 877. See Iṣbahānī, *Aghānī*, Part XX, 131. 358
- Najdah ibn 'Amīr al-Ḥarūrī. A rebel chief of the Khawārij. He died about 648. See Ziriklī, Part VIII, 324; "Kharidjites," *Enc. Islam*, II, 906. 201
- Najīh (Abū). He was probably the father of 'Abd Allāh ibn Abī Najīh. The son was an authority for the Ḥadīth. He died, probably at Makkah, 749/750. See Yāqūt, *Geog.*, I, 667; Tabarī, *Annales*, Indices, p. 340. 75
- Najīh, Abū Ma'shar al-Madanī. A scribe of the Banū Makhzum Tribe, who was set free and became a scholar. He died at Baghdād 786/787. See Qutaybah, *Ma'arīf*, p. 253. 201
- Nājīm (al-), Sa'd ibn al-Ḥasan, Abū 'Uthmān. He was a poet who died 926. See Ziriklī, Part III, 133. 329
- Najīramī (al-), Abū Ya'qūb Yūsuf ibn Ya'qūb ibn Ismā'īl. A man of al-Baṣrah, who became a scholar of language and grammar in Egypt and died in the early 11th century. See Khallikān, IV, 409; Yāqūt, *Geog.*, IV, 764, l. 17. 189
- Nājīyah (Ibn). He was a pupil of al-Karābīsī, in the middle of the 9th century. Compare Yāqūt, *Geog.*, IV, 477, l. 2. 450
- Nājīyah (Ibn). An astrolabe maker, who probably lived in the middle of the 10th century. Compare with name which follows. 672
- Nājīyah (Ibn), Muḥammad al-Kātib. An astronomer of secondary importance. See Suter, VI (1892), 36, 38; X (1900), 68. MS 1934 has Ibn Nāḥīyah. 663
- Najjār (al-), Abū 'Abd Allāh al-Ḥusayn ibn 'Abd Allāh. He was a famous Mu'tazilī theologian, who founded the Najjāriyah school of thought. He died because of a quarrel with al-Nazzām, a little before 840. See Shahrastānī, (Haarbrücker), Part I, 92; Baghdādī, (Seelye), pp. 137, 169; *Baghdādī* (Halkin), 9 ff.; "Al-Nadjdjār," *Enc. Islam*, III, 819. 395, 413, 446-49
- Najjār (al-) ibn Aws al-'Adwānī. An expert for the genealogy of the Ma'add ibn 'Adnān Tribe, in the late 7th or early 8th century. In the Beatty MS the last name might be something different, perhaps 'Adnānī. 205
- Najm (Abū al-). See *Aḥmad* ibn al-Najm.

- Najm (Abū al-). (1) Al-Sijistānī, who was a general in Khurāsān in the late 8th century. (2) A client of al-Mu'taḍid and probably a government official in the last half of the 9th century. See Tabarī, *Annales*, Part III, 354, 2211. 407
- Najm (Abū al-) Hīlāl. A man from al-Anbār, who lived in the last half of the 8th century. He was the father of literary men attached to the court. For his son, the poet, see *Aḥmad* ibn Abī al-Najm. 322
- Najm (Abū al-) al-'Ijlī, al-Faḍl ibn Qudāmāh. A poet of the first half of the 8th century. See Iṣbahānī, *Aghānī*, Part IX, 80; Qutaybah, *Shi'r*, p. 381; Tammām (Rückert), Part II, 238, sect. 20. 347
- Namālī (al-), Abū al-Ḥassān, Muḥammad ibn Ḥassān. A man of letters, and probably a court jester, who wrote about sex. He lived at the time of al-Mutawakkil (caliph 847-861). 334
- Namarī (al-), Abū 'Abd Allāh. Compare him with persons mentioned by Ḥājj Khalīfah, I, 364; Khallikān, III, 37, n. 4. 175, 189
- Namarī (al-), Abū al-Qāsim Manṣūr ibn al-Zabīqān ibn Salamāh. He was a poet from the Jazīrah of al-'Irāq, who was known at the court of al-Rashīd and died about 805. See Iṣbahānī, *Aghānī*, Part XII, 16; Qutaybah, *Shi'r*, p. 546; Aṣma'ī, p. 57 and n. 4. 321, 360
- Nāmī (al-), Abū al-'Abbās Aḥmad ibn Muḥammad. A man from old Mopsuestia near Tarsus, who followed al-Mutanabbī as court poet at Aleppo, where he died at the beginning of the 11th century. See Khallikān, I, 110; Kayyālī, p. 139; Tha'alībī, *Yatūmat al-Dahr*, Part I, 477; II, 292. 372
- Namīr (al-) ibn Tawlab. A Pre-Islāmic poet, who ended as a Muslim. See Iṣbahānī, *Aghānī*, Part XIX, 157; Qutaybah, *Shi'r*, p. 173. 346
- Namlah (Abū) al-Numaylī. He was a secretary and author, probably during the 10th century. The Flügel edition calls him Abū Numaylah, and he is also called al-Namli. 306
- Naq. An Indian astrologer. The name follows MS 1934; it is omitted in MS 1135 and given as Nabaq by Flügel. 645
- Nāqīt (al-). See Abū al-Ḥasan Muḥammad ibn Yūsuf.
- Nāqīt (al-), Ṣāliḥ ibn 'Āṣim. One of the pupils of al-Kisā'ī in reading the Qur'ān. 67
- Naqqār (al-), Abū 'Alī al-Ḥasan ibn Dā'ūd. A man of al-Kūfah who was a 10th century reader of the Qur'ān. See Yāqūt, *Geog.*, III, 142. Flügel calls him al-Naqqād, evidently an error. 73
- Naqqāsh (al-), Abū Bakr Muḥammad ibn al-Ḥasan al-Anṣārī. A wall painter of al-Mawṣil, who traveled extensively and became a reader of the Qur'ān at Baghdād, about 880 to 962. See Khallikān, III, 14. 74
- Naqqāsh (al-), 'Alī ibn Muṣrah, Abū al-Ḥasan. An author of Baghdād and perhaps also a reader of the Qur'ān. 84
- Narsī (Narses) son of Bahrām. He was the King of Persia 293-301. See Firdawsi, *Shahnama*, VI, 315-17; Sykes, I, 441 ff. 716
- Nasafī (al-), Muḥammad ibn Aḥmad al-Nakhshabī. He followed al-Ḥusayn ibn 'Alī al-Marwazī as the Ismā'īlī leader of Eastern Persia. Although the Sāmānīd ruler helped him, he was killed about 943 for dishonesty. See Nizām al-Mulk, pp. 274 ff.; Blochet, p. 68; "Naṣr B. Aḥmad," *Enc. Islam*, III, 872; Baghdādī (Halkin), p. 113, n. 6. 467-68, 472
- Nāshī (al-), Abū al-'Abbās 'Abd Allāh ibn Muḥammad. He was called al-Akbar

- (the Elder) and was a poet and heretical scholar from al-Anbār. He lived at Baghdad, but died in Egypt 906. See Khallikān, II, 57; Mas'ūdī, II, 244; VII, 88; Murtaḍā, p. 92. 302, 369, 431, 703, 804
- Nāshī (al-), Abū al-Ḥasan (Ḥusayn) 'Alī ibn ('Abd Allāh) ibn Waṣīf. He was called al-Aṣghar or al-Saḡhūr (younger) and was a teacher, poet, and theologian who lived from about 884 to 976. He was a Shi'ī of al-Kūfah, but went to Baghdad and Aleppo. See Khallikān, II, 307. 439, 442
- Nāṣir al-Dawlah, Abū Muḥammad al-Ḥasan ibn 'Abd Allāh ibn Ḥamdān. The ruler of al-Mawṣil 929-968. See Sayf al-Dawlah, pp. 7, 14 ff.; "Nāṣir al-Dawla," *Enc. Islam*, III, 868-69; Khallikān, I, 404. xvii-xviii, 187, 339
- Naṣr (Abū). See al-Fārābī.
- Naṣr (Abū) ibn Mārī ibn Ayyūb. A translator of scientific books. Flügel suggests Awā for the father's name, but it may be the Syriac Marē or Marai. 587
- Naṣr (Abū) ibn Nubātah, 'Abd al-'Azīz ibn 'Amr ('Umar) ibn Muḥammad. He lived from about 938 to 1015 and was a poet who served Sayf al-Dawlah. He died at Baghdad. See Kayyālī, p. 173; Taghrī-Birdī, Part IV, 238; Ḥājj Khalīfah, III, 258. 373
- Naṣr al-Ḥājib, Abū al-Qāsim al-Qushūrī. He was an important military officer of the late 9th century, who before he died in 928 was chamberlain to the Caliph al-Muqtadir. See Šābī, *Wuzurā'*, 54 ff., 64 ff., 231, 340 ff.; Miskawayh, IV (1), 62, 199, 206; Massignon, *Hallāj*, I, 213, 236 ff.; Ṭabarī, *Annales*, Part III, 2144, 2241, 2289. 476-77, 479, 565
- Naṣr (ibn) Abū al-Ḥasau 'Alī ibn Naṣr. A secretary and man of letters, who died at Baghdad 986/987. See Taghrī-Birdī, Part IV, 149, l. 5. Compare Shujā', VI (H), 434 (408). He must not be confused with Muḥaddhib al-Dawlah. 287
- Naṣr ibn Aḥmad ibn Ismā'il, Abū al-Ḥasan al-Samānī. The chief of the Samānī Dynasty in Khurāsān, 914-943. See Blochet, p. 68; Miskawayh, IV (1), 37 (33), 312 (275); V (2), 7 (7); "Naṣr B. Aḥmad," *Enc. Islam*, III, 871; Mas'ūdī, IX, 6-13. 425, 467-68
- Naṣr ibn 'Alī. Compare Abū 'Amr Naṣr ibn 'Alī ibn Nūh, who was living 700. See Khallikān, IV, 61. 78
- Naṣr ibn 'Āṣim al-Laythī al-Du'alī. He was a legal authority and grammarian, said to have helped al-Ḥajjāj ibn Yūsuf to devise the pointing system for the Qur'ān. He died about 708. See Suyūṭī, *Bughyat*, p. 403; Ziriklī, Part VIII, 343. 87, 90
- Naṣr ibn Hurmuzd al-Samarqandī. The secretary of a schismatic Manichaean leader. He became his successor in the middle of the 9th century. 794
- Naṣr ibn al-Ḥusayn. A falconer whose origin was in Khurāsān and who served al-Mu'taḍid (caliph 892-902) at Sāmarrā. It is possible that the father was the falconer. 288
- Naṣr ibn Muzāḥim al-Minqarī, Abū al-Faḍl. He was a Shi'ī historian of al-Kūfah, who died 827/828. See Tūsī, p. 347, sect. 759; Yāqūt, *Irshād*, VI (7), 210. 202
- Naṣr ibn Sayyār al-Laythī. The governor of Khurāsān at the end of the Umayyad period. See Khallikān, II, 104. 94, 225
- Naṣr ibn Yūsuf. An 8th century grammarian and philologist of the school of al-Kūfah. See Yāqūt, *Irshād*, VI (7), 211; Suyūṭī, *Bughyat*, p. 404; Flügel, *Gram. Schulen*, p. 128. 145

- Naṣrān al-Khurāsānī. A teacher of Ibn al-Sikkīt during the first half of the 9th century. See Suyūṭī, *Bughyat*, p. 404. 156, 158, 347
- Nassābah (al-), Abū al-Ḥasan (Ḥusayn) Muḥammad ibn al-Qāsim al-Tamīmī. A genealogist of al-Baṣrah, during the late 10th century. See Yāqūt, *Geog.*, III, 925, l. 20. 251
- Nāṭifī (al-). He was the master of *Inān*, the singer and poetess, at the time of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part X, 101; XX, 76. 361
- Naṭṭāh (ibn al-), Abū 'Abd Allāh Muḥammad ibn Šālīh ibn Mihrān. He was a genealogist and the first scholar to write about the government of the Banū al-'Abbās. He died 866. See Mas'ūdī, I, 12; Ṭabarī, *Annales*, Part III, 276; Ḥājj Khalīfah, II, 110. 236, 239
- Naṭṭāhālī, Abū 'Alī Aḥmad ibn Ismā'il. A man of al-Anbār who was secretary to the members of the family of Ṭāhir. He died 903. Ziriklī, Part I, 93, and the Flügel edition give the date of his death inaccurately. 20, 272, 369
- Nawbakhtī Family. (1) Nawbakht (Nūbukht), a Persian astrologer at the court of al-Manṣūr. (2) Abū Sahl, Timādh, his son. (3) Al-Faḍl ibn Abī Sahl, a physician and astronomer at the court of al-Rashīd. (4) Ismā'il ibn 'Alī, Abū Sahl, a leader of the Imāmiyah who died 923. (5) Al-Ḥasan ibn Sahl ibn Nawbakht. See Sarton, I, 531; Hitti, *Arabs*, p. 307, n. 3; Qifṭī, pp. 165, 255, 409; "Nawbakhtī," *Enc. Islam*, III, 887. 589, 651
- Nawbakhtī (al-). See (1) Aḥmad ibn 'Abd Allāh al-Nawbakhtī; (2) 'Alī ibn al-'Abbās al-Nawbakhtī.
- Nawbakhtī (al-), Abū Muḥammad al-Ḥasan ibn Mūsā. He was one of the leading Shi'ī theologians in the first half of the 10th century. See Tūsī, p. 98, sect. 208; Mas'ūdī, I, 156. 441
- Nawbakhtī (al-), Ismā'il ibn 'Alī, Abū Sahl. The great scholar of the Imāmah, who died 923. See Tūsī, p. 57, bottom, where the name is given as Nūbukhtī; Mas'ūdī, VIII, 233. 439-41, 475
- Nawmat al-Dulhā. An 8th century singer. See Rosenthal, *Humor*, p. 9, n. 2; Iṣbahānī, *Aghānī*, Part VII, 135, l. 6; 138, bottom line. 735
- Nayrīzī (al-), al-Faḍl ibn Ḥātim, Abū al-'Abbās (Ananitus). He was an authority for Euclid and astronomy. He died 922/923. See Sarton, I, 598; Qifṭī, p. 254; Smith, *History of Mathematics*, I, 176; Suter, VI (1892), 67; X (1900), 45. For the origin of the name, see Yāqūt, *Geog.*, IV, 856. MS 1934 spells the name incorrectly. 635, 639-40, 661
- Nazīf ibn Yumn (Nasif son of Jarūn) the Priest. He was a commentator on Aristotle and Euclid and a physician in the hospital of 'Aḍud al-Dawlah at Baghdad. He died about 990. See Qifṭī, p. 337; Uṣaybī'ah, Part I, 238; Sarton, I, 664; Heath, *Euclid's Elements*, I, 87; Suter, X (1900), 68. 635
- Nazzām (al-), Ibrāhīm ibn Sayyār ibn Hānī, Abū Ishāq. A scholar of al-Baṣrah, who was a great Mu'tazilī metaphysician. He died at Baghdad about 840. See Baghdadī (Seelye), 186 ff., 206 ff.; Baghdadī (Khaṭīb), Part VI, 97; Jāḥiẓ (*Ḥayawān*), VII, index; "Al-Nazzām," *Enc. Islam*, III, 892; Macdonald, *Development of Muslim Theology*, p. 140; Ziriklī, I, 36; Khatyāt, *Intiṣār* (Nādir), index, p. 166. 19, 357, 388-89, 391, 392-93, 395, 412, 429, 446-47
- Nebuchednezzar. The King of Babylon, 604-561 B.C. 677
- Nestorius. The famous Cilician monk, who was appointed as Patriarch of Constantinople, 428, condemned by the Council of Ephesus, 431, banished to Egypt,

- and died about 450. The Nestorian Church was named for him. See "Nestorianism," *Enc. of Religion and Ethics*, IX, 324. 46, 613
- Nicanor. Aristotle's adopted son, chosen to marry his daughter upon her gaining maturity. See Smith, *GRBM*, II, 1177. 596
- Nicephorus. A scholar interested in alchemy. See Berthelot, *Alchimistes Grecs*, I, 186, 188, 199; III, 422, n. 1; Berthelot, *Origines de l'Alchimie*, pp. 16, 101. 852
- Nicolaus of Alexandria. A physician who compiled the works of Galen. See Uṣaybī'ah, Part I, 103; Qifṭī, p. 71. 689
- Nicolaus of Laodicea. A philosopher of the last half of the 4th century, who wrote in particular about Aristotle's works. See Qifṭī, p. 336; Uṣaybī'ah, Part II, 77, l. 19; Smith, *GRBM*, II, 1192. 605, 611, 849
- Nicomachus. He was the father of Aristotle, descended from Machaon son of Aesculapius. He came from Stageira, but 393-369 B.C. served as physician to King Amyntas II of Macedon. See Diogenes Laërtius, p. 181; Smith, *GRBM*, II, 1194, sect. 2; Qifṭī, p. 336. 594
- Nicomachus. The son of Aristotle and his slave Herpyllis. After studying with Theophrastus, he probably died in a war, before the end of the 4th century B.C. See Smith, *GRBM*, II, 1194, bottom. 596
- Nicomachus of Gerasa. He was a mathematician of the late 1st century from Gerasa, East of Jordan. See Heath, *Manual of Greek Mathematics*, p. 61; Sarton, I, 253; Steinschneider, *ZDMG*, L (1896), 351. 643
- Nicostratus. A physician of the 1st century. Perhaps also the commentator on Aristotle. See Smith, *GRBM*, II, 1201, bottom. Compare, Pauly, V, 638. 614
- Niḍāḥ. He was the father of a reader of the Qur'ān. 68
- Niṣṭawayh. See *Niṣṭawayh*.
- Nighyānī (al-), Abū al-Ḥusayn Muḥammad ibn Aḥmad. A secretary at Baghdād in the late 10th century. See Yāqūt, *Geog.*, IV, 798. The identification is not certain, as Flügel gives al-Bughyānī. 299
- Nilus (Neileus). A 3rd century B.C. physician. See Smith, *GRBM*, II, 1202-1203.
- Nimrūd (Nimrod). He is called by *Al-Fihrist* the son of Cush. For the Hebrew genealogy, see Genesis 10: 6-8. See also "Nimrūd," *Enc. Islam*, III, 842. 27, 718
- Nims (al-), Abī Ishāq Ibrāhīm. A pupil of the calligrapher Ibn Ma'dān, in the late 9th century. 17
- Nisṭās (Qusṭās) ibn Yahyā ibn Zūnaq. A headman of the Ṣābiāns of Ḥarrān in the first half of the 10th century. 769
- Nizār ibn Ma'add, Abū Maṣūūr, al-'Azīz bi-Allāh. He ruled as the fifth Fātimid caliph 975-996. See Khallikān, III, 525; "al-'Azīz bi-llāh," *Enc. Islam*, I, 540. 467
- Nu'aym (Abū) al-Faḍl ibn Dukayn ibn Ḥānunād. A government official and a scholar, who died at al-Kūfah, 834/835. See Ziriklī, Part V, 353. 76
- Nūbakhtī (al-). See *Nawbakhtī*.
- Nuṣaylī (al-), Abū 'Abd Allāh ('Abd al-Raḥmān) Muḥammad ibn 'Abd Allāh ibn Numayr. A traditionalist and historian, who died at Ḥarrān 848/849. See Sprenger, *ZDMG*, XIV, (1860), 289. 200
- Nūh. Noah of the Flood. 476
- Nūh (Abū). See *Ibrāhīm ibn al-Ṣalt*.

- Nūh ibn Jarīr. A son of the great poet *Jarīr* and himself a poet. He lived during the late 7th and early 8th century. See Iṣbahānī, *Aghānī*, Part VII, 171, l. 23; Qutaybah, *Shi'r*, p. 285; Yāqūt, *Geog.*, IV, 749, l. 2. 348
- Nūh ibn Naṣr ibn Aḥmad ibn Ismā'il. The Sāmānī ruler of Khurāsān 943-954. See Niẓām al-Mulk, p. 278; Sykes, II, 90; Blochet, p. 69; "Nūh," *Enc. Islam*, III, 949; Lane-Poole, pp. 132-33. 467
- Nujūm (Abū). An official. For his secretary, see Ibn Adham. 274
- Nukhaylah (Abū). He was a composer of rajaz verse, in the 8th century. See Qutaybah, *Shi'r*, p. 381; Iṣbahānī, *Aghānī*, Part XVIII, 139. 356
- Nu'm. (1) A girl associated with 'Umar ibn Abī Rabi'ah. See Iṣbahānī, *Aghānī*, Part IV, 36. (2) Nu'm bint Ḥassān. A poetess. See Kaḥḥālah, *A'lām al-Nisā'*, Part V, 179. 719
- Nu'mān. A theologian influenced by the Manichaeans. Compare Ibn Abī al-'Aujā'. 804
- Nu'mān (Abū al-). He was a tribal scholar of language, who quoted Muḥammad ibn Ḥabīb. He lived in the 9th century. 104
- Nu'mān (al-) Abū Qābūs ibn al-Mundhūr. The last king of the Lakhm Dynasty of al-Ḥirah, who died about 608. See "al-Nu'mān," *Enc. Islam*, III, 953; Ziriklī, Part IX, 10. See also al-Mundhūr. 721
- Nu'mān (al-) ibn Thābit. See Abū Ḥanīfah.
- Nu'mān (al-) ibn Zar'ah. He conducted negotiations with the general of Chosroes II, about 615, and was the chief of the Banū Taghlib. See Iṣbahānī, *Aghānī*, Part XX, 134. 243
- Nusayān. An unimportant theologian of the Mijbirah and a foreign protégé. The name is as given in MS 1934. 448
- Nuṣayb, Abū al-Ḥajjā'. A black slave bought and set free by al-Mahdī and favored by al-Rashīd (caliph 786-809) because of his poetry. See Iṣbahānī, *Aghānī*, Part XX, 25; Qutaybah, *Shi'r*, p. 242. 243, 312, 359
- Nuṣayb ibn Rabāḥ al-Thaqafī, Abū Mihjan. He was a black slave and a poet, who fought in the early wars of Islām and was emancipated by a son of the Caliph Marwān. He died 726/727. See Iṣbahānī, *Aghānī*, Part I, 129; Khallikān, III, 626, n. 13. 243
- Nuṣayr ibn Qāsim. He quoted the poetry of Dhū al-Rummaḥ, probably in the late 7th or early 8th century. Flügel calls him al-Qāsim ibn Qāsim, probably an error. 347
- Nuṣayr ibn Yūsuf. A reader of the Qur'ān, following al-Kisā'ī. 67
- Nūsharī (al-), Abū Mūsā 'Isā ibn Muḥammad. He was an officer who served in al-'Irāq and Persia, later becoming the governor in Egypt, 904-909. See Taghribirdī, Part III, 155, 156, 168; Tabarī, *Annales*, Part III, 2253. 465
- Nuwās (Abū) al-Ḥasan ibn Ḥānū'. He was born at Ahwāz, educated at both al-Baṣrah and al-Kūfah, and became the famous licentious poet and court companion of al-Rashīd. He died 810. See Iṣbahānī, *Aghānī*, Part XVII, 2; Khallikān, I, 391. 105, 173, 206, 315, 325, 331, 352, 353, 391, 398
- Olympiodorus. (1) A philosopher and commentator on Aristotle, who lived at Alexandria in the middle of the 6th century. (2) A Neo-Platonic philosopher of Alexandria during the time of Justinian, A.D. 527-565. See Smith, *GRBM*, III, 24, 25; Sarton, I, 389; Pauly, V, 291. 593, 604-605, 611

- Oribasius. He was born at Pergamum A.D. 325. He wrote a medical encyclopedia in 70 books, doing much to popularize *Galen*. See Qisfī, p. 74; Leclerc, I, 253; Wenrich, p. 295; Sarton, I, 372; Smith, *GRBM*, III, 44. 688
- Ostanes. He was by origin a Persian, but called al-Rūmī, as his books were known in Greek. See Lippmann, p. 362; Ruska (6) pp. 13, 44; (10), pp. 57, 108; Fück, *Ambix*, p. 91; Bidez, Part II, 270; Berthelot, *Alchimistes Grecs*, I, 216; III, 250; Berthelot, *Origines de l'Alchimie*, p. 163. 848-49, 852-53
- Palladius, Taurus Aemilianus. A Roman author on medical subjects during the 4th century. See Sarton, I, 355; Smith, *GRBM*, III, 95. 679
- Panacea, daughter of the great *Hippocrates*, in the late 5th century B.C. She was married to Polybus. See Sarton, I, 120 (for the husband). 678, 691
- Pappus of Alexandria. A Greek mathematician and prolific author, of the last part of the 3rd century. See Heath, *Manual of Greek Mathematics*, p. 434; Sarton, I, 337; Steinschneider, *ZDMG*, L (1896), 345; Smith, *History of Mathematics*, I, 136. 642
- Parmenides of Elea. He left Italy to live at Athens and was a philosopher and medical authority of the 4th century B.C. See Gordon, p. 469; Sarton, I, 85; Qisfī, pp. 12, 18, 92; Smith, *GRBM*, III, 123. 674-75
- Parwiz. He is known as Chosroes II, Parvez, King of Persia, A.D. 590-628. See Sykes, I, 518; Firdawsi, *Shahnama*, VIII, 186-96 ff. 716
- Paul of Aegina (Paulus Aegineta). He was a leading medical authority at Alexandria about A.D. 640 and an important compiler of medical books. See Qisfī, p. 261; Sarton, I, 479; Wenrich, p. 295; Smith, *GRBM*, III, 152. 678, 689
- Pelagius. A scholar interested in alchemy, probably different from the famous heretic. See Berthelot, *Alchimistes Grecs*, I, 175, 177, 187, 191; Berthelot, *Origines de l'Alchimie*, pp. 105, 129, 154, 176; Lippmann, pp. 37 ff., 344 ff. with notes. 853
- Pethiōn. A Christian living in Dār al-Rūm, during the late 9th or early 10th century. For Dār al-Rūm in the Christian quarter of Baghdad, see Le Strange, *Baghdad*, pp. 207-10. 448, 587
- Pethiōn. This was a common name perhaps referring to (1) the Catholicos who died 740. (2) A Nestorian historian, who wrote about 765. See Wright, *Short History*, p. 195. 46
- Petronius. A scholar who wrote a book on alchemy. He may have been: (1) The famous Roman. (2) A pharmacist of the 1st century. See Smith, *GRBM*, III, 215, 218; Berthelot, *Alchimistes Grecs*, I, 75, note; Berthelot, *Origines de l'Alchimie*, pp. 149, 150, 357. 853
- Phaedrus the Greek. A man of Athens and a friend of Plato. See Smith, *GRBM*, III, 230. The Flügel edition has Qidrūs. 575
- Phaestius. The mother of *Aristotle*. 594
- Philagrius. A Greek physician, who was born at Epirus but probably lived at Thessalonika in the 3rd century or later. See Wenrich, p. 296; Leclerc, I, 255; Smith, *GRBM*, III, 261. 676, 687, 710
- Philemon. A Greek writer about physiognomy, whose book was translated into Syriac. See Wenrich, p. 296; Smith, *GRBM*, III, 265. 736
- Philip, King of Macedon. He was born 382 and reigned 359-336 B.C. 591, 594
- Philocles. A nephew of Aeschylus and an Athenian tragic poet, who lived in the

- last half of the 5th century B.C. He was the author of many tragedies. See Pauly, V, 1518; Smith, *GRBM*, III, 301. 676
- Philon of Tarsus. A physician known for his antidote. He probably lived in the early 1st century. See Smith, *GRBM*, III, 313. 689
- Philotas of Amphissa. A scholar who started his career at Alexandria in the late 1st century, B.C. See Smith, *GRBM*, III, 330. Compare Qisfī, p. 55. 689
- Philotinus of Cos. He was a pupil of *Praxagoras* and a prominent Greek physician of the late 4th and early 3rd century B.C. See Gordon, p. 551; Smith, *GRBM*, III, 331. 675
- Photius. A Patriarch of Constantinople, who lived from about 820 to 891 and wrote on science and history. See Sarton, I, 594; Smith, *GRBM*, III, 347 ff. 587
- Plato (Aflāṭūn). The great philosopher, who lived from about 428 to 347 B.C. Compare Qisfī, p. 17, for an Arabic account. 19, 588, 591-95, 614, 617, 684-85, 746, 844, 849, 859
- Plotinus. He was born at Lycopolis in Egypt, A.D. 203, and died in Italy, 244. He was the founder of the Neo-Platonic School of philosophy. See Qisfī, p. 258; Sarton, I, 334; Smith, *GRBM*, III, 423; "Neo-Platonism," *Enc. of Religion and Ethics*, IX, 309. 614
- Plutarch. The famous Greek author of biography, who lived during the 1st century. Compare Qisfī, p. 257. 590, 611
- Plutarch, son of Nestorius. He was an Athenian who lived from A.D. 350 to 430 and was head of the Neo-Platonic School at Athens. He wrote commentaries on *Plato* and *Aristotle*. See Smith, *GRBM*, III, 431, No. 2; "Plutarch," *Enc. Britannica*, 11th edit., XXI, 860, top. 593, 612, 706
- Porphyry of Tyre (Porphyrius). He lived from about A.D. 233 to 305 and studied with *Plotinus* so as to become a distinguished Neo-Platonic philosopher, who opposed the Christians. See Pauly, V, 1917; Smith, *GRBM*, III, 498. 590, 598-99, 603, 606, 610, 614, 705, 742
- Praxagoras. He was a disciple of *Diocles*, the pupil of *Hippocrates*. He was a leading medical authority at Cos, who died about 350 B.C. See Gordon, p. 548; Sarton, I, 146; Diels (1906), p. 86. 678
- Proclus (Diadochus). Born at Byzantium in A.D. 410, he was brought up at Xanthus in Lycia, studied at Alexandria, and became a leading Neo-Platonic philosopher. He died 485. See Qisfī, p. 89; Pauly, VI (1), 62, bottom; Sarton, I, 402; Smith, *GRBM*, III, 533, sect. 6. 607-608, 613
- Ptolemy (Ptolemaeus Alexandrinus). He was the great mathematician and astronomer of the middle 2nd century and author of the famous *Almagest*. See Qisfī, p. 95; Sarton, I, 272; Heath, *Manual of Greek Mathematics*, p. 402; Smith, *GRBM*, III, 570. 575, 616, 638, 639-40, 649, 670
- Ptolemy the Foreign (al-Gharīb). He was Ptolemy Chennus of Alexandria, who was quoted by the Arabs because of his knowledge of *Aristotle*. He lived during the late 1st and early 2nd century. See Qisfī, p. 89; Smith, *GRBM*, III, 567, sect. 13; "Aristūṭalis," *Enc. Islam*, I, 433, sect. 3 and 4. 594, 596, 614
- Ptolemy Lagus. He was Ptolemaeus Soter, son of Lagus. He founded the Macedonian dynasty in Egypt after the death of Alexander in 323. He died 283 B.C. See Smith, *GRBM*, III, 581-86, for a brief account of his life. 596
- Ptolemy II, Philadelphus. He was the great King of Egypt, 283-247 B.C. He founded the Museum at Alexandria. 576

- Pyrrhon of Elis. He lived from 360 to 270 B.C. and was a philosopher who accompanied *Alexander* to India. See Sarton, I, 136; Gordon, 587, 610; Diogenes Laërtius, p. 402; Smith, *GRBM*, III, 608. 676, 849
- Pythagorus. He was said to be the son of Mnesarchus of Samos. He was the famous mathematician, philosopher, and inventor of Crotona, who was killed 497/496 B.C. See Qifī, p. 258; Uṣaybi'ah, Part I, 37; Sarton, I, 73; Berthelot, *Origines de l'Alchimie*, pp. 43, 143. 590-91, 608, 676, 737, 844, 849, 852, 859
- Qabīḥah. The favorite of al-Mutawakkil (caliph 847-861). See Iṣbahānī, *Aghānī*, Part XIX, 132; Mas'ūdī, VII, pp. 270-71; Kaḥḥālāh, *A'lām al-Nisā'*, Part IV, 184. 249-50
- Qabiṣī (al-). See 'Abd al-'Azīz ibn 'Uthmān.
- Qabūl. An Arab girl about whom poetry was written. For the poet attached to her, see *Ghamr*. 720
- Qābūs (Abū) al-Shaybānī. A poet of minor importance. Compare Abū Qābūs al-Naṣrānī of the 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part III, 126, 129. 360
- Qābūs ibn al-Na'mān ibn Mundhir. A king of al-Ḥīrah, who died about 582 and was attached to *Munyah*. See Iṣbahānī, *Aghānī*, Part XXI, 199-200; Qutaybah, *Shi'r*, p. 43, l. 7. 719
- Qaddāh (al-). See *Maymūn*.
- Qadīd (Qudayd) ibn Ja'far. A Murji'ī theologian and Ḥanafī jurist. See Shahrastānī (*Haarbrücker*), Part I, 164. 508
- Qādīm (Ibn), Abū Ja'far Muḥammad (Aḥmad). He was a scholar of al-Kūfah, went to Baghdād, where he taught *Tha'lab*, and became tutor to al-Mu'tazz, before he became the caliph in 866. See Zubaydī, *Tabaqāt*, p. 151. The Beatty MS has Ibn Qādīm, whereas Flügel gives Abū Qādīm. 147, 148, 149, 160-61, 190-91
- Qādūr (Qādhūr). A legendary ancestor, who gave distinction to Arabic writing. See Tabarī, *Annales*, Part I, 1121. 8
- Qāhīr (al-) Abū Maṣṣūr. The 'Abbāsīd caliph, 932-934. xiv, 186, 709
- Qaḥṭabī (al-), Aḥmad ibn Muḥammad. An 8th century man of letters, who wrote a refutation of the Christians, listing many little-known sects. See the Flügel edition of *Al-Fihrist*, n. 2 for p. 342. 690, 814
- Qā'im (al-) bi-al-Amr, Abū al-Qāsim al-Ḥasan, 893-946. He became the second Fātimid caliph. See Khaldūn, *Histoire des Berbères*, II, 523-35; Khallikān, III, 181; "al-Kā'im," *Enc. Islam*, II, 643, bottom. 465-67
- Qalūs. A man of early Islām about whom amusing anecdotes were told. See Rosenthal, *Humor*, p. 8; Qutaybah, *Shi'r*, p. 368, l. 10, where the name is given as Qillaws. 735
- Qa'nabī (al-). See 'Abd Allāh ibn Muslimah.
- Qanān ibn Mattā. He served as secretary to the sons of Abū Sufyān and also to the Caliph Yazīd (680-683), during whose reign he died. 267
- Qārī (al-). See (1) *Muḥammad* ibn Ma'n; (2) *Sa'd* ibn 'Ubayd, Abū Zayd; (3) Sallām ibn Sulaymān Abū al-Mundhir; (4) *Ḥaḍramī* (al-), Abū Muḥammad Ya'qūb; (5) 'Abd al-Raḥmān ibn 'Abd, treasurer at al-Madīnah at the time of the second caliph. See Zirikī, Part IV, 81.
- Qarībah Ummi al-Buhlūl. A woman scholar of tribal origin from the Banū Asad, who studied dialects and language. 103

- Qarīs al-Jarrāḥī, al-Mughannī. A singer who died 935/936. 319, 342
- Qarmat. See *Ḥamdān* ibn al-Ash'ath.
- Qartālūsī (al-), Abū al-Faḍl. A jurist of the Shurāt group of the Khawārij and a prolific writer from Tall Ukbarā near Baghdād, who probably lived in the late 8th and early 9th century. 570
- Qārūn. He was a man of great wealth in Patriarchal times. See Qur'an 28:79; 29:39; 40:24. In Numbers 16:1-5 the name is Korah. See also "Qārūn," *Enc. Islam*, II, 780. 844
- Qāshānī (al-), Muḥammad ibn Ishāq, Abū Bakr. He was a jurist of Persian origin, who first followed *Dā'ūd* and later al-Shāfi'i. See Shīrāzī, p. 149. 523
- Qāsim (Abū al-). See al-Anṣakī.
- Qāsim (Abū al-) 'Abd Allāh ibn 'Alī ibn Muḥammad ibn Dā'ūd ibn al-Jarrāḥ. A secretary who wrote about taxes in the early 10th century. He was called Ibn Asmā, as his mother was a sister of the vizier 'Alī ibn 'Isā. See Bowen, pp. 34, 38. 283
- Qāsim (Abū al-) 'Abd al-Raḥmān ibn Ishāq al-Zajjājī. He was a grammarian of Baghdād, who died at Damascus 948/950. See Zubaydī, *Tabaqāt*, p. 129; Suyūṭī, *Bughyat*, p. 297; also Ḥājj Khalīfah, index for many references. 175
- Qāsim (Abū al-) 'Alī ibn Aḥmad al-Kūfī. A scholar of the Imāmīyah sect. See Tūsī, p. 211, sect. 455. 480
- Qāsim (Abū al-) al-Ḥadīthī. He was a jurist of the Shurāt group of the Khawārij, who lived in the last half of the 10th century. 570
- Qāsim (Abū al-) al-Ḥasan. See al-Qā'im bi-al-Amr.
- Qāsim (Abū al-) ibn Abī al-'Alī. A secretary from North Syria, who wrote some poetry. See Yāqūt, *Geog.*, I, 190, l. 20; 217, l. 21; IV, 503, l. 15; 674, l. 16. 371
- Qāsim (Abū al-) ibn Abī al-Khaṭṭāb ibn al-Farrāt. He was a man of importance at Baghdād in the 10th century. He owned the manuscript of a book by *Muḥammad* ibn Ḥabīb. 235
- Qāsim (Abū al-) ibn al-'Arād. A disciple of al-Tabarī. 566
- Qāsim (Abū al-) ibn al-Baqqāl al-Mutawassīṭ. The author of a book refuted by al-Junayd. 487
- Qāsim (Abū al-) ibn Saḥalwayh. He was called Qashūr (Qushūr) and was a pupil of the Mu'tazilī scholar Abū Ḥāshim ibn al-Jubbā'i. See Murtaḍā, p. 111. 434-35
- Qāsim (Abū al-) 'Isā ibn 'Alī ibn 'Isā ibn Dā'ūd ibn al-Jarrāḥ. He was a student of logic and other studies and at one time a diplomatic agent of Mu'izz al-Dawlah. He died 100v. See Šābī, *Wuzurā'*, pp. 348, 357, 374, 376; Miskawayh, V (II), 91 (88); Bowen, 397, 398. 282, 587, 590
- Qāsim (Abū al-) Ja'far ibn al-Ḥusayn. He helped his brother 'Alī ibn al-Ḥusayn in a court case about the estate of Ibn Thawābah. 283
- Qāsim (al-), Abū Muḥammad, ibn Ismā'il ibn Ishāq ibn Ibrāhīm. He was a calligrapher, whose father and grandfather were also well known for their handwriting. He lived in the 10th century. 17
- Qāsim (al-), Abū Muḥammad ibn Muḥammad ibn Bashshār al-Anbārī. He was a pupil of al-Farrā' and *Tha'lab*. For his more famous son, who lived from 885 to 940, see Ibn al-Anbārī. 104, 165, 568
- Qāsim (al-) ibn Ibrāhīm ibn Ismā'il al-'Alawī al-Rassī. He was a descendant of the

- Prophet and the feudal lord of Ṣa'dah in al-Yaman, where he founded the Zaydī rule in 860. See Ḥakamī, pp. 185, 302, table, 314; "Rassids," *Enc. Islam*, III, 1126; Lane-Poole, p. 102 and table. 482
- Qāsim (al-) ibn 'Isā al-'Ijlī. See Abū Dulaf.
- Qāsim (al-) ibn Ismā'il ibn Ishāq, Abū Muḥammad. A man of the 10th century and the member of a family famous for calligraphy. For his father, see Ismā'il ibn Ishāq ibn Ibrāhīm. 17
- Qāsim (al-) ibn Khalīl. See al-Dimashqī.
- Qāsim (al-) ibn Ma'n ibn 'Abd al-Raḥmān. He was a judge of al-Kūfah and man of great learning, who died 791/792. See Zubaydī, *Ṭabaqāt*, p. 146; Khallikān, III, 24, 26, n. 4. 152-3
- Qāsim (al-) ibn al-Manṣūr. A son of the 'Abbāsīd caliph, who ruled 754-775. 12
- Qāsim (al-) ibn Muḥammad. A man noted for his good literary style. He lived in the first half of the 8th century, probably at al-Baṣrah. 275
- Qāsim (al-), ibn Muḥammad al-Anḥārī. See Abū Muḥammad al-Qāsim.
- Qāsim (al-) ibn Muḥammad al-Karkhī, Abū Muḥammad. A secretary and poet of the late 9th and early 10th century. Compare Tanūkhī, p. 174; Ḥājj Khalīfah, II, 393, 478. 370, 442
- Qāsim (al-) ibn al-Qūqālī (Qūqālī). A headman of the Ṣābians of Ḥarrān in the early 10th century. 769
- Qāsim (al-) ibn Ṣabīḥ. He was a man of importance, whose son was a well-known official. For his son, see Yūsuf ibn al-Qāsim. 266, 366
- Qāsim (al-) ibn Sallām. See Abū 'Ubayd.
- Qāsim (al-) ibn Sayyār al-Kātib. A secretary who wrote some poetry. Compare Abū al-'Abbās al-Sayyārī, who died 953/954. See Taghribī-Birdī, Part III, 309. 363
- Qāsim (al-) ibn 'Ubayd Allāh ibn Sulaymān. He was the vizier to al-Mu'taḍid and al-Mu'taḍī. He also wrote poetry and translated the *Categories* of Aristotle. He died 904. See Ṣabī, *Wuzurā'*, pp. 4, n. 6; 382 ff.; Miskawayh, IV (1), 20 (18), 268 (238); Taghribī-Birdī, Part III, 107-108, 128-33, 268; Ṭabarī, *Annales*, Part II, 2207-13. 131-32, 181, 325, 370, 627, 700
- Qāsim (al-) ibn Yazīd al-Jarmī. A conservative jurist, who died 809/810. See Taghribī-Birdī, Part II, 146. 546
- Qāsim (al-) ibn Yūsuf ibn Ṣabīḥ al-Sulamī, Abū Muḥammad. A poet and government secretary of al-Kūfah whose brother was the secretary of al-Ma'mun (caliph 813-833). See Ishbahānī, *Aghānī*, Part XX, 56. For the brother, see Aḥmad ibn Yūsuf, Abū Ja'far al-Kātib. 268, 363, 367
- Qaṣrānī (al-). A mathematician, probably of the late 10th century. See Suter, VI (1892), 75. 670
- Qasrī (al-). See Asad ibn 'Abd Allāh.
- Qatādah ibn Diyāmah ibn 'Azīz, Abū al-Khaṭṭāb al-Sadūsī. A man of al-Baṣrah, who lived from about 679 to 735. He was a blind scholar, noted for his knowledge of genealogy and said to have been the first to use the name al-Mu'tazilī. See Khallikān, II, 513; Jār Allāh, p. 2. 75, 91, 381
- Qaṭarī ibn al-Fujā'ah. A chief of the Azraqī rebels of Eastern Persia, who led a revolt in 686. He was killed in 698. See Khallikān, II, 522. 273
- Qaṭī'ī (al-), Muḥammad ibn Yahyā. A student of the Ḥadīth. See Ḥājj Khalīfah, V, 135. 78, 80

- Qaṭṭān (al-). (1) Yahyā ibn Sa'īd, Abū Sa'īd. A Shī'ī authority for the Ḥadīth, who lived from 737 to 813. See Qutaybah, *Ma'ārif*, p. 301; Taghribī-Birdī, Part II, 277. (2) Aḥmad ibn Sinān, Abū Ja'far. An expert for the Ḥadīth, who died at Wāsiṭ in 873. See Ṭabarī, *Annales*, Part I, 1146; Ziriklī, Part I, 130. 531
- Qayrawānī (al-). See 'Abd Allāh ibn Abī Zayd.
- Qays. A shaykh of the Shī'ah whose well-known son was Sulaym ibn Qays al-Hilālī. 535
- Qays (Abū) ibn 'Abd Manāf ibn Zuhrah. He was said to have introduced Arabic writing to Makkah. 9
- Qays ibn 'Amr ibn Mālik al-Najāshī. A poet of Najrān, who became a Muslim and lived until 660, writing flattering verses about Mu'awiyah. See Ziriklī, Part VI, 58; Brockelmann, *Geschichte der arabischen Litteratur*, supplement, I, 73. 226
- Qays ibn Dhariḥ. A poet of al-Madinah, who died about 688 and was known for his love of Lubnā. See Ishbahānī, *Aghānī*, Part VIII, 112; *Fuḥūlat al-Shu'arā'*, p. 20; Qutaybah, *Shi'r*, p. 399. 719
- Qays ibn Khaṭīm, Abū Zayd. A Pre-Islāmic poet of Yathrib. See Ishbahānī, *Aghānī*, Part II, p. 159; Aṣma'ī, p. 20. 173
- Qays ibn al-Mulawwal. He was the famous Majnūn Laylā, a poet of Najd who died 688. See Ishbahānī, *Aghānī*, Part I, 167; Qutaybah, *Shi'r*, p. 355; "Majnūn," *Enc. Islam*, III, 96. 244, 719
- Qays ibn Qanān ibn Maṭā. A secretary to the caliph Yazīd, Marwān, 'Abd al-Malik and Hishām, during whose reign (724-743) he died. For his father, see Qanān. 267
- Qayṭawār. One of the keepers of the seven shrines at Babylon or Borsippa. 644
- Qayyūmā (ibn). He was tutor to al-Qāsim, son of al-Manṣūr (caliph 754-775) and the master of two famous scribes, *Shuqayr* and *Ṭhanā'*. 12
- Qibbah (ibn) Abū Ja'far ibn Muḥammad. He was a theologian, who was at first a Mu'tazilī but later changed to the Imāmī group of the Shī'ah. See Tūsī, p. 297, sect. 648, with footnote, and also the note on p. 372. 439
- Qirān (Abū). A man from Nisibis, who was the author of works on alchemy. See Fück, *Ambix*, p. 140. 850, 865
- Qiriābī (al-). A transcriber of the Qur'ān. Flügel gives al-Firyābī. See also Pope, II, 1717, note. The name may also be Quryānī. For Quryān, see Yāqūt, *Geog.*, IV, 76. 12
- Qirriyah (Ibn al-), Ayyūb ibn Zayd ibn Qays. He was a famous orator, who was with al-Ḥajjāj, the governor of al-'Irāq. He died 703. He was called after his mother, and the name may be meant for Ibn al-Qirriyah. See Khallikān, I, p. 241; Durayd, *Geneal.*, p. 202; Ziriklī, Part I, 381. 273
- Qubād ibn Firūz (Kobad son of Firūz), King of Persia 487-531. See Firdawsi, *Shahnama*, VII, 183-211; IX, 166; Sykes, I, 477-83. 817
- Qudāmah ibn Darrār al-Quray'i. He was a friend of *Daghfal* interested in genealogy at the time of Mu'awiyah (caliph 661-680). See Qutaybah, *Ma'ārif*, p. 265, where he is called *Ibn Jarād*. For his tribal name, see Durayd, *Geneal.*, p. 155. 193
- Qudāmah ibn Ja'far ibn Qudamah, Abū al-Faraj. A scholar and secretary, noted for his book on the land tax. He died 948/949. See Yāqūt, *Irshād*, VI (6), 203-205; Mas'ūdī, I, 17; Taghribī-Birdī, Part III, 297-98. 285, 603
- Qudāmah ibn Maz'ūn. An adherent of the Caliph 'Uthmān, who was punished by

- 'Umar and refused to fight with 'Alī in Persia 658. See Mas'ūdī, IV, 295; Balād-hurī, *Origins*, p. 125. 88
- Qudāmāh ibn Yazīd. He served as secretary of 'Abd al-Malik ibn Šālih until the time of al-Rashīd (caliph 786-809), when he was killed by an axe. See Ṭabari, *Annales*, Part III, 689. Flügel gives the father's name as Zayd. The name is also given as Qumāmāh. 260, 275
- Qumūnī (al-), Ismā'īl ibn Muḥammad. An unimportant grammarian of Persian origin, probably belonging to the 10th century. Flügel, *Gram. Schulen*, p. 233. 185
- Qunbarah, Abū Muḥammad Ismā'īl ibn Muḥammad. A Shi'ī scholar from Qumūn. MS 1934 gives the name as written, whereas Flügel has Qanbarah. See Tūsi, p. 60, sect. 114. 480
- Qurāṭisī (al-). He was known for writing poetry, probably in the middle of the 10th century. 372
- Qurqubī (al-), Abū Muḥammad Zuhayr ibn Maymūn al-Ḥamadānī. A reader of the Qur'ān, and also a grammarian and genealogist, who died 771/772. 196
- Qurrah. A Šābian of Ḥarrān. For his famous descendants, see Thābit ibn Qurrah and Sīnān ibn Thābit. 751
- Qurrah (Abū) al-Kilābī. A tribal scholar of language. 103
- Qurrah (Ibn Abī), Abū 'Alī. He was an astrologer who first served the famous rebel 'Alī ibn Muḥammad Šāhib al-Zanj and then wrote a book for al-Muwaffaq, in the second half of the 9th century. See Qifṭī, p. 409; Suter, VI (1892), 67; X (1900), 33. 660
- Qurrah ibn al-Ishtar. The headman of the Šābians of Ḥarrān during the late 9th century. 769
- Qurrah ibn Qamiṭā al-Ḥarrānī. He made a description of the world, which Thābit ibn Qurrah plagiarized. He was evidently a Šābian of Ḥarrān living in the early 9th century. 672
- Qurrah ibn Thābit ibn Ilyā. The headman of the Šābians of Ḥarrān at the end of the 8th century. 768
- Quryānī (al-). See al-Qiriābī.
- Quṣayy ibn Kilāb. A chief who gained control of Makkah for the Quraysh Tribe, before the birth of the Prophet Muḥammad. See Ishāq, *Life of Muḥammad*, p. 48 ff. 207
- Qushūri (al-). See Naṣr al-Ḥājib.
- Quss ibn Sā'idah al-Iyādī. An ascetic and wise man of the Pre-Islāmic period, who was probably a Christian. See Mas'ūdī, I, 133; III, 256, 257; "Kuss ibn Sā'idah," *Enc. Islam*, II, 1161. 138
- Qusṭā ibn Lūqā al-Ba'labakkī. He was the famous Christian of Baalbek, who went to Asia Minor to collect books, many of which he translated, adding compositions of his own on science and medicine. He died some time before 922 in Armenia. See Qifṭī, p. 262; Uṣaybi'ah, Part I, 244; Leclerc, I, 157; Sarton, I, 602. 584, 588, 594, 602, 604, 611, 694, 743
- Qutaybah (Ibn), Abū Muḥammad 'Abd Allāh ibn Muslim. He was born 828/829, lived in the Baghdad region, served as judge of Dīnawar, and was a great authority on grammar, tribal poetry and folklore. He died about 889. See Khallikān, II, 22. 77-78, 134, 138, 170, 171, 190-91, 250, 352, 427, 491, 742

- Qutaybah ibn Muslim. He was born about 670. He became governor of Khurāsān 704 and conquered Balkh, Bukhārā, Samarqand, and Khivā. See Khallikān, II, 514. 108, 225
- Qutaybah ibn Ziyād, al-Qādī. A Ḥanafī jurist and a judge, during the earliest period of the history of Baghdad. See Wafā', Part I, 413. 511-12
- Quṭb al-Raḥḥā. He was one of the first persons to introduce juggling and sleight of hand to the Muslim community. MS 1135 gives the name as al-Rajā'. 732
- Quṭbah. The first great master of Arabic penmanship during the Umayyad period, who probably developed the Jalīl, Tumār, Niṣf, and Thuluth scripts. See Abbott, *Rise of the North Arabic Script*, p. 31. 12
- Qutham ibn Ja'far ibn Sulaymān. He was the governor of al-Madīnah about 825, and he took part at the funeral of 'Isā ibn Abān, 835/836. See Yāqūt, *Geog.*, III, 858. 507
- Qutrabbulī (al-), Abū Muḥammad ibn Sa'd. A pupil attached to Abū 'Umar al-Zāhid at Baghdad in the first half of the 10th century. For his home city, see Yāqūt, *Geog.*, IV, 133. 167, 377
- Qurub the Grammarian, Abū 'Alī Muḥammad ibn Mustanīr. A man of al-Baṣrah, who became a well-known scholar of grammar and linguistics. He died 821. See Khallikān, III, 29. 76, 83, 114, 190-91, 234
- Quwayrī. See Ibrāhīm ibn Quwayrī.
- Rabāb. She was the daughter of Imru' al-Qays, who married al-Ḥusayn, the Prophet's grandson, and was the mother of Sukaynah. See Ishbahānī, *Aghānī*, Part XIV, 163, 164; Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 438. 721-22
- Rabāh (Ibn), Abū 'Imrān Mūsā ibn Rabāh. He was a Mu'tazilī scholar, who died in Egypt at the age of 80, about 1000. 432, 433
- Rabāhī (al-), Abū al-Baydā' As'ad ibn 'Ismaḥ. A tribesman, who became a language expert. For the scholar whose mother he married, see Abū Mālik, 'Amr ibn Kīrīrah. See also Flügel, *Gram. Schulen*, p. 45. 96-97, 99
- Rabay' (Ibn al-). For the more correct form of the name, see Ibn al-Rabī'.
- Rabī' (al-) ibn Abī Mudrik, Abū Sa'id. He was a Shi'ī jurist called Maṣlūb, because he was crucified or strung up at al-Kūfah. See Tūsi, p. 137, sect. 288. 536
- Rabī' (al-) ibn Farrās. An astrolabe maker from Ḥarrān, probably a Šābian of the 9th century. 671
- Rabī' (al-) ibn Khuthaym (Khaytham). He was an early ascetic. See Qutaybah, *Ma'ārif*, p. 36, l. 7; Massignou, *Origines du lexique*, p. 141; 'Abd Allāh ibn al-Sarrāj, XXII (1914), 322. 456, 545
- Rabī' (al-) ibn Sulaymān, Abū Muḥammad. He was one of the leading disciples of al-Shāfi'ī and a well-known jurist in Egypt, who died 883/884. See Nawawī, p. 243; Shūrāzī, Part I, 79, II, 6; Taghrī-Birdī, Part III, 48, 261, 299. 516-17, 519, 520-22, 531, 564
- Rabī' (al-) ibn Yūnus ibn Muḥammad al-Ḥājib, Abū al-Faḍl. He lived from 730 to 786 and was a chamberlain to the caliphs al-Manṣūr and al-Mahdī and the vizier of al-Ḥādī. See Mas'ūdī, VI, 195, 201, 207, 224, 257, 265; Yāqūt, *Geog.*, IV, 142. 507
- Rabī' (al-) ibn Ziyād. He was a chief of the Prophet's time, who served as governor at Baḥrayn and in 671 became governor of Khurāsān, dying two years later.

- See Ṭabarī, *Annales*, Part I, 2709, 2710, 2713; II, 18, 155, 156, 161; Ziriklī, Part III, 38. 382
- Rabī' (Ibn al-). See al-Faḍl ibn al-Rabī'. 382
- Rabī'ah al-Baṣrī. A tribesman, who settled at al-Baṣrah, where he wrote about nomadic poetry and folklore. See Flügel, *Gram. Schulen*, p. 209. 108, 376
- Rabī'ah ibn Abī 'Abd al-Rahmān (Farūkh), Abū 'Uthmān al-Ra'i. He was a Ḥanafī jurist, who died at al-Anbār 753/754. See Nawawī, p. 244, bottom; Qutaybah, *Ma'ārif*, p. 249. 501
- Rabī'ah al-Raqqī, Abū Shabbābah ibn Thābit. A poet living at the time of al-Mahdī and al-Rashīd (775-809). See Iṣbahānī, *Aghānī*, Part XV, 38. 356
- Rābiṭah (Ibn). A scholar who translated Greek scientific works. See Ḥājj Khalīfah, III, 97. 587
- Rādī (al-). The 'Abbāsid caliph, 934-940. xiv, 315, 329
- Rādī (al-), al-Sharīf Abū al-Ḥasan Muḥammad ibn al-Ḥusayn al-Mūsawī. He was a nobleman descended from 'Alī, and a poet, who went on the pilgrimage 998/999. See Shujā', VI (S), 213 (202), 217 (207), 365 (340). 296, 378
- Rāfī' (Ibn Abī), Abū al-Ḥasan. An astrologer, probably at Baghdād in the 9th century. See Qifṭī, p. 437; Suter, X (1900), 43. 660
- Rāfī' ibn al-Layth ibn Naṣr ibn Sayyār. He was one of the leaders of a revolt against Ḥārūn al-Rashīd about 808, but was pardoned by al-Ma'mūn. See Mas'ūdī, VI, 358; VIII, 139. 225
- Rafī' ibn Salamah ibn Muslim ibn Rafī' al-'Abdī. He was known both as Abū Ghassan and Darumādh and was a pupil and scribe attached to Abū 'Ubaydah. He was also a historian. See Mas'ūdī, I, 10; Süyūṭī, *Bughyat*, p. 248; Zubaydī, *Ṭabaqāt*, p. 198. 118
- Rāhawīyah (Ibn), Ishāq ibn Ibrāhīm al-Arrajānī, Abū Qa'ṣib. He was a mathematician who died about 853. See Suter, X (1900), 17; Tūqān, p. 210; Steinschneider, *ZDMG*, L (1896), 404. The manuscripts spell his name incorrectly. For his locality name, see Yāqūt, *Geog.*, I, 193. 635
- Rā'ī (al-), 'Ubayd ibn Ḥusayn, Abū Jandal al-Numayrī. He was a tribal poet at Damascus, who died 709. See Iṣbahānī, *Aghānī*, Part XX, 168; Baghdādī, *Khizānat al-Adab*, Part I, 49-50; II, 36, 165, 304-305. 122, 166, 346
- Rā'iq al-Khazatī. A young officer attached to the court of al-Muktafi (caliph 902-908). See Ṭabarī, *Annales*, Part III, 2262, 2265. 648
- Rajā' (Abū) Muḥammad ibn Sayf. He wrote a commentary on the Qur'ān and was associated with Makkah, where he owned a house. See Yāqūt, *Geog.*, III, 564, l. 11. 76
- Rajā' (Ibn), Abū al-'Abbās. A Shāfi'ī jurist and judge of al-Baṣrah, who wrote an important book about contracts. 526
- Rajā' Yazdānbakht. See *Yazdānbakht*.
- Rajjānī (al-), Aḥmad ibn Muḥammad. A grammarian, who was probably in Egypt in the 10th century. For al-Rajjān, see Yāqūt, *Geog.*, II, 754. 185
- Rakān. A foreign protégé, who became a theologian of the Muḥbirah, but was of secondary importance. 448
- Ramaḍān. See (1) Muḥammad ibn al-Ḥasan ibn Ramaḍān. (2) Abū al-Jūd al-Qāsim. Rāmahurmuzī (al-), Abū Muḥammad, the Imām al-Ḥasan ibn 'Abd al-Rahmān ibn Khallād. He was a poet and student of the Ḥadīth, who became a judge. He died 970. See Ḥājj Khalīfah, I, 80; IV, 178; V, 419, 540. 340, 435

- Raqabah ibn Maṣqalah. He was a son of a great orator and himself a preacher in the first part of the 8th century. See Qutaybah, *Ma'ārif*, p. 205. 227
- Raqāshī (al-), Abū al-'Abbās al-Faḍl ibn 'Abd al-Ṣamad. A poet of al-Baṣrah, patronized by the *Barmak* Family during the time of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XV, 35; Khallikān, I, 318, n. 44. For his brothers, see al-'Abbās, *Aḥmad* and 'Abd al-Mubdī' (ibn 'Abd al-Ṣamad). 360
- Raqqī (al-), Abū Sa'id. A jurist following the code of Da'ūd ibn 'Alī. 533
- Ras'anī (al-) Abū al-Jūd Muḥammad ibn Aḥmad. He was a poet from Ra's al-'Ayn, probably in the late 9th or early 10th century. 375
- Rashīd (al-) Ḥārūn. The famous 'Abbāsid caliph 786-809. 143, 361
- Rāshid ibn Ishāq ibn Rāshid, Abū Ḥakīm al-Kātib. He was a secretary and poet of the time of al-Ma'mūn (caliph 813-833). See Khallikān, IV, 41; Mas'ūdī, VII, 47. 368
- Rashīdī (al-), 'Alī ibn al-Qāsim. A scholar of secondary importance, who wrote about the Qur'ān. 80
- Rāsib (Abū) al-Bajlī. A man who wrote some poetry. For the last name, see Durayd, *Geneal.*, p. 119. 364
- Raṣṣaṣah (Ibn Abī), Abū 'Amr 'Uthmān. He lived during the middle or late 10th century and practiced exorcism in accordance with the tenets of Islām. 729
- Rāwandī (al-). The author of *Kitāb al-Dawlah*, who taught the members of the Rawandīyah at Baghdād about 765. These Shī'ī extremists came to al-'Irāq 758/759, declaring al-Mansūr to be divine. 238, 504
- Rāwandī (al-) or Ibn al-Rāwandī, Abū al-Ḥusayn ibn Ishāq. He lived from 830 to 910 and came from Rāwand in Persia. He was a Mu'tazilī metaphysician, who became very heretical. He died at Baghdād. See Murtaḍā, p. 92, l. 14; Khayyāt, *Intiṣār* (Nygberg), index, p. 235; Ḥājj Khalīfah, IV, 446; Khallikān, I, 76, 77. 83, 138, 419-23, 424-25, 428, 435, 440-41, 570
- Rāwaq al-Saydanānī. He wrote a book about drugs. 743
- Rawḥ. A secretary whose employer was Salamah al-Waṣīf. For his daughter, Bānah, and his grandson, see *Ibn Bānah*. 317
- Rawḥ (Abū). He was a secretary whose employer was 'Alī ibn 'Isā ibn Dā'ūd. Compare Abū Rawḥ ibn Yūsuf al-Madīnī in Yāqūt, *Geog.*, IV, 454. 275
- Rawḥ (Abū) al-Ṣābī. A 9th century scholar, evidently from Ḥarrān, who translated a portion of *Aristotle* and probably other philosophical works. See Qifṭī, p. 38, l. 12. 602, 667
- Rawḥ ibn 'Abd al-'Ala, Abū Hammām. A man who composed some poetry. 364
- Rawḥ ibn 'Abd al-Mu'min. He wrote a book about the Qur'ān before he died about 848/849. 79
- Rawḥ ibn 'Abd al-Salām. He composed some poetry. His name is omitted by Flügel but included in the Beatty and Tonk MSS. 363
- Rawḥ (Ibn) al-Ṣābī. A mathematician evidently from Ḥarrān, who died during the 10th century. Compare Abū Rawḥ al-Ṣābī, who was perhaps his grandfather. 667
- Rawḥ ibn 'Ubadah al-Qaysī, Abū Muḥammad. A conservative jurist, who died 820/821. See Baghdādī (Khaṣīb), Part VIII, 401, sect. 4503; Taghrī-Birdī, Part II, 179; Ṭabarī, *Annales*, Part I, 3205. 550
- Rawq (Abū) 'Aṭīyah ibn al-Ḥārith al-Ḥamdānī. He was an authority for the

- Ḥadīth, who also wrote a commentary on the Qur'an. See Tabarī, *Annales*, Indices, p. 198. 75
- Rawsham al-Miṣrī. An alchemist, who lived in Egypt before the advent of Islām. See Qifṭī, p. 186. 849
- Raym. A slave girl belonging to the poet *Ashja'* ibn 'Anūr, who probably lived in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part XVII, 42; Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 482. 362
- Rayyā. The girl loved by the poet al-*Ṣimmah* ibn 'Abd Allāh. See Iṣbahānī, *Aghānī*, Part V, 132; Tammām (Rückert), p. 59, select. 448. Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 224 speaks of his love for al-*ʿAmiriyah* bint Ghutayf, who was probably different from Rayyā. 719
- Rāzī (al-). See Abū Yūsuf Ya'qūb.
- Rāzī (al-). A chess player, who wrote a book about the game and demonstrated it at the court of al-*Mutawakkil* (caliph 847-861). 341
- Rāzī (al-) Abū Bakr Muḥammad ibn Zakariyā' (Rhazes). He lived from 865 to 925 and was the great philosopher and medical authority who became chief of the hospital at Baghdad. See Qifṭī, p. 271; Uṣaybi'ah, Part I, 309; Khallikān, III, 311; Sarton, I, 609. 31, 82-83, 377, 427, 435, 599, 701-709, 742-43, 844, 850, 855, 863
- Rāzī (al-), Abū Ghālib Aḥmad ibn Salīm. A scholar interested in astronomy. 191
- Razīn, al-*ʿArūḍī*. He was a poet and companion of *Di'bīl*, possibly the same as Razīn ibn 'Alī, the poet who follows. See also Iṣbahānī, *Aghānī*, XVIII, 50, l. 14. 361
- Razīn ibn 'Alī ibn Razīn. A poet of secondary importance. See Iṣbahānī, *Aghānī*, Part IX, 24; XVIII, 47, l. 21. For his well-known brother, see *Di'bīl*. 354
- Razīn ibn Sulaymān. The grandfather of the poet *Di'bīl*. See Khallikān, I, 510. 354
- Ridā (al-), Abū al-Ḥasan 'Alī ibn Mūsā. The 8th Shī'ī Imām, who was born at al-Madinah 770 and was an associate of al-*Ma'mūn*. He died 818. See Hitti, *Arabs*, p. 442; Khallikān, II, 212. 536, 538-39, 541
- Ridā (al-), al-Sharīf Abū al-Ḥasan Muḥammad ibn Tāhir ibn al-Ḥusayn. He was a descendant of the Prophet, a poet and patron of culture, who lived at Baghdad from about 970 to 1015. See Khallikān, III, 118. 189
- Ridād al-Kilābī. He was a nomadic scholar of language of secondary importance. 103
- Riyāḥī (al-), Abū al-Bayḍā'. An unimportant poet. The father's name is clear in the Beatty MS but uncertain in the other versions. 362
- Riyāshī (al-), Abū al-Faḍl al-ʿAbbās ibn al-Faraj. A man of al-Baṣrah, who was a grammarian, killed when the Zanj attacked the city, probably in 871. See Khallikān, II, 10. 126, 134
- Ru'āsī (al-), Abū Ja'far Muḥammad ibn al-Ḥasan ibn Abī Sārah al-Nifī. He lived at the time of al-*Rashīd* (caliph 786-809) and wrote the first book on grammar. See Yāqūt, *Irshād*, VI (6), 480. 76, 141, 142, 145
- Ru'bah ibn al-'Ajjāj. He was also known as Abū Muḥammad Ru'bah ibn 'Abd Allāh, an authority for rajaz poetry and Arab folklore, who lived at al-Baṣrah, but died as a fugitive soon after 763. See Khallikān, I, 527; Durayd, *Geneal.*, p. 159; Iṣbahānī, *Aghānī*, Part XXI, 84. 193, 252, 312, 348, 356
- Rufī' ibn Salamah. See *Raḥī'* ibn Salamah.

- Rufus of Ephesus. The leading medical authority of the early 2nd century, just before the time of *Galen*. See Qifṭī, p. 185; Uṣaybi'ah, Part I, 33, bottom, 34; Sarton, I, 281; Leclerc, I, 239; Wenrich, p. 220. 686
- Rūḥ ibn Iḥtīm al-Muḥallabī. He was the governor of al-Baṣrah 781-783. See Khallikān, I, 535, 539, n. 6, which gives Rūḥ but it may be Rawḥ. 224
- Ruhmī (al-). A tribal scholar of minor importance. 104
- Rūmī (al-). A scribe living at Baghdād about 760. He aided the jurist Muḥammad ibn al-Ḥasan al-Shayḥānī with his work. 505
- Rūmī (al-), 'Abd al-Jabbār. A master of calligraphy during the early years of the 'Abbāsīd Caliphate. 12
- Rūmī (Ibn al-), 'Alī ibn al-'Abbas. A grandson of George the Greek. He lived from about 836 to 902 and was a popular poet of Baghdād. See Khallikān, II, 297; Iṣbahānī, *Aghānī*, Part VI, 185, l. 21. 283, 325, 331, 366, 374
- Rummānī (al-), 'Alī ibn 'Isā, Abū al-Ḥasan al-Warrāq. He lived from about 908 to 994 and was a Mu'tazilī metaphysician and author, who came to Baghdād from Sāmarrā. See Yāqūt, *Irshād*, VI (5), 280; Khallikān, II, 242; Suyūṭī, *Bughyat*, p. 344; Nadīm, Cairo edition of *Al-Fihrist*, appendix, p. 6. 136, 138, 432-33
- Ruqayyah. She was the eldest daughter of Muḥammad and Khadijah, who died before her father did. See Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 457. 721
- Ruqayyāt (al-), 'Ubayd Allāh ibn Qays. He was nicknamed al-Ruqayyāt for three women named Ruqayyah and was one of the five great poets of the Quraysh. He fought for Ibn al-Zubayr and died about 704. See Iṣbahānī, *Aghānī*, Part IV, 155; Tabarī, *Annales*, Part II, 812; Ziriklī, Part IV, 352. 244, 312, 322, 328, 346
- Rūsā (Rūshā). An Indian woman, who wrote a book on the medical treatment of women. MS 1934 gives the name in a different form, but Rūsā is taken from Uṣaybi'ah, Part II, 32, l. 27. 710
- Rustum. He was the great Persian hero. See Firdawsī, *Shahnama*, II, 23 ff. 23, 716
- Rustum (Ibn) al-Ḥarbī. A scholar of secondary importance who wrote about the Ḥadīth, probably after 880. Compare Ḥajj Khalīfah, VI, 389; Ḥajar, *Lisān al-Mizān*, Part I, 56. 190, 506
- Ruzayq ibn al-Zubayr al-Khalaqānī. A Shī'ī jurist and author. See Tūsī, p. 138, bottom. 536
- Sabalān. An unimportant theologian of the Mujbirah, probably of Persian origin. 448
- Ṣabbāḥ (Banū al-). See al-Ḥasan, *Ibrāhīm* and Muḥammad ibn al-Ṣabbāḥ.
- Ṣābī (al-), Abū Ishāq Ibrāhīm ibn Hilāl ibn Ibrāhīm. He was a secretary and poet, who became chief of the secretariat of 'Izz al-Dawlah in 960. He was a Ṣābī from Ḥarrān. He was arrested in 978 and died about fifteen years later. See Shujā', VI (5), 14 (21) ff. 296
- Ṣābūr. See *Shāpūr*.
- Ṣābūr (Shāpūr) ibn al-Mubārak ibn 'Ubayd. He was called Maysarah Abū Laylā and was a freed prisoner from Daylam. He lived in the 7th century. For his distinguished son, see Abū al-Qāsim Ḥammad. 198
- Ṣābūr (Shāpūr) ibn Saḥl. He was the son of a Christian physician of al-Aḥwāz and director of the hospital at Jundī-Shāpūr. He died 869. See Qifṭī, p. 207;

- Uṣaybi'ah, Part I, 160, 176; Sarton, I, 608; Leclerc, I, 111-12. For his father, Sahl al-Kawsaj, see Qifṣī, p. 196. 698
- Sa'd. He employed a scribe to transcribe manuscripts for al-Walīd (caliph 705-715). 11
- Sa'd. A client of the Prophet's uncle, al-'Abbās. For his well-known descendant, see Abū al-'Amaythal. 106
- Sa'd. With the girl *Asmā* whom he loved, he was the subject of poetry and perhaps himself a poet. 719
- Sa'd. A Persian client and convert to Islām from Nūbandajān. Because of his bad pronunciation, Abū al-Aswad al-Du'ālī was said to have realized the necessity for grammar in the late 7th century. See Khallikān, I, 666, n. 7. 88
- Sa'd (Abū) al-Makhzūmī. A poet living at the time of al-Ma'mūn (caliph 813-833). See Iṣbahānī, *Aghānī*, Part XVIII, 29; Qutaybah, *Uyūn*, Part II, 190. Flügel and the Tonk MS have Abū Sa'id. 7, 365
- Sa'd al-Bārī. He edited the songs of al-Qutrubbulī in the 10th century. 377
- Sa'd al-Dawlah, Abū al-Ma'ālī. He was the ruler at Aleppo 967-991 and a member of the Ḥamdān dynasty. See Hitti, *Arabs*, pp. 457, n. 3, 460; "Ḥamdānids," *Enc. Islām*, II, 248. 183
- Sa'd (Ibn). See Muḥammad ibn Sa'd al-Zuhri.
- Sa'd ibn 'Abd Allāh ibn 'Abd al-Ḥakam. He was a Mālikī jurist of Egypt, who taught al-Ṭabarī, in the middle of the 9th century. See Ṭabarī, *Tafsīr*, I, 341, sect. 436; Yāqūt, *Geog.*, I, 247, l. 13 (note error in printing). 564
- Sa'd (Ibn Abī). His statements are quoted in *Al-Fihrist*. He probably lived in the 9th century. 9, 91, 104
- Sa'd ibn Abī Waqqāṣ, Abū Ishāq. An early convert to Islām, who was a soldier and later a governor. He was buried at al-Madīnah 675. He was also called Mālik. See Sa'd (Ibn), Part III, sect. 1, 97; Mas'ūdi, III, 209; IV, 136, 202 ff., 392 ff. 558
- Sa'd (Ibn), Abū al-Ḥasan Aḥmad ibn 'Abd Allāh al-Qutrubbulī. He was a government secretary and scholar, called Ibn Sa'id by Flügel. For al-Qutrubbul, see Yāqūt, *Geog.*, IV, 133. 272
- Sa'd ibn Ibrāhīm al-Qummī. A Shī'ī jurist of secondary importance. 541
- Sa'd ibn Sa'id, Abū Sahl. He quoted Abū Muḥammad Ya'qūb ibn Ishāq al-Ḥaḍramī, who died 820 and was very likely his pupil. 236
- Sa'd (Sa'id) ibn 'Ubayd ibn al-Nu'mān ibn Qays, Abū Zayd. He was one of the Prophet's helpers at al-Madīnah. He collected passages of the Qur'ān and was one of the six persons who quoted *Anas* ibn Mālik, being called al-Qārī. He died 637. See Sa'd (Ibn), Part III, sect. 2, 30; Wāqidi (Jones), I, 159. 62
- Sa'd al-Qaṣīr. A scholar of genealogy and tribal traditions. He probably lived in the 8th century, though perhaps earlier. For Qaṣīr ibn Sa'd, perhaps his father, see Durayd, *Geneal.*, p. 226, l. 10; Ziriklī, Part V, 43, bottom. 196
- Sa'dān (Ibn), Abū Ja'far Muḥammad ibn Sa'dān al-Darīr. He lived at Baghdād from 778 to 846 and was a reader of the Qur'ān and student of language. See Yāqūt, *Irshād*, VI (7), 12; Zubaydī, *Tabaqāt*, p. 153. 78-79, 154, 174
- Sa'dān (Ibn), Abū 'Uthmān Ibrāhīm ibn Muḥammad ibn Sa'dān ibn Mubārak. A 9th century grammarian and transcriber. Compare Flügel, *Gram. Schulen*, p. 156. For his son who died 845/846, see Zubaydī, *Tabaqāt*, p. 153. 156, 174, 191, 204

- Sa'dān ibn al-Mubārak, Abū 'Uthmān. A captive from Tukhāristān, who became the protégé of the wife of an important provincial governor at the time of al-Rashīd (caliph 786-809), and a linguistic scholar. See Suyūfī, *Bughyat*, p. 254. 156
- Sadaqah (Abū). A member of the Banū Asad, who quoted their poetry, in the late 8th and early 9th century. Perhaps the same as the singer who follows. 155, 347
- Sadaqah (Abū) Miskīn. He was a singer of al-Madīnah, who became popular at the court of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, Part XXI, 154; Mas'ūdi, VI, 342-47. 155
- Sadaqah ibn 'Addī ibn Mardānshāh. He was in charge of certain financial affairs for the Caliph al-Manṣūr (754-775). 507
- Sadaqah ibn Yahyā. A reader of the Qur'ān, following the method of Yahyā ibn al-Ḥārith al-Dhamūrī. 66
- Ṣādiq (al-). See Ja'far ibn Muḥammad al-Ṣādiq, the 6th Shī'ī Imām.
- Ṣadūf. A girl singer and poetess. See Iṣbahānī, *Aghānī*, Part IX, 64, l. 27, 65, l. 5. 361
- Sa'dūn ibn Khayrūn. A man of the Heracles Tribe, who unofficially served as headman of the Ṣābiāns of Harrān in the middle of the 10th century. 769
- Sadūsī (al-) al-Ḥakam ibn Zuhayr. A man who passed on traditions about the Qur'ān. Compare Yāqūt, *Geog.*, IV, 179, l. 11. 62
- Saffāh (al-), Abū al-'Abbās. The founder of the 'Abbāsid Dynasty, who was the caliph 750-754. 223, 330, 501, 543, 822
- Ṣaffār (al-), Abū 'Alī Ismā'il ibn Muḥammad. He was an authority for the Ḥadīth, who died 952. See Khallikān, IV, 50, n. 24. xv, 125, 128
- Ṣaffār (al-), Abū Ḥarb al-Baṣrī. He probably lived at al-Baṣrah during the late 8th or early 9th century. Al-Jāhiz wrote an epistle in honor of his death. See Pellat, *Le Milieu basrien*, p. 115, n. 9. 407
- Ṣaffār (al-), Abū Muḥammad. A pupil attached to Abū 'Umar al-Zāhid, at Baghdād, during the first part of the 10th century. 167
- Ṣafwah. An Arab girl loved by a poet, who was probably *Iyās* ibn al-Aratt. 720
- Ṣafwān ibn Yahyā, Abū Muḥammad. A man of al-Kūfah, who was a Shī'ī jurist and author noted for his piety. See Ṭūsī, p. 171, sect. 364. 540
- Ṣafwānī (al-). See Muḥammad ibn Aḥmad ibn 'Abd Allāh.
- Ṣaghīr (al-), Ibrāhīm. A scribe, who wrote the Qur'ān in gold. 18
- Ṣahām. An Arab girl about whom poetry was written by 'Abqar. 720
- Ṣahār-Bakht. See 'Isā ibn Ṣahār-Bakht.
- Sahdā (Ibn) al-Karkhī. He was from the Karkh Quarter of Baghdād, and translated from Syriac into Arabic during the early 9th century. See Sarton, I, 547, 573. 588
- Ṣāhib (al-), Abū al-Qāsim Ismā'il ibn 'Abbād. He was the vizier of both Mu'ayyad and Fakhr al-Dawlah. He wrote numerous books. He died before 1000. See Miskawayh, V (2), 181 (168); Shujā', VI (5), 2 (10), 96 (94), 173 (165), 277-78 (261-63); Khallikān, I, 212. For the Buwayhid rulers at Iṣbahān, see Lane-Poole, p. 142. 297
- Ṣāhib (Ibn), al-Waḍū', Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh. He was a singer at al-Madīnah during the early period of Islām. See Iṣbahānī, *Aghānī*, Part III, 19. 309
- Ṣāhir (al-). See Yūsuf ibn al-Ḥakam.

- Sahl (Abū). See *Nawbakhti* Family, and al-*Faḍl* ibn Abī Sahl.
- Sahl ibn Bishr, Abū 'Uthmān. A man of Jewish origin, who became an astrologer, the governor of Kīnūrāsān, and then vizier, during the reign of al-*Ma'mūn* (813–833). See Qifī, p. 196; Sarton, I, 569; Suter, VI (1892), 28, 62. 651, 655
- Sahl ibn Ghālīb al-Khazrajī. A poet of secondary importance. 361
- Sahl ibn Hārūn. He came from Dastumāsān north of al-Baṣrah, and became director of the library attached to Bayt al-Ḥikmah at Baghdād. He died 859/860. See Khallikān, I, 511, n. 7. Compare Ziriklī, Part III, 211. He was also called Ibn Rahyūn al-Kātib. 19, 262, 263–64, 274, 360, 367, 403, 715–17
- Sahl ibn Muḥammad al-Kātib. He was an Egyptian, who served as a secretary and wrote some poetry. 368
- Sahl ibn Ziyād, Abū Sa'id al-Ādamī al-Rāzī. A Shī'ī jurist and associate of the 11th Shī'ī Imām, in the middle 9th century. After being expelled from Qum for heresy, he lived at al-Rayy. See Tūṣī, p. 164, sect. 341; Shahrashūb, p. 50, sect. 374. 452
- Sahl al-Tustarī, Abū Muḥammad Sahl ibn 'Abd Allāh ibn Yūnus. A Ṣūfī who used allegorical interpretations of the Qur'ān and was famous for his austerity and miracles. He died 896. See 'Aṭṭār, p. 176; 'Alī ibn 'Uthmān, XVII (1911), 139, 195; Khallikān, I, 590; Kalābādī, pp. 11, 12. 461
- Sā'ib (Abū al-) 'Aṭā' ibn Fallān al-Makhzūmī. He was one of the early Muslims, who composed poetry and passed on traditions. Compare al-Sā'ib of the Makhzūm Tribe. See Ṭabarī, *Annales*, Part I, 1982, 2000; Yāqūt, *Geog.*, III, 302, 659; Rosenthal, *Humor*, p. 7, n. 5; Iṣbahānī, *Aghānī*, Tables alphabétiques, p. 366. 243, 558, 735
- Sa'id, Abū. See Ibn *Bahrīz*.
- Sa'id (Abū), the shaykh. See Abū Sa'id al-*Sirāfī*.
- Sa'id (Abū). He was an uncle of a famous astronomer, Abū al-*Wafā'*, and a mathematician. See Qifī, p. 408; Suter, X (1900), 224, sect. 167. 668
- Sa'id (Abū) 'Abd al-Rahmān ibn Aḥmad al-Iṣbahānī. A secretary, author, and poet of the 10th century. See Šābī, *Wuzurā'*, p. 297. For his employer, see Abū al-Ḥusayn ibn Abī al-*Baghl*. 302
- Sa'id, Abū 'Alī. Chief of the Manichaean schism, which followed the rule of Miqlāš in the first half of the 9th century. 794, 805
- Sa'id (Abū) al-Kilābī. He was a grammarian and language scholar of secondary importance in the middle of the 9th century. See Yāqūt, *Geog.*, I, 363, l. 7; II, 801, l. 16. 82, 103
- Sa'id (Abū) al-Miṣrī. An Egyptian alchemist of the late 8th or early 9th century, sometimes supposed to have written the book *al-Jārūf*, ascribed to *Jābir* ibn Ḥayyān. See Ruska, (10), p. 46. 862
- Sa'id (Abū) Raḥā. The chief (imām) of the Manichaeans in the late 8th and early 9th century. 793
- Ša'id (Ibn). See *Yahyā* ibn Muḥammad ibn Ša'id.
- Sa'id ibn 'Abd al-'Azīz. He was a reader of the Qur'ān and well known student of the Ḥadīth, who lived from 709 to 783. 65
- Sa'id ibn 'Abd al-Malik. A man noted for his excellent literary style, probably belonging to the late 9th century. 276
- Sa'id ibn 'Abd al-Rahmān. See Abū 'Uthmān al-*Ḍarīr*.
- Sa'id ibn 'Abd al-Rahmān ibn Ḥassān ibn Thābit. A poet who was the son and

- grandson of more famous poets. He lived in the first half of the 8th century. See Iṣbahānī, *Aghānī*, Part VII, 164; Qutaybah, *Shi'r*, p. 172, l. 4. 346
- Sa'id ibn 'Amr ibn Ḥusayn ibn Qays. He was the secretary of the vizier Khālīd ibn Barmak and other members of his family. He died about 800. See Khallikān, I, 597. 267
- Sa'id ibn al-'Āṣ. The governor of al-Madīnah 649–651. He died at al-'Aqīq about 675, after helping to transcribe the canon of the Qur'ān. See Mas'ūdi, IV, 261–65, 296–97; V, 19; Sa'd, Ibn, Part V, 15. 48, 201
- Sa'id ibn Aws al-Anṣārī. See Abū *Zayd*.
- Sa'id ibn Bashīr al-Azdlī. He came from Damascus but studied at al-Baṣrah and was an authority for the Ḥadīth. He lived from 717 to 784. See Ziriklī, Part III, 144. 75
- Sa'id ibn Dandām. See Ibn *Dandām* al-Kilābī.
- Sa'id ibn Dā'ūd. He wrote a commentary on the Qur'ān. The first name is garbled in the Beatty MS, and Flügel gives the name as Rashīd ibn Dād, evidently an error. 75
- Sa'id ibn Dā'ūd ibn Abī Dhaubār. Like his father he was a Mālikī jurist. 495
- Sa'id ibn Ḥammād ibn Sa'id al-Aliwāzī. He was the father of two distinguished jurists; al-*Ḥasan* and al-*Ḥusayn* (ibn Sa'id). 539
- Sa'id ibn Ḥāshim ibn Wa'lah, Abū 'Uthmān. He was one of the two brothers from al-Khālīdīyah, who served as poets and librarians at the court of *Sayf* al-Dawlah (ruler at Aleppo, 944–967). See Ziriklī, Part III, 156. For his brother, see *Muḥammad* ibn Ḥāshim. 373–74
- Sa'id ibn Ḥumayd, Abū 'Uthmān al-Kātib. A man of Persian origin, who lived at Baghdād and Sāmarrā. He was a secretary and poet, who died 864 and was accused of plagiarism. See Iṣbahānī, *Aghānī*, Part XVII, 2; Khallikān, II, 43, 44; Ṭabarī, *Annales*, Part III, 1473, 1514, 1645; Ziriklī, Part III, 146, calls him ibn Ḥamid. He may be the same as the secretary who follows. 270
- Sa'id ibn Ḥumayd ibn al-Bakhtakān, Abū 'Uthmān. A secretary and theologian. For al-Bakhtakān, see Iṣṭawṣī, *Shahnama*, VII, 279. Compare with preceding scholar. 270, 367
- Sa'id ibn Ḥuraym al-Kātib. He was a secretary who became an associate of Sahl ibn Hārūn at the Bayt al-Ḥikmah at Baghdād. See Ṭabarī, *Annales*, Part III, 145, 304, 311, 676. 263, 274
- Sa'id ibn al-Ḥusayn ibn 'Abd Allāh, known as 'Ubayd Allāh al-Mahdī. He went from Salamīyah to North Africa in 909 and established the Fāṭimid Dynasty. He died 934. See Khaldūn, *Histoire des Berbères*, II, 506; Khallikān, II, 77; Silvestre de Sacy, Part I, CCLIII. 464–67
- Sa'id ibn Ibrāhīm al-Tustarī, Abū al-Ḥusayn. He was a secretary, referred to as of Christian origin, and a poet. He was associated with Ibn al-*Furāt* and al-*Muqtadir* (caliph 908–932). See Šābī, *Wuzurā'*, pp. 39, 60, 261 f.; Miskawayh, IV (1), 55 (52), 62 (58), 143 (128). 371
- Sa'id ibn Jubayr. A great scholar of al-Kūfah, who was executed by al-*Ḥajjāj* ibn Yūsuf in 713. See Nawawī, p. 278. 76
- Sa'id ibn Mihrān. See Ibn Abī 'Arūbah.
- Sa'id ibn Miṣjah Abū 'Uthmān. He was a Negro of Makkah, who went to Asia Minor and Persia, bringing back music to Arabia. He died about 704. See Iṣbahānī, *Aghānī*, Part III, 84; Ziriklī, Part III, 154. 309, 324

- Sa'id ibn Sa'dūn al-'Aṭṭār. He wrote a book entitled "The Ancients." 377
- Sa'id ibn Walīb, Abū 'Uthmān al-Kātib. A man of al-Baṣrah, who was a government secretary and poet and who worked for the *Barnak* Family. He died 824/825. See Iṣbahānī, *Aghānī*, Part XXI, 104; Taghrī-Birdī, Part II, 188. 269, 357, 367
- Sā'ilī (al-) al-'Alawī. See 'Alī ibn Muḥammad, Abū Bakr.
- Sajālī. A soothsayer of the Banū Tamīm, married to the false prophet *Musaylimah*. See Hitti, *Arabs*, p. 141. 210
- Sājī (al-), Zakariyā' ibn Yahyā ibn Muḥammad ibn al-Sājī, Abū Yahyā. He was a scholar of al-Baṣrah, a jurist who studied with the disciples of al-Shāfi'ī. He died 919/920. See Nawawī, pp. 66, 68; Shirāzī, Part I, 85; II, 13; Yāqūt, *Geog.*, I, 90, 614. 523
- Sakádas of Argos. He won the flute playing at the Pythian Games, 590 B.C., and was also a poet and author. His name is wrongly written as Sā'āṭus in the Arabic texts. It can also be spelled Sacadas. See Farmer, *Organ of the Ancients*, p. 61; Smith, *GRBM*, III, 691, bottom. 643
- Sakawī. She was a poetess and the mother of Maḥmūd ibn al-Ḥasan al-Warrāq, the poet who died 840. See Kaḥlālāh, *A'lām al-Nisā'*, Part II, 200. 362
- Sakhāwī (al-). An alchemist, probably of the 10th century. The name may come from Sakhā in Egypt. See Yāqūt, *Geog.*, III, 39, 51; Compare Uṣaybi'ah, Part II, 195, I, 29. Fück, *Ambix*, p. 92, suggests Sajjāda or Sahāwa. 850
- Sakhtawayh. A man at Naysābūr with whom a 9th century Shī'ī scholar named Dā'ūd ibn Abī Zayd lived. 488
- Salām (Sallām) al-Abrashī. One of the translators of scientific books during the late 8th and early 9th century. See Qifṭī, p. 196; Yāqūt, *Geog.*, II, 320. The name is garbled in MS 1934. 587
- Salām (Sallām) ibn Sulaymān. See Abū al-Mundhir.
- Salamah (Abū) al-Baṣrī. He was Ḥammad ibn Salamah, a jurist and mufti of al-Baṣrah, noted for his piety. He died 784/785. See Khallikān, I, 260, 261, n.4; Taghrī-Birdī, Part II, 56; Ziriklī, Part II, 302. 536
- Salamah ibn 'Abbād ibn Maṣṣūr. A poet and the judge of al-Baṣrah during the middle of the 8th century. See Iṣbahānī, *Aghānī*, Part III, 96. 359
- Salamah ibn 'Āsim, Abū Muḥammad. A grammarian of al-Kūfah, associated with al-Farrā' in the first part of the 9th century. See Zubaydī, *Ṭabaqāt*, p. 150; Suyūṭī, *Bughyat*, p. 260. For his well-known son, see al-Mufaḍḍal ibn Salamah. 145, 147, 149, 165, 190-91
- Salamah ibn 'Ayyāsh. A poet of the middle 8th century. See Iṣbahānī, *Aghānī*, Part XXI, 129-30. 356
- Salāmah ibn Sulaymān al-Ikhmīnī. He practiced magic and alchemy, probably in the 10th century. For Ikhnīm in Egypt, see Yāqūt, *Geog.*, I, 165. 732
- Salamah (Umm) Hind. A daughter of Abū Umayyah, who was born in exile in Abyssinia and died at al-Madīnah, 678. She was also a wife of the Prophet. See Kaḥlālāh, *A'lām al-Nisā'*, Part V, 221; Ishāq, *Life of Muhammad*, pp. 229, 546, 589, 680. 68
- Salamah al-Waṣīf. An official of the early 9th century. See Khallikān, II, 414. 317
- Salāmī (al-). See Muḥammad al-Salāmī.
- Ṣalībā. A scholar, probably a Christian, who translated scientific books. 587

- Ṣāliḥ. A dialectic metaphysician of the Khawārij. Compare Ṣāliḥ ibn Musarrīḥ. 453
- Ṣāliḥ (Abū) 'Abd Allāh ibn Muḥammad ibn Yazdād. He was the son of a vizier and himself an officer at the court, as well as a man of letters. He died 874/875. See Taghrī-Birdī, Part III, 35; Tabarī, *Annales*, Part III, 1513, 1707, 1724, 1790-92, 1830. 271
- Ṣāliḥ (Abū) Māhān al-Ḥanafī. An Arab genealogist of the generation following the Prophet. See Qutaybah, *Ma'ārif*, p. 242. 205
- Ṣāliḥ (Abū) al-Ṭā'ī. An unimportant tribal scholar of language. 104
- Ṣāliḥ al-Ḥanafī. Compare with Abū Ṣāliḥ Māhān al-Ḥanafī.
- Ṣāliḥ ibn 'Abd al-Malik. See Abū al-Faḍl al-Tamīmī.
- Ṣāliḥ ibn 'Abd al-Quddīs, Abū al-Faḍl. He was a man of al-Baṣrah, a poet executed by al-Mahdī for heresy, 777. See Khallikān, II, 465, 668; Jār Allāh, pp. 39, 40, 161; Mas'ūdī, VII, 392-93. 359, 387, 804
- Ṣāliḥ ibn 'Abd al-Rahmān, Abū Ṣāliḥ. The son of a prisoner from Sijistān, who during the first quarter of the 8th century was in the secretariat of al-Ḥajjāj, the governor of al-'Irāq, later taking charge of the tax bureau. See Balādhurī, *Origins*, p. 465; Khallikān, IV, 183, 185; Taghrī-Birdī, Part I, 234. 581-83
- Ṣāliḥ ibn Abī al-Aswad. A Shī'ī jurist and author. See Ṭūsī, p. 167, sect. 352. 536
- Ṣāliḥ ibn Abī al-Najm. He lived at Baghdād, probably in the first part of the 9th century. For his brother, see Aḥmad ibn Abī al-Najm. 322, 360, 367
- Ṣāliḥ ibn Aḥmad ibn Ḥanbal. He was the son of the great jurist. He lived from 818 to 879 and was a judge at Iṣbahān. See Rajab, p. 164; Khallikān, I, 45; III, 41. 554
- Ṣāliḥ ibn Ḥayy. He was an authority for the traditions of the Zaydiyyah, who probably died in the first half of the 8th century. For his sons, see Ṣāliḥ, al-Ḥasan, and 'Alī (ibn Ṣāliḥ ibn Ḥayy). 443
- Ṣāliḥ ibn Janāḥ al-Lakhmī. A poet of Damascus, living during the last half of the 7th century. See Ziriklī, Part III, 275. 356
- Ṣāliḥ ibn al-Musarrīḥ (Misraḥ or Mishraḥ). An ascetic theologian of the Khawārij, who rebelled near al-Mawṣil, 695 and was killed. See Baghdādī (Seelye), pp. 111, 112; Qutaybah, *Ma'ārif*, p. 209; Durayd, *Geneal*, p. 133, l. 9; Yāqūt, *Geog.*, IV, 448; Tabarī, *Annales*, Part II, 880, 884 ff. 202
- Ṣāliḥ ibn Ṣāliḥ ibn al-Ḥayy. A theologian of the 8th century. 444
- Ṣāliḥ al-Mudaybirī. He helped to develop a legitimate form of exorcism, probably in the late 9th or early 10th century. For the last name, compare Goeje, *ZDMG*, XX (1866), 487; Yāqūt, *Geog.*, IV, 450. 729
- Ṣāliḥ al-Murri. An ascetic who died 788/789. See Sha'rānī, Part I, 60; 'Alī ibn 'Uthmān, XVII (1911), 396; 'Abd Allāh ibn al-Sarrāj, XXII (1914), 281, 322; Taghrī-Birdī, Part II, 71. 456
- Ṣāliḥ al-Nāji. He was a scholar and author of the Nājiyah Tribe and Khawārij sect. 453
- Ṣāliḥī (al-), Muḥammad ibn Muslim, Abū al-Ḥusayn. He was a scholar sympathizing with the Murji'ah but connected with the Mujbirah. See Murtaḍā, p. 72; Baghdādī (Halkin), pp. 8, 190. 451
- Ṣalīl ibn Aḥmad, Abū Ṣāliḥ. He was a member of the group in the middle 10th century, who made an abridgment of the history of al-Tabarī. See Yāqūt, *Geog.*, II, 490. 565

- Sālim, Abū al-'Alā'. The secretary of *Hishām* (caliph 724-743). He translated a passage from *Aristotle* and helped to develop Arabic for government purposes. See *Khallikān*, II, 175. 257, 274-75
- Sālim ibn Farrūkh (Farrūj). A man interested in alchemy, probably in the late 8th or early 9th century. 850
- Sālini ibn Wābiṣah. He was a Pre-Islāmic poet. See *Tammām* (Rückert), select. 239, 406, 418; 'Askarī, p. 357. 346
- Sallām ibn Sulaymān. See Abū al-Mundhir.
- Salm. A legendary hero who inherited a third of the world from his father *Peridūn*. See *Firdawsī*, *Shahnama*, I, 189. 23
- Salm. He served as director of the Bayt al-Hikmah at Baghdād and was a student of *Ptolemy's* works. He lived in the 9th century. See *Qifṭī*, p. 97, l. 22 and n. e, which suggests Salmān. 263, 639, 717
- Salm (Ibn). A 9th century maker of astrolabes. *Suter*, VI (1892), 41, calls him Ibn Sālām. 671
- Salm ibn 'Amr, Abū 'Amr. A profligate poet called al-Khāsir, who lived during the last quarter of the 8th and first part of the 9th century. See *Iṣbahānī*, *Aghānī*, Part XXI, 110; *Khallikān*, I, 22, n. 2; *Baghdadi* (Halkin), p. 139, n. 6. 356, 804
- Salm ibn Qutaybah ibn Muslim al-Bāhilī. He was the governor of al-Baṣrah and later of al-Rayy during the reign of al-Mansūr. He died 766. See *Ṭabarī*, *Annales*, Part II, 1659; III, 326, 327; *Ziriklī*, Part III, 168. 117, 119, 224
- Salmā bint Sa'īd. A favorite of al-Walīd (caliph 743-744) and the subject of numerous poems. See *Iṣbahānī*, *Aghānī*, Part VI, 113-16; *Kahḥālāh*, *A'lām al-Nisā'*, Part II, 245. 721
- Salmān, written Salmā(n) in MS 1934. He was the director of the Bayt al-Hikmah at Baghdād during the reign of al-Ma'mūn (813-833). See *Qifṭī*, p. 97, bottom, and n. e. Compare Salm. 584
- Salmuwayh. (1) A scholar who quoted historical traditions and genealogies, writing also about the government. See *Yāqūt*, *Geog.*, IV, 170. (2) One of the scribes of al-Kindī. See *Qifṭī*, p. 376. 237, 626
- Salmuwayh ibn Bunān. A Nestorian physician at the courts of al-Ma'mūn and al-Mu'tasim, who died 839/840. See *Qifṭī*, p. 207; *Uṣaybi'ah*, Part I, 164; *Sarton*, I, 573; *Leclerc*, I, 118. 697
- Šalt (Ibn al-). See *Ibrāhīm* ibn al-Šalt.
- Sāmāh ibn Luwa'i ibn Ghālib, Abū Yahyā. An ancient tribal hero surnamed Abū Yahyā. See *Durayd*, *Geneal.*, p. 68. 11
- Samakah, Muḥammad ibn 'Alī ibn Sa'īd. He was a secretary and the teacher of Ibn al-'Amīd, who was the vizier of Mu'ayyad al-Dawlah, in the 10th century. 305
- Sam'an. A scholar who translated the astronomical tables of *Ptolemy* and other works for Khālīd ibn Yahyā ibn Barmak in the late 8th and early 9th century. 587
- Sam'an (Ibn), Muḥammad ibn 'Abd Allāh. He was the apprentice of the great astronomer Abū Ma'shar. He himself became an astronomer during the 9th century and was perhaps the son of the preceding scholar. See *Qifṭī*, p. 286; *Suter*, X (1900), 31. 660
- Samarī (al-), Abū al-Ḥasan. A theologian connected with the Mujbirah. He may have come from Samar or Simmar, for which place see *Yāqūt*, *Geog.*, III, 132,

- or he may have been the same as a theologian from Sāmarrā. See Abū al-Ḥasan al-Misrī. 448, 479
- Samḥ (Abū al-) al-Ṭā'i. A tribal scholar brought to al-'Irāq by al-Mu'tazz (caliph 866-869). 104
- Samnāk (Ibn al-), Abū al-'Abbās Muḥammad ibn Šabīḥ. A man of al-Kūfah, who was a preacher and ascetic at the court of Hārūn al-Rashīd. He died 799/800. See *Khallikān*, III, 18; 'Aṭṭār, p. 167. 456
- Šamūṭī (al-). A tribal scholar of language, quoted by Ibn al-'A'rābī. 153
- Sanad ibn 'Alī, Abū al-Tayyib. A Jewish mathematician, who became a Muslim and was placed in charge of astronomical research by al-Ma'mūn. He lived until the last half of the 9th century. See *Qifṭī*, p. 206; *Sarton*, I, 566; *Tūqān*, pp. 208, 120, 169; *Suter*, VI (1892), 29, 63; X (1900), 13. 635, 646, 652, 654
- Šanawbarī (al-). See *Muḥammad* ibn Aḥmad ibn al-Ḥasan.
- Sandī ibn 'Alī. A 9th century scribe employed by Iṣḥāq al-Mawṣilī. He was responsible for compiling the book, *Kitāb Akhbār al-Aghānī al-Kabīr*. His shop was by the Dung Arch at Baghdād. In one place Flügel calls him al-Tustarī, perhaps an error. 236, 310
- Sandī (al-) ibn Shāhik. He was also called al-Sindī and was a protégé of al-Mawṣilī (caliph 754-775) and an officer during the following reigns. See *Mas'ūdī*, VI, 394, 474, 476; *Ṭabarī*, *Annales*, Part III, 145, 580, 680. 372
- Sandī ibn Šadaqah. A secretary who wrote some poetry. 367
- Sandūk ibn Ḥubaybah, Abū Ṭāhir. A 10th century poet of Wāsiṭ. The name is omitted by the Beatty MS and may not be properly spelled. 373
- Šanjahil. A scholar of Indian mathematics and medicine. See *Uṣaybi'ah*, Part II, 32; *Leclerc*, I, 287; *Cureton*, *Journal of the Royal Asiatic Society*, VI (1841), 107. 645
- Šaqīl (al-), Abū al-Kumayr al-'Uqaylī. A language scholar of tribal origin and minor importance. 103
- Šaqlābī ibn al-Muntahī. An unimportant poet. 359
- Saqr (Abū al-). See 'Abd al-'Azīz ibn 'Uthmān.
- Saqr (Abū al-) al-'Adawī. A tribal scholar of language of secondary importance. 103
- Saqr (Abū al-) al-Kilābī. A man of nomadic origin, who studied tribal dialects. 103
- Saqī (Ibn al-). A scribe who wrote in gold. 18
- Sarakhsī (al-). See *Aḥmad* ibn al-Tayyib.
- Sarī (al-) Abū al-Ḥasan al-Mughallis (Mughallas) al-Saqī. A man of Baghdād, who was a leading ascetic and Šūfī theologian. He died about 868. See 'Aṭṭār, pp. 180, 200; *Dermenghem*, p. 157; *Khallikān*, I, 555. 80, 455
- Sarī (al-) ibn 'Abd al-Rahmān ibn 'Uṭbah. He was a grandson of one of the Companions of the Prophet and a poet of al-Madīnah in the 7th century. See *Iṣbahānī*, *Aghānī*, XVIII, 65; *Yāqūt*, *Geog.*, I, 437, l. 4; 580, l. 12; IV, 24, l. 13. 356
- Sarī (al-) ibn Aḥmad, Abū al-Ḥasan al-Kindī. He was called al-Raffā', also al-Kātib, and was an artisan from the region of al-Mawṣil. He became a poet attached to *Sayf al-Dawlah*. Later he went to Baghdād, where he died soon after 970. See *Khallikān*, I, 288, 557; 'Askarī, p. 72; *Taghrī-Birdī*, Part IV, 67. See also *Yāqūt*, *Geog.*, I, 757; II, 147, 673; IV, 684. 20, 372, 374

- Sārīyah ibn Zunaym ibn 'Abd Allāh. He was a Companion of the Prophet, who served as a general during the invasion of Persia. He died 650. See Ziriklī, Part III, 112. 225
- Sarj (Ibn Abī) Abū al-'Abbās Aḥmad. A secretary who probably lived in the 10th century. Flügel gives Ibn Abī Sarj. 279
- Sarjūn (Sergius) ibn Maṣṣūr al-Rūmī. He was a secretary who kept the government records in Greek during the reign of Mu'awiyah (caliph 661-680). See Balādhurī, *Origins*, p. 301; Ṭabarī, *Annales*, Part II, 205, 228, 239, 837; Hitti, *Arabs*, p. 195, n. 4. 583
- Sarkhasī (al-) Abū Ṭalib 'Abd al-'Azīz ibn Muḥammad. A man from Sarkhas in Khurāsān, who had connections with al-Kūfah but taught in the mosque of the Tarjumāniyah, probably a quarter of West Baghdad, in the late 8th or early 9th century. For the locality, see Yāqūt, *Geog.*, I, 836. 154, 626-68
- Sarrāj (Ibn al-), Muḥammad al-Sarī, Abū Bakr. A scholar of language, grammar, and poetry at Baghdad, who died 929. See Zubaydī, *Ṭabaqāt*, p. 122; Suyūṭī, *Bughyat*, p. 44; Khallikān, III, 52. 109, 128, 135, 136, 139
- Ša'sa'ah (Abū). (1) Al-'Āmirī; the composer of a popular poem. (2) Al-Ḍarīr al-Kūfī, a poet of secondary importance, perhaps the same as (1). 363, 376
- Ša'sa'ah ibn Šūḥān. An orator and leader, who was attached to the Caliph 'Alī. See Mas'ūdī, V, 92-115. 273
- Sa'ūdā, Abū Sa'īd Muḥammad ibn Hubayrah al-Asadī. A man of al-Kūfah, who was a grammarian and philologist. He lived in the late 9th century and was attached to a son of the Caliph al-Mu'tazz at Baghdad. See Suyūṭī, *Bughyat*, p. 110; Yāqūt, *Irshād*, VI (7), 133, where he is called Sa'ūrā. 162
- Sāwārī (Shāwārī). He was the teacher of Yahyā al-Nahwī in Egypt in the early 7th century. Compare Qifī, p. 354. 612
- Sawrah al-A'rābī. He was a foolish tribesman about whom anecdotes were told. See Rosenthal, *Humor*, p. 10. 735
- Sawrah ibn al-Mubārak. He wrote a book about the system of al-Kisā'i for reading the Qur'ān. Flügel calls him al-Mubarrak. 67
- Sawwār ibn Abī Sharā'ah. He was called Abū Sharā'ah al-Qaysī and named Aḥmad ibn Muḥammad. He was a poet and teller of anecdotes in the late 8th and 9th century. See Iṣbahānī, *Aghānī*, Part XX, 35; Yāqūt, *Geog.*, III, 183, l. 22. 244, 331
- Sawwār (Ibn) Abū 'Alī al-Kātib. A personal friend of the author of *Al-Fihrist*, who endowed a library at al-Baṣrah during the 10th century. See Pellat, *Le Milieu baṣrien*, p. 66. The Beatty MS gives Ibn Suwār. 304-305, 340
- Saydanānī (al-). A man interested in alchemy called Abū Mikhā'il. Compare with the name which follows.
- Saydanānī (al-), 'Abd Allāh. An astrologer of secondary importance. See Suter, X (1900), 67; MS 1934 calls him ibn al-Ḥusayn, whereas MS 1135 and Qifī, p. 221, have ibn al-Ḥasan. 662
- Sayf al-Dawlah. He was Abū al-Ḥasan 'Alī of the Ḥamdān family. He lived from about 916 to 967. He conquered North Syria and ruled over a brilliant court at Aleppo (946-967). See Khallikān, II, 334. xvii, 288, 373, 491, 585-86, 671
- Sayf (Ibn Abī). Compare Aḥmad ibn 'Abd Allāh ibn Sayf.
- Sayf (Ibn) Aḥmad. See Aḥmad ibn 'Abd Allāh.

- Sayf ibn 'Amrah al-Nakha'i. A Shī'i jurist and author of al-Kūfah. See Ṭūsī, p. 165, sect. 346, where the name is 'Amīrah. 536
- Sayf ibn Dhī Yazan. He was the hero who freed al-Yaman from Abyssinia, A.D. 575. See "Saif B. Dhī Yazan," *Enc. Islam*, IV, 71. 208
- Sayf (Ibn) al-Farīd. A Shāfi'i jurist. In the Tonk MS two extra names are inserted, but not in a legible way. 525
- Sayf ibn 'Umar al-Asadī al-Tamīmī. A scholar of al-Kūfah often quoted for his knowledge of historical traditions. He died 815. See Iḥājī Khalīfah, IV, 386; Ziriklī, Part III, 220; Ṭabarī, *Annales*, Indices, 262, where the name is spelled Usayyidī. 203
- Šaymarī (al-). See Abū al-'Anbas.
- Šaymarī (al-), Abū Ja'far al-'Abbādānī. A teacher of al-Baṣrah and a scholar of the middle 10th century, called *Sahak Lām* (Strong Smell) because of the public latrine by his residence. See Khallikān, III, 629. 435
- Šaymarī (al-), Muḥammad ibn 'Umar, Abū 'Abd Allāh. He was a Mu'tazilī theologian, who lived at al-Baṣrah and Baghdad. He died 927/928. See Murtaḍā, p. 96. 136, 427, 429, 433-35
- Sayr (Ibn). A transcriber of the Qur'ān. The name may be Sīr. See Pope, *Survey of Persian Art*, II, 1717. 12
- Šayrafī (al-), Abū 'Alī Muḥammad ibn Ḥarb. A theologian of the Khawārīj. See Shahrastānī (Haarbrücker), Part I, 155, for Muḥammad ibn Ḥarb. 453
- Šayrafī (Ibn al-), Abū Bakr Muḥammad ibn 'Abd Allāh. He was a Shāfi'i jurist attached to the vizier 'Alī ibn 'Isā. He died 941/942. See Nawawī, p. 672; Khallikān, II, 604; Shīrāzī, p. 91. 379, 524
- Sayyār al-Minqarī. He was the grandfather of the historian Naṣr ibn Muzāḥim. 202
- Sayyid ibn Muḥammad. See al-Ḥimyarī.
- Seneca, L. Annaeus. The great Roman philosopher and tutor of Nero. He died A.D. 65. See Smith, *GRBM*, III, 778-83. 852
- Sergius of Ra's al-'Ayn. He studied at Alexandria, became a distinguished physician and died at Constantinople A.D. 536. See Uṣaybi'ah, Part I, 204; Sarton, I, 423; Füick, *Ambix*, p. 123 (19); Ortiz, p. 101; Berthelot, *Alchimistes Grecs*, I, 196; II, 26, 399; III, 27. 852-53
- Seth. See Shīth.
- Severus. (1) A physician of the late 1st century. See Sarton, I, 307; Smith, *GRBM*, III, 802. (2) A man interested in alchemy. 678, 853
- Shabābah (Ibn). A poet influenced by the Manichaeans. He lived in the 8th century. See Ṭabarī, *Annales*, Part III, 517, l. 17. 804
- Shabbah ibn 'Iqāl al-Tamīmī. A man known for his oratory, who was attached to the court of al-Maṣṣūr (caliph 754-775). See Khallikān, I, 522. Although spelled 'Iqāl by Khallikān, the name may be 'Uqqāl. 274
- Sha'bi (al-) Abū 'Amr 'Āmir ibn Sharāḥil. A man of al-Kūfah, who was the leading scholar of his time, especially for the Ḥadīth. He died about 722. See Sha'rānī, Part I, 37; Khallikān, II, 4. 52, 456
- Shabīb (Ibn). A scholar who wrote about spelling in the Qur'ān. Compare Yāqūt, *Geog.*, I, 405, l. 9; III, 651, l. 20. 80
- Shabīb (Ibn), Abū Sa'īd 'Abd Allāh. A man of the Rabī'ah Tribe, who was an unimportant historian at al-Baṣrah. 238

- Shabīb ibn al-Barṣā'. A poet whose mother, al-Barṣā', was contemporary with the Prophet, while he himself was active at the time of 'Abd al-Malik (caliph 685-705). See 'Askari, Part II, 196; Iṣbahānī, *Aghānī*, Part XI, 93; Tammām (Rückert), select. 395, 396, 397, 405. 346
- Shabīb (Ibn) Muḥammad al-Baṣrī. He was a disciple of the Mu'tazilī theologian al-Nazzām. He was also called Abū Bakr Muḥammad ibn 'Abd Allāh ibn Shabīb and lived in the first part of the 9th century. See Baghdādī (Seelye), pp. 37, 119; Murtaḍā, p. 71; Khayyāt, *Intiṣār* (Nyberg), pp. 127, l. 1; 211, l. 16. 413
- Shabīb ibn Rawāḥ. An officer who killed Abū Muslim during the reign of al-Manṣūr (754-775). A square was named for him at Baghdād. The father's name is taken from Mas'ūdī, VI, 181-83, but it is given differently by other authorities. See Tabarī, *Annales*, Part II, 1960; III, 110-15; Yāqūt, *Geog.*, III, 489, l. 5; Le Strange, *Baghdād*, p. 126. 822
- Shabīb ibn Shaybah, Abū Ma'mar. He was a scholar famous for oratory during the early 'Abbāsid period. He died 780/781. See Qutaybah, *Ma'ārif*, p. 206; Khallikān, II, 4, n. 8; IV, 69. 273
- Shabīb ibn Yazīd. He was called Abū Ḍaḥḥāk al-Ḥārūrī and was a Kharijī rebel leader during the governorship of al-Ḥajjāj in al-'Irāq. He lived from 647 to 697. See Khallikān, I, 616; Qutaybah, *Ma'ārif*, p. 209; "Shabīb," *Enc. Islam*, IV, 243. For the name al-Ḥārūrī, given in the Beatty MS, see Yāqūt, *Geog.*, II, 246. 202, 397
- Shabīb (Shabāb) al-'Uṣfurī. See *Khalīfah* ibn Khayyāt.
- Shābūr. See *Sābūr* and *Shāpūr*.
- Shadā'id (Abū al-), al-Fazārī. A poet of secondary importance who lived during the early years of the 'Abbāsid rule. See Iṣbahānī, *Aghānī*, Part XV, 34, 35; XVIII, 95. Flügel spells his name incorrectly. 358
- Shādhān (Ibn), Abū Muḥammad al-Faḍl ibn Shādhān ibn al-Khalīl. A man of Naysābūr who was a theologian and jurist. He died 874. See Ziriklī, Part V, 355; Tūṣī, p. 254, sect. 559. 53, 57-58, 78, 178, 557
- Shāfi'ī (al-). He was the Imām Abū 'Abd Allāh Muḥammad ibn Idrīs. He was born in Palestine 767, served at al-Madīnah and in al-Yaman, became the great legal authority at Baghdād, and died at Cairo about 820. He was also the founder of the Shāfi'ī school of law. See Khallikān, II, 569. 82, 326, 440, 489, 497, 507, 515-27, 531, 564, 570
- Shāfi'ī ibn al-Sā'ib ibn 'Ubayd. A descendant of Ḥāshim ibn al-Muṭṭalib and ancestor of the jurist mentioned in the preceding passage. 515
- Shāh (Ibn al-), Abū al-Qāsim 'Alī ibn Muḥammad ibn al-Shāh al-Ṭāhirī. He was a court intimate and author. Flügel and the Tonk MS call him al-Zāhirī, but the Beatty MS names him for Ṭāhir, the patron of his ancestor. 335
- Shāh (al-) ibn Mikāl, 'Abd Allāh ibn Muḥammad ibn Mikāl. He was a client of Ṭāhir, who became governor of al-Ahwāz under al-Muqtaḍir (caliph 908-932). See Khallikān, III, 38, 42, n. 1; Mas'ūdī, VIII, 305; Tabarī, *Annales*, Part III, 1532, 1562, 1574, 1610; Šābi, *Wuzurā*, p. 49. 335
- Shahhām (al-), Abū Ya'qūb. An early scholar of the Mu'tazilah and teacher of the famous al-Jubbā'i, who was born about 849. See Baghdādī (Seelye), p. 183; Jār Allāh, p. 58. 395, 429
- Shahīb ibn al-Barṣā'. See *Shabīb* ibn al-Barṣā'.

- Shahīd al-Balkhī. He was probably the same as the scholar who follows. MS 1934 gives Shahīd, whereas the other versions have Suhayl.
- Shahīd ibn al-Ḥusayn, Abū al-Ḥasan. A philosopher with whom al-Rāzī had disputes. See Uṣaybī'ah, Part I, 311, l. 9. 702
- Shāhīn (Ibn), Abū al-'Abbās Aḥmad ibn Sa'īd. He was a grammarian of secondary importance. In the Flügel text and Flügel, *Gram. Schulen*, p. 209, his name is confused with that of another grammarian. 176
- Shāhīn (Ibn), Abū Ḥafṣ 'Umar ibn Aḥmad. A preacher, traditionalist, and historian of Baghdād, who died when 87 years old, 995/996. See Khallikān, I, 324, n. 2; Ziriklī, Part V, 196. 230
- Shahrām (Ibn), Abū Ishāq. He was sent by 'Aḥud al-Dawlah to the court of Basil II, emperor at Constantinople some time between 976 and 983. See Shuja', VI (3), 23 (28, 29), 117 (113). *Al-Fihrist* states he was also sent as an envoy by Sayf al-Dawlah between 944 and 967. 585
- Shahrbarāz. A Persian general who fought in the war with the Emperor Heraclius and usurped the throne 629. See Firdawsī, *Shahnama*, VIII, 194-96; Sykes, I, 525-30. Some editions call him Shahr-Bazār by mistake. 716
- Shākīr (Abū) al-Dayṣānī. A theologian with dualistic beliefs. See Jār Allāh, p. 37, n. 4; Khayyāt, *Intiṣār*, (Nādir), pp. 37, l. 7, 103, end; Khayyāt, *Intiṣār*, (Nyberg), pp. 41, 142, bottom. 804
- Shākīr (Ibn Akhī Abū). A dualist and nephew of the preceding theologian. 804
- Shalaghlagh (Abū al-). The name is sometimes spelled Shalā'la', and he is called both Aḥmad and Muḥammad. *Al-Fihrist* calls him a great-grandson of Maymūn al-Qaddāl, whereas he was more likely a great-grandson of Muḥammad ibn Ismā'il al-Maktūm. See notes accompanying passage in the translation about the Ismā'īliyah. 464-66
- Shalmaghānī (al-), Abū Ja'far Muḥammad ibn 'Alī. He was called Ibn Abī al-'Azāqir and was a Shī'ī fanatic, teaching transmigration and divine presence within himself. After hiding at al-Mawṣil he appeared at Baghdād, where he was burned 934. See Khallikān, I, 436; Mas'ūdī, III, 267; Massignon, *Hallaj*, I, 373, note; Yāqūt, *Irshād*, VI (1), 296. 323, 440, 850, 867
- Shamaqmaq (Abū al-), Abū Muḥammad Marwān ibn Muḥammad. A poet of the late 8th and early 9th century and a companion of the great poets at Baghdād. See Iṣbahānī, *Aghānī*, Part III, 39, 47, 71, 128, 169; Qutaybah, *'Uyūn*, IV, 36; IX, 247, n. 2; Khallikān, IV, 226. 361
- Shāmī (al-), Abū Muslim. He was the secretary of a high official during the end of the Umayyad period and probably himself an official under the early 'Abbāsid caliphs. 274-75
- Shamkhī (Abū al-). A tribesman of al-Ḥirah, who wrote about camels. Flügel calls him Abū al-Shamah. See Flügel, *Gram. Schulen*, p. 47. 99
- Shamkhayh. He was probably a Persian, who was attached to the jurist Abū 'Alī al-Karābīst and lived during the 9th century. 450
- Shamlī. He was a scholar who translated from Greek into Arabic and lived probably in the late 9th or early 10th century. See Qifṣī, pp. 42, l. 5, 131, l. 6; Leclerc, I, 178; Steinschneider, *ZDMG*, L (1896), 407. 587, 606, 684
- Shammākhī (al-), Ma'qil ibn Dhirār (Shammākhī ibn Dhirār). He was a poet who lived until the Prophet's time. See Tammām (Rückert), select. 377, 773; Khallikān, II, 453, n. 9; Mas'ūdī, V, 347. 163, 346

- Shamūlī (al-). A reader of the Qur'ān, probably belonging to the 10th century. 73
- Sham'ūn. (1) See *Simeon*. (2) A disciple of the chief of the Mughtasilah of the marshlands of Southern 'Irāq. 811
- Shanabūdh (Ibn) Muḥammad ibn Aḥmad. A scholar of Baghdād who was flogged seven times for introducing erroneous readings of the Qur'ān. He recanted, but probably died in prison 939. See Khallikān, III, 16. 70-72, 85, 166
- Shānāq al-Hindī. An Indian who wrote about both warfare and ethics. 738, 741
- Shāpūr (Sābūr) I, King of Persia, 241-272. 575, 775-76
- Shāpūr II, King of Persia, 309-397. Called Dhū al-Aktāf. See Sykes, I, 444; "Shāpūr," *Enc. Islam*, IV, 314. 579-80, 711
- Shaqrā' (Ibn) al-Khaffāf. A Shī'ī jurist at Makkah. Compare Yāqūt, *Geog.*, IV, 640, I, 8. 526
- Sharā'ah (Abū). See *Sawwār ibn Abī Sharā'ah*.
- Sharā'ah ibn al-Zand Būdh. He was a poet and singer of al-Kūfah during the 8th century. See Qutaybah, *Uyūn*, IV, 99; Iṣbahānī, *Aghānī*, VI, 125; XII, 96. The name is also spelled Shurā'ah. 357
- Sha'rānī (al-). A skilled calligrapher, who probably lived in the late 8th or early 9th century. 12
- Sha'rānī (al-), Abū Sa'īd 'Alī. He was sent to Persia to promote the Ismā'īlī propaganda in the early 10th century and was said to have been executed soon after 932. See Baghdādī (Halkin), p. 113 and n. 2; Blochet, p. 67. 467
- Sharashīr the Egyptian. A transcriber of the Qur'ān. The name is not clear in the Beatty MS and may not be correct. 12
- Sharīk ibn 'Abd Allāh, Abū 'Abd Allāh. He was born at Bukhārā 713/714 and became a judge at both al-Kūfah and al-Ahwāz. He was famous for remembering the Ḥadīth and reading the Qur'ān and died at al-Kūfah 794. See Khallikān, I, 622; Ziriklī, Part III, 239. 69
- Sharqī (al-) Ibn al-Qaṣmī, Abū al-Muthannā. He was named al-Walīd ibn al-Ḥuṣayn and was a scholar for genealogy and traditions, who died during the early years of Islām. See Qutaybah, *Ma'ārif*, p. 268; Yāqūt, *Geog.*, I, 636, I, 20. 195, 375
- Sharshīr (Ibn). A jurist refuted by Muḥammad ibn Dā'ūd. He was probably a son of the 8th century Ḥanafī jurist Abū Sa'īd al-Rānī, nicknamed Sharshīr, for which name see Ṭabarī, *Annales*, Part III, 2510, 2511. 532
- Shāshī (al-), Abū Far'ūn. He was a poet of secondary importance. For al-Shāshī, see Yāqūt, *Geog.*, III, 233. 362
- Shāshī (al-), Ibrāhīm ibn Muḥammad. A man who probably served al-Mubarrad as a copyist in the 9th century. See Flügel, *Gram. Schulen*, p. 233. 129
- Shaṭawī (al-), Abū al-Ḥasan Aḥmad ibn 'Alī. He was a Mu'tazilī scholar of Baghdād, hanged by his children because of the harsh treatment of his daughter, 909/910. See Murtaḍā, p. 93; Fück, *ZDMG*, N.T. XV, No. 2 (1936), 303, notes. 424, 429
- Shaybah ibn Nidāh ibn Surjus ibn Ya'qūb. He was a protégé of the Prophet's wife, Hind Umm Salamah. He had his own system for reading the Qur'ān. 68
- Shaybah ibn 'Uthmān ibn Abī Ṭalḥah al-'Abdarī. He was the doorkeeper of the Ka'bah at Makkah, who died 678/679. See Taghri-Birdī, Part I, 118, 153. 558

- Shaybān (Ibn Umm). A transcriber of the Qur'ān, who wrote with the Kūfic script. 12
- Shaybān al-Rā'ī. He was a jurist and ascetic, who lived at Damascus but became a recluse on Mt. Lebanon. He died 774/775. See Taghri-Birdī, Part II, 32, middle. 456
- Shaybānī (al-), Abū 'Amr Iṣḥāq ibn Mirār. He classified the poems and anecdotes of over 80 tribes. He died when very old, between the years 821 and 828. See Khallikān, I, 182. 90, 104, 150, 156, 191, 344-48
- Shaybānī (al-), Ibn al-Aswad. A poet of secondary importance. Flügel gives Abū al-Aswad. 360
- Shaykh (Ibn Abī) Abū Ayyūb Sulaymān. A poet and scholar of Wāsiṭ, who lived in the 8th and probably the early 9th century. See Mas'ūdī, V, 328; Iṣbahānī, *Aghānī*, XIV, 11; XVII, 124; XX, 34; Ṭabarī, *Annales*, Part III, 301-303. 250, 325, 500
- Shaylamah, Muḥammad ibn al-Ḥasan ibn Sahl, Abū al-Ḥasan. He was connected with the Zanj rebellion but later became an official at Baghdād. He finally joined some Khawārij rebels and was killed by al-Mu'tadīd (caliph 892-902). See Tanūkhī, pp. 73, 74; Ṭabarī, *Annales*, Part III, 2135, 2136. 279
- Shayrmaḍī al-Daylamī. A man of the late 10th century, exiled from Baghdād, perhaps because of connections with the Ismā'īlīyah. 473
- Shayṭān al-Tāq, Muḥammad ibn al-Nu'mān, Abū Ja'far al-Aḥwal. He was called by the Shī'ah Mu'min al-Tāq and was an 8th century Shī'ī theologian. See Ṭūsī, p. 323, sect. 698; Baghdādī (Seelye), pp. 36, 71, 72; Baghdādī (Halkin), p. 19. 438, 723
- Shayzamī (al-). A prolific poet, who became attached to Sayf al-Dawlah (ruler at Aleppo 944-967). See Yāqūt, *Geog.*, III, 378. 373
- Shibl ibn Munaqqā al-Azdī. He was a leading man of the Sarāw region of Ḍḥar-bayjān who employed *Bābak* to care for his animals in the early 9th century. See Browne, *Literary History of Persia*, I, 325. 819
- Shihāb (Abū) al-Khayyāṭ. A poet of secondary importance, perhaps the Abū Shihāb of the time of al-Wāthiq (caliph 842-847). See Iṣbahānī, *Aghānī*, Part VI, 197, bottom, 198. 360
- Shihāb (Ibn), Abū al-Tayyib Ibrāhīm ibn Muḥammad. He was a Mu'tazilī scholar, who died in old age after 962. Compare Muḥammad ibn Ibrāhīm ibn Shihāb, who may have been his father. See Murtaḍā, p. 110. 433
- Shiklah. She was a Negress who when her father, Shāh Afrand of Ṭabaristān, was killed, was trained at al-Ṭā'if by al-Manṣūr and then taken by al-Mahdī (caliph 775-785) becoming the mother of his famous Negro son, Ibrāhīm ibn al-Mahdī. See Iṣbahānī, *Aghānī*, Part IX, 48, 49. 253
- Shilī. One of the Mughtasilah or Ṣābians of the marshlands of Southern 'Irāq, who formed a sect of his own, deriving ideas from the Jews. For the locality and river Shilā, see Yāqūt, *Geog.*, III, 358. 812
- Shimr (Abū) al-Murji'ī. He was also called Abū Shamir and was a pupil of Mu'tazilī scholars. He became a leader of the Murji'ah in the late 8th century. See Baghdādī (Seelye), pp. 37, 165, n. 1; Shahrastānī (Haarbrücker), Part I, 160. 220, 357, 388
- Shimshāwī (al-), Abū al-Ḥasan 'Alī ibn Muḥammad al-'Adawī. He was the tutor of

- the sons of *Nāṣir* al-Dawlah at al-Mawṣil in the last half of the 10th century. See Yāqūt, *Geog.*, III, 320, l. 10. 339, 365
- Shirāzī (al-) Ibn Bakr. A poet and the secretary of al-Muṣṣī' (caliph 946-974). 337
- Shirzād (Ibn), Muḥammad ibn Yaḥyā, Abū Ja'far. He served Tūzūn and Mu'izz al-Dawlah as an officer and secretary and became the governor of Baghdad, 944. He also acted as the vizier of al-Muṣṣī', but was later scourged and disgraced. See Miskawayh, V (2), 50 (45), 88 (85), 91 (87), 114 (111). Bowen, pp. 385-95; Taghri-Birdī, Part III, 280-85. 287
- Shīṣ (Abū al-), Muḥammad ibn 'Abd Allāh ibn Razīn. He was surnamed Abū Ja'far and was a poet attached to the local ruler of Raqqah. He died 811. See Qutaybah, *Shi'r*, p. 535; Iṣbahānī, *Aghānī*, Part XV, 108; Khallikān, I, 510; IV, 359. 322, 354
- Shūh. A name for the Biblical Seth and probably also for the Manichaean Shātīl. See Yāqūt, *Geog.*, III, 566, which says the community of Shūh is that of the Ṣābiāns. 42, 786
- Shiṭranjī (al-), Abū Ḥafṣ 'Umar ibn 'Abd al-'Azīz. He was brought up with the children of al-Mahdī, became a poet and chess player, and lived until the reign of al-Rashīd (786-809). See Iṣbahānī, *Aghānī*, Part XIX, 69; Qutaybah, *Uyūn*, Index, p. 211. 363, 377
- Shu'ayb. The Arabian prophet. See Qur'ān, 7:85, 11:84, 29:36. 7
- Shu'ayb (Abū) al-Ṣayraṭī. He was a Mu'tazilī scholar of secondary importance. See Füick, *ZDMG*, N.F. XV, No. 2 (1936), 307, n. 17. 429
- Shu'ayb ibn Ibrāhīm. An often-quoted traditionalist. See Ṭabarī, *Annales*, Indices, p. 271. 6, 203
- Shu'bah ibn al-Ḥajjāj ibn al-Ward, Abū Bisṭām. He was famous for his knowledge of poetry and the Ḥadīth, as well as for piety. He died when 75 in 776/777. See Khallikān, I, 493, n. 8, 571. 295
- Shubayl (Abū). A scholar of secondary importance, who wrote about the virtues of the Qur'ān. 81
- Shubayl ibn 'Azrah al-Dubā'ī. He was a poet and scholar of genealogies, traditions, and folklore, who at one time joined the Khawārij. He died 757. See Ziriklī, Part III, 230; Zubaydī, *Tabaqāt*, p. 49; Iṣbahānī, *Aghānī*, III, 48, 49. 99, 138, 375
- Shujā'. An astrolabe maker, attached to Sayf al-Dawlah (ruler at Aleppo, 944-967). 671
- Shujā' ibn Aslam ibn Muḥammad ibn Shujā' al-Ḥāsib, Abū Kāmil. He was an Egyptian mathematician and teacher, who died 951. See Qifṭī, p. 211; Sartou, I, 630; Suter, VI (1892), 69; X (1900), 43. 664, 666-67, 674
- Shūnīzī (Ibn al-). A man about whom amusing anecdotes were told. See Rosenthal, *Humor*, p. 9. 735
- Shuqayr (Abū) Aḥmad ibn al-Ḥasan. He was also called Abū Bakr ibn Shuqayr and was a grammarian of Baghdad who died 929. See Ḥājī Khalīfah, V, 149; VII, 944, n. 451. 83
- Shuqayr, the Servant. He was a slave of Ibn Qayyūmā, who was the tutor of al-Qāsim, son of al-Manṣūr (caliph 754-775). He was also a skilled calligrapher. 12
- Shuqayr (Ibn), Abū Bakr 'Abd Allāh ibn Muḥammad. A grammarian of secondary importance, influenced by the schools of both al-Baṣrah and al-Kūfah. 181
- Shurā'ah. See *Sharā'ah*.

- Sibawayh, Abū Bishr 'Amr ibn 'Uthmān. He was a Persian who went first to al-Baṣrah, then to Baghdad, and finally back to Persia, where he died between 793 and 796. He was the author of the famous book of grammar called *Al-Kitāb*. See Khallikān, II, 396. 90, 111, 112-14, 118, 123, 129, 131, 133, 135, 137-39, 187
- Sijistānī (al-). See (1) 'Abd Allāh ibn Sulaymān, Abū Bakr. (2) *Sulaymān* ibn al-Ash'ath. (3) Abū Ya'qūb Ishāq ibn Aḥmad. 77-78
- Sijistānī (al-), Abū Bakr Muḥammad ibn 'Azīz. He was an authority for the Qur'ān who died 941. See Ziriklī, Part VII, 149. 77-78
- Sijistānī (al-), Abū Ḥatīm Sahl ibn Muḥammad. The great scholar of al-Baṣrah during the middle of the 9th century. He died about 863. See Khallikān, I, 603. 126, 134
- Sijistānī (al-), Ibn al-'Alā'. He was one of the scholars who helped to compile *Kitāb al-'Ayn*, probably during the late 8th century. 79, 95
- Sikāl (al-) (Sakāl or Shikāl), Muḥammad ibn al-Khalīl, Abū Ja'far. He was a scholar and author of the Imāmī school of thought, who lived in the late 8th and early 9th century. See Shahrastānī (Haarbrücker), Part I, 219; Tūsī, p. 292, sect. 634. 439
- Sikkah (Abū). A man of early Islām connected with amusing anecdotes. See Rosenthal, *Humor*, p. 8. 735
- Sikkī (al-). He was a pupil of al-Farrā' from Dawraq near al-Ahwāz. He became a scholar of literature and was the father of the scholar who follows. 159
- Sikkī (Ibn al-), Abū Yūsuf Ya'qūb ibn Ishāq. He was tutor to the son of al-Mutawakkil and a great authority on grammar, killed between 857 and 861. See Yāqūt, *Irshād*, VI (7), 300; Khallikān, IV, 293. 122-23, 126, 156, 158, 159, 172, 191, 345-48
- Siluf (al-) ibn 'Abuqar. The author of an ancient inscription in the Ka'bah at Makkah. 9
- Simawayh (Ibn). A Jewish astrologer, who probably lived in the 9th century. See Suter, VI (1892), 66; X (1900), 38. MS 1135 has Shūmawayh. 659
- Simeon (Sham'un). A disciple of Mānī, who accompanied him to his audience with Shāpūr in the year 242/243. See Puech, *Manichéisme*, p. 46; Flügel, *Mami*, p. 381. 775
- Šimmaḥ (al-) ibn 'Abd Allāh al-Qushayrī. He was a poet who joined Islām. He died during the invasion of Ṭabaristān, in the middle of the 7th century. See Iṣbahānī, *Aghānī*, Part V, 131; Tammām (Rückert), select. 448. 350, 719
- Simon Hippitricus. An Athenian who was an authority on horses and wrote a book, *De Arte Veterinaria*. He lived in the 5th century B.C. See Smith, *GRBM*, III, 829. 738
- Simonides. The name is given by Flügel as Simunides, but he is almost certainly the lyric poet of Veos, who was supposed to have invented long vowels and double letters. See Smith, *GRBM*, III, 835. 28
- Simplicius. He taught at Athens until A.D. 531 and was one of the seven scholars who found asylum in Persia. He was called al-Rūmī. See Qifṭī, p. 206; Sartou, I, 422; Smith, *GRBM*, III, 837; Steinschneider, *ZDMG*, I (1896), 338. 598, 605, 614, 640, 678-79
- Sinān ibn 'Abd al-Rahmān. He was a grammarian and commentator on the Qur'ān. Flügel gives Sayyār, but the Beatty MS has Sinān. 75

- Sinān ibn Faṭḥ. A mathematician from Ḥarrān interested in Indian numbers, probably living in the 9th century. See Qifṭī, p. 190; Tūqān, p. 178; Suter, VI (1892), 70; X (1900), 66. 665
- Sinān ibn Jābir al-Ḥarrānī. He was an astrolabe maker, probably of the late 9th or early 10th century. For his father, see Jābir ibn Sinān. 671
- Sinān ibn Jābir ibn Qurrah ibn Thābit ibn Iliyā. The headman of the Šābians of Ḥarrān during the first quarter of the 9th century. 768
- Sinān ibn Thābit ibn Qurrah, Abū Saʿīd. An astronomer and also chief physician of al-Muqtadir, who in 931 was placed in charge of licensing physicians. He died 942/943. See Yāqūt, *Irshād*, VI (4), 257; Sarton, I, 641; Qifṭī, p. 190; Uṣaybiʿah, Part I, 220. For his distinguished father, see Thābit ibn Qurrah. 377, 648, 709, 751
- Sind ibn ʿAlī. See *Sanad* ibn ʿAlī.
- Sindī (al-), Abū al-Dīlaʿ. A poet of minor importance. He may have come from Sind, with the name al-Dīlaʿ referring to the Indian name for a district officer, or his name may have been al-Sandī from the Arabic. 362
- Šūʿī (al-), Ḥubaysh ibn Mūsā. He is called Ḥasan ibn Mūsā al-Naṣbī in the Flügel edition. He was an authority for singing, who wrote an alphabetical book of songs for al-Mutawakkil (caliph 847-861). 317
- Siqṭirī (Ibn) ibn Ashūrī. The chief of a sect called al-Ashūrīyūn, perhaps the same as the Nestorian Assyrians. 813
- Sirāfī (al-) Abū Saʿīd al-Ḥasan ibn ʿAbd Allāh ibn al-Marzubān. He was born at Sirāf of Zoroastrian origin, studied in Arabia, served as a judge at Baghdād, and was a teacher of the author of *Al-Fihrist*. He died 979. See Khallikān, I, 377; Suyūfī, *Bughyat*, p. 221; Yāqūt, *Irshād*, VI (3), 84. xv, 136, 183, 189, 427
- Sirāfī (al-), Abū Muḥammad Yūsuf ibn al-Ḥasan. He lived from about 941 to 995 and was a shaykh and scholar, the son of the preceding judge. See Khallikān, IV, 406. 70, 88
- Sirīn (Ibn). See *Muḥammad* ibn Sirīn.
- Sis (Sisinnius). The man appointed by Mānī to be his successor, A.D. 281-282. See Puech, *Manichéisme*, pp. 53, bottom; 140, n. 223; Flügel, *Mani*, p. 316; Taqizadeh, *Mani*, p. 210, n. 4. Compare Uṣaybiʿah, Part I, 315, l. 29; Qifṭī, p. 273, l. 15. 792, 799
- Socrates (Suqrāt ibn Suqrātīs). The great Athenian philosopher, who lived from about 470 to 399 B.C. See Qifṭī, p. 197; Uṣaybiʿah, Part I, 43-49, for Arab information. 20, 28, 590-91, 623, 859
- Soranus. A leading medical authority, first at Alexandria and later at Rome. He lived during the late 1st and early 2nd century. See Gordon, p. 653; Sarton, I, 282; Smith, *GRBM*, III, 878; Steinschneider, *ZDMG*, L (1896), 385. 691
- Stephanus (Stephen) of Alexandria. A philosopher who wrote on science and medicine during the reign of Heraclius (A.D. 610-641). See Pauly, VI, 1414; Uṣaybiʿah, Part I, 103; Qifṭī, p. 71, bottom; Sarton, I, 472. 598-99, 689
- Stephanus al-Qadīm (Stephen the Ancient). He translated Greek works on alchemy for Khallid ibn Yazid in the late 7th century. He may have been the same as Stephanus of Alexandria or some different person. See Ḥājj Khalīfah, III, 97; VI, 97; Berthelot, *Alchimistes Grecs*, I, 179; II, 127, 136; III, 26. 586, 851
- Stephen son of Basil. He was one of the scholars who translated scientific works. See Qifṭī, pp. 35, l. 19; 74, l. 7; 130, l. 7; 131, l. 2; 171, l. 10. 587

- Stephen the Monk (Iṣṭifān al-Rāhib). He lived in a monastery at al-Mawṣil, probably in the 10th century and wrote numerous books on alchemy. See Ruska (6), pp. 9-11, 30; Fück, *Ambix*, p. 140 (18). See also the Flügel edition of *Al-Fihrist*, n. 4 to p. 195. 850, 866
- Suʿād. A girl singer from al-Kūfah at the court of al-Walid ibn Yazid (caliph 743-744). See Iṣbahānī, *Aghānī*, Part VI, 112, l. 6; Kaḥḥālāh, *ʿĀlām al-Nisāʾ*, Part II, 182. 721
- Šubḥ (Ibn Abī), ʿAbd Allāh ibn ʿAmr. A tribal poet who lived at Baghdād in the last half of the 8th century. 108, 361
- Subuktikīn (Abū) Destar-Dār, Abū Maṣṣūr. He was the father of the chamberlain of ʿIzz al-Dawlah (ruled 967-976). It was probably the father who had the title Destar-Dār (Keeper of the Turban), indicating that he held a high position at the court. See Šābī, *Wuzurāʾ*, p. 199; Taghrī-Birdī, Part IV, 65, 105, 108. 855
- Sudayf (Ibn Ismāʿīl) ibn Maymūn. He was a poet attached to the court of al-Saffāh (caliph 750-754). He died 763. See Iṣbahānī, *Aghānī*, Part XIV, 162; Qutaybah, *Shiʿr*, p. 479. 330, 356
- Suddī (al-), Ismāʿīl ibn ʿAbd al-Rahmān. He was a well-known authority on early Muslim history and tradition, who came from al-Kūfah. He died about 745. See Ṭabarī, *Annales*, Indices, p. 223. 75
- Šūfī (al-). See ʿAbd al-Rahmān ibn ʿUmar.
- Šufrah (Abū). The father of the famous general al-Muḥallab. 229
- Sufyān (Abū). See *Wakīʾ* ibn al-Jarrāḥ.
- Sufyān (Abū). Author of the book, *Knowledge and History*. 377
- Sufyān (Abū). The merchant chief of Makkah at the time of the Prophet and the father of the fifth caliph. See "Abū Sufyān," *Enc. Islam*, I, 107; Hitti, *Arabs*, p. 193. 194
- Sufyān ibn Muʿāwiyah ibn Yazid ibn al-Muḥallab. He was appointed the governor of al-Baṣrah by al-Saffāh (caliph 750-754) and remained in the government service for a longer period. See Khallikān, I, 432; Ṭabarī, *Annales*, Part III, 23, 72, 138, 142, 189, 297-300. 259
- Sufyān ibn Saḥbān. A Murjīʿī theologian and Ḥanafī jurist. See Ḥājj Khalīfah, V, 119. Compare Wafāʾ, Part I, 249, for the spelling, Sufyān ibn Sakhtān. 507, 508
- Sufyān ibn Saʿīd ibn Masrūq, Abū ʿAbd Allāh al-Thawrī. He lived from about 715 to 778 and was a scholar famous for his knowledge of the Ḥadīth and the law, as well as for his asceticism. He died in hiding at al-Baṣrah. See ʿAṭṭār, p. 142; Baghdādī (Khaṭīb), Part IX, sect. 4763, p. 151; Qutaybah, *Maʿārif*, p. 249; Khallikān, I, 576. 52, 90, 443-44, 456, 504, 545-46, 552
- Sufyān ibn ʿUyaynah, Abū Muḥammad. A man of al-Kūfah who lived from 725 to 814 and was a well-known scholar of the Qurʾān and the law. He was famous for piety. He died on the Makkah pilgrimage. See Shaʿrānī, Part I, 48; Khallikān, I, 578. 75, 76, 90, 331, 443-44, 547
- Šughdī (al-) Šāliḥ ibn ʿImrān. An unimportant genealogist, whose father came from al-Šughd in Central Asia. 196
- Šuḥār ibn al-ʿAbbās al-ʿAbdī. A genealogist and preacher of the Khawārīj during the reign of Muʿāwiyah (661-680). See Qutaybah, *Maʿārif*, p. 172. Compare Durayd, *Geneal.*, p. 201, which gives Šuḥār ibn ʿAyyāsh. 194

- Suḥaym ibn Wathīl al-Riyāhī. He was a poet of the early Islāmic period. The Beatty MS calls his father Wūthīl, and Flügel adds to his name al-'Annīlī. See Iṣbahānī, *Aghānī*, Part XII, 14; XIX, 5; Baghdādī, *Khizānat al-Adab*, Part II, 249; Khallikān, III, 613-14. 346
- Sukaynah. She was the daughter of al-Ḥusayn ibn 'Alī. She was called Umaymah and was married to Muṣ'ab ibn Zaybār and later to others. She died 735. See Iṣbahānī, *Aghānī*, Part I, 47; XIV, 163, 164; Khallikān, I, 581-83; Kaḥḥālāh, *A'lām al-Nisā'*, Part II, 202. 206, 495, 721
- Sukkarī (al-). He was associated with the well-known scholar Abū Zayd al-Balkhī. Flügel and Yāqūt call him Abū al-Faḍl, whereas the surname in the Beatty MS is like Abū al-Qunbul. 304
- Sukkarī (al-), Abū Sa'īd al-Ḥasan ibn al-Ḥusayn. An expert on ancient tradition and a well-known scholar, who died 888/889. See Khallikān, IV, 300, n. 2; Flügel, *Gram. Schulen*, p. 89. 75, 104, 132, 163, 173, 176, 317, 345-53, 356
- Sukkarī (al-), al-Ḥasan ibn Sa'īd. He was a genealogist of secondary importance. The name may not be correct, as it is not properly given in the Beatty MS. 237
- Sulamī (al-), Abū 'Abd al-Raḥman 'Abd Allāh ibn Ḥabīb. He learned the Qur'ān from the Caliphs 'Uthman and 'Alī and taught at al-Kūfah, where he died 693. See Khallikān, II, 1. 64-65, 73, 190
- Sulamī (al-), al-Ḥusayn ibn 'Ayyāsh. A scholar whose book was quoted by *Hilāl* ibn al-'Alā'. He died 893/894. 191
- Sulaym. He was a scribe attached to Ja'far ibn Yaḥyā al-Barmakī in the late 8th century. He may also have been the pupil of Ḥamzah ibn Ḥabīb and the teacher of Khalaf ibn Hishām. 12, 69
- Sulaym ibn Qays al-Hilālī, Abū Ṣādiq. He was the author of the first important Shī'ī book, who fled from al-Ḥajjāj, finding refuge with his friend Abān ibn Abī 'Ayyāsh. See Tūsfī, p. 162, sect. 336. 535
- Sulaymān. King Solomon. 727, 729
- Sulaymān (Abū). See (1) *Dā'ūd* ibn Abī Zayd; (2) *Muḥammad* ibn Ṭāhir ibn Bahrām. 355
- Sulaymān (Abū) al-Mantiqī al-Sijistānī. See *Muḥammad* ibn Bahrām. 381, 722
- Sulaymān ibn 'Abd Allāh ibn Ṭāhir. A member of the Ṭāhirid family of Khurāsān, who was an official and poet during the 9th century. See Mas'ūdi, VII, 395; Ṭabarī, *Annales*, Part III, 1524, 1725 ff. 355
- Sulaymān ibn 'Abd al-Malik. The caliph at Damascus, 715-717. 381, 722
- Sulaymān ibn Abī al-Ḥasan, Abū Aḥmad. He was a member of the family of *Muḥammad* ibn 'Alī ibn Muqlah, skilled in calligraphy. 18
- Sulaymān ibn Abī Ja'far. A general in the service of al-Ḥādī (caliph 785-786). See Mas'ūdi, VI, 266. 274
- Sulaymān ibn Abī Sahl ibn Nawbakht. A secretary and poet, whose father was Ismā'il ibn 'Alī al-Nawbakhtī. 368
- Sulaymān ibn Abī Shaykh. See Ibn Abī Shaykh. 368
- Sulaymān (Ibn), Abū al-'Abbās Aḥmad ibn Muḥammad ibn Sulaymān. He was an alchemist, probably from Egypt and living in the late 9th or early 10th century. 867
- Sulaymān ibn 'Alī. The governor of al-Baṣrah under al-Saffāh. He died about 759. See Mas'ūdi, VI, 177; Yāqūt, *Geog.*, I, 643; II, 619, l. 22. 99, 205
- Sulaymān ibn al-Ash'ath ibn Ishāq, Abū Dā'ūd al-Sijistānī. He was born in 817,

- traveled extensively, compiled one of the great collections of the Ḥadīth, and died at al-Baṣrah 888/889. See Nawawī, p. 708; Baghdādī (Khaṭīb), Part IX, 55, sect. 4638. 76, 80, 559
- Sulaymān ibn Ayyūb ibn Muḥammad, Abū Ayyūb. A man of al-Madīnah, who wrote books about singers and court companions. 324
- Sulaymān ibn 'Isā. He wrote about the sections of the Qur'ān. Compare Sulaymān al-Shajārī (Sijzi). See Yāqūt, *Geog.*, I, 529, l. 12; Ḥājj Khalīfah, V, 118. 80
- Sulaymān ibn al-Muhājir al-Bajālī. A poet of minor importance during the early 'Abbāsīd period. See Ṭabarī, *Annales*, Part III, 60. 356
- Sulaymān ibn al-Qāsim ibn 'Alī. He came from Karkh al-Baṣrah and lived in the first half of the 10th century. For his brother, see Ja'far ibn al-Qāsim. 127
- Sulaymān ibn Sa'd, Abū Ṭābit al-Kushanī. He was a secretary in charge of government correspondence for 'Abd al-Malik (caliph 724-743). See Balādhurī, *Origins*, p. 301; Ṭabarī, *Annales*, Part II, 837, 838. 583
- Sulaymān ibn Sa'īd al-Kaysānī. Some lectures on the law were named for him by *Muḥammad* ibn al-Ḥasan. See Ḥājj Khalīfah, V, 2, 68. 506
- Sulaymān ibn Ṣurad. He was one of the five leaders of the Shī'ī band at al-Kūfah, which rebelled against 'Abd al-Malik (caliph 685-705). He was killed in the Battle of Ra's al-'Ayn. See Mas'ūdi, V, 213-20. 201
- Sulaymān ibn Wahb, Abū Ayyūb. He became secretary to al-Ma'mūn when a boy and later the vizier of al-Mu'tamid (caliph 870-892). He died about 884. See Khallikān, I, 596; Mas'ūdi, VIII, 39, 64; Taghri-Birdī, Part II, 256; III, 37, 40. 268, 336, 367, 408
- Sulaymān ibn al-Walīd. A blind poet attached to the Barmak Family, who died 832. See Ziriklī, Part III, 201. See also *Muslim* ibn al-Walīd, his well-known brother. 359
- Sulaymān al-Taymī, Abū al-Qāsim ibn Tarkhān. A man famous for his piety, who died 760/761. See Massignon, *Origines du lexique*, pp. 146, 192, n. 2; Qutaybah, *Ma'ārif*, p. 240; Khallikān, IV, 285, n. 3. 456
- Ṣūlī (al-). See *Ibrāhīm* ibn al-'Abbās ibn Muḥammad ibn Ṣūl. 329, 331, 341, 372
- Ṣūlī (al-), Abū Bakr Muḥammad ibn Yaḥyā. A Persian scholar, who served the caliphs from about 902 to 940, and a famous chess player. See Yāqūt, *Iṣṣād*, VI (7), 136; Khallikān, III, 68; Mas'ūdi, I, 161. 329, 331, 341, 372
- Ṣu'lūk, Aḥmad ibn 'Alī. He was the military chief in Persia, who captured al-Rayy and was killed 923/924. He may sometimes be confused with al-Ḥusayn ibn 'Alī al-Marwarrūdhī. See Ṣābī, *Wuzurā'*, p. 56; Miskawayh, IV (1), 54-55 (51-52), 131 (117); Ṭabarī, *Annales*, Part III, 2292. 303
- Ṣu'lūk, Fāris. See *Urwah* ibn al-Ward. 303
- Sumaysāfī (al-), Abū al-Ḥasan. He made an anthology of the poetry of Abū Nuwās. 353
- Sumnah. An Arab girl, about whom poetry was written. For her lover, see 'Alī ibn Ishāq. 720
- Surayj (Ibn), Abū al-Ḥusayn Ishāq ibn Yaḥyā. A Christian secretary, who was born about 912. He evidently became a Muslim and was a tax expert. The spelling of his name is not certain. See Flügel, *ZDMG*, XIII (1859), 592, where he is called Ibn Sarīh. Compare Abū al-Ḥusayn Ishāq ibn Surayj. 286, 299, 309
- Surayj (Ibn), Abū Yaḥyā 'Ubayd Allāh. A poet and singer of Makkah, who lived from 640 to 716. See Iṣbahānī, *Aghānī*, Part I, 97; Ziriklī, Part IV, 348. 324

- Surayj (Ibn), Ahmad ibn 'Umar, Abū al-'Abbās. A distinguished Shāfi'ī jurist and theologian and a judge at Shīrāz. He died 917/918. See Shīrāzī, p. 89; Nawawī, p. 739; Khallikān, I, 46. 523
- Surayj ibn Yūnus ibn Ibrāhīm al-Marwazī, Abū al-Hārith. He was a jurist and authority on the Ḥadīth, as well as an expert for reading the Qur'ān. He died 849. See Taghrī-Birdī, II, 281-82; Ṭabarī, *Annales*, Part III, 2488. 556
- Sūrī. See Syrus.
- Susanjirdī (al-), Abū al-Ḥasan Muḥammad ibn Bishr al-Ḥamdūnī. He was a pupil of Abū Sahl Ismā'il al-Nawbakhtī in the late 9th or early 10th century. See Ṭūsī, p. 279, sect. 208. For Susanjird, a village near Baghdād, see Yāqūt, *Geog.*, III, 190. 441
- Susruta (Sasard). A famous Indian medical authority, probably called Samhita and belonging to an early period. He was the compiler of a great book on medicine, surgery, and drugs. See Jolly, *Indian Medicine*, p. 14; Uṣaybi'ah, Part II, 32; Sartori, I, 76. 710
- Suwayd ibn 'Abd al-'Azīz. He was an authority on the Qur'ān and a judge at Ba'labakk (Baalbek), who died 809. See Yāqūt, *Geog.*, I, 675, I, 12; II, 27, I, 3, 33, I, 13, 150, I, 8; IV, 758, I, 21. 66
- Syncellus. He was an eminent historian, perhaps also the author of a book on medicine. The name is also spelled Syngelus. See Sartori, I, 577; Smith, *GRBM*, III, 961. 691
- Synesius. A philosopher of Cyrene, who studied with Hypatia, but became an important Christian scholar. He died some time before A.D. 430. See Sartori, I, 388; Ruska (6), pp. 19, 25; Berthelot, *Alchimistes Grecs*, I, 129, 165, 166, 175, 187; II, 57, 432; III, 60 ff. 851
- Syrianus. A Neo-Platonic philosopher, born at Alexandria, A.D. 380. He became head of the Academy at Athens, where he died, 450. He was a commentator on Aristotle and Plato. See Qifṭī, pp. 197, 42, I, 6; Sartori, I, 386; Pauly, VI, 1547. 606, 614
- Syrus (Sūrī). He was a pupil, perhaps a brother, of the great 2nd century scholar Ptolemy. See Qifṭī, p. 98, I, 7; Smith, *GRBM*, III, 572, bottom. 640
- Ta'abbata Sharr(an). See Ṭābit ibn Jābir.
- Ṭabarī (al-). See al-Ḥasan ibn al-Qāsim.
- Ṭabarī (al-), Abū Ishāq. A pupil attached to Abū 'Umar al-Zāhid, who lived early in the 10th century. 167-68
- Ṭabarī (al-), Abū Ja'far Ahmad ibn Muḥammad ibn Rustum ibn Yazdibān. He was a scholar at al-Baṣrah during the 9th century. 77, 87, 130
- Ṭabarī (al-), Abū Ja'far Muḥammad ibn Jarīr. He lived from 838 to 923 and was the great authority on history and commentary of the Qur'ān. See Khallikān, II, 597; Yāqūt, *Irshād*, VI (6), 423. 76, 154, 314, 432, 487, 532, 539, 563-68, 604-65, 631
- Ṭabāṭabā (Ibn), Ahmad ibn Muḥammad, Abū al-Qāsim. He was a descendant of the Caliph 'Alī, who was a secretary known for his knowledge of poetry and his good literary style. He died in Egypt, 956. See Khallikān, I, 114. 21, 300, 340
- Tadhārī. He translated scientific books from Syriac into Arabic. 587
- Tadhūs al-Sinqal. A scholar who translated works on science. His name is uncertain, perhaps intended for the well-known scholar of Constantinople, Georgius

- Syncellus, of the late 8th and early 9th century. See Sartori, I, 577; Neugebauer, p. 135. 587
- Taghlib (Abū) al-Ghaḍanfār 'Uddat al-Dawlat Faḍl Allāh ibn Nāṣir al-Dawlah. He was born 939/940, succeeded his father as ruler at al-Mawṣil 967, was defeated and killed, 979. See Khallikān, I, 405; "al-Ghaḍanfār," *Enc. Islam*, II, 134. 339
- Tāḥawī (al-). See Ahmad ibn Muḥammad ibn Salāmah.
- Tāḥḥān (al-), Khālid ibn 'Abd Allāh. A traditionalist and historian. See Ṭabarī, *Annales*, Part I, 310; III, 2392, I, 1. 179
- Tāḥir (Abū) 'Abd al-Wahid ibn 'Umar ibn Muḥammad ibn Abī Ḥāshim al-Bazzāz. A leading reader of the Qur'ān at Baghdād, who died 960. Flügel calls him al-Bazzār and the Beatty MS al-Bazzāz. 72, 78
- Tāḥir (Abū) Ṭayfūr. A member of a family of Khurāsān, which supplied numerous government employees. For his well-known son, see Ahmad ibn Abī Ṭāḥir. 320
- Tāḥir ibn al-Ḥusayn. He lived from about 775 to 822 and was appointed governor of the Eastern Provinces by al-Ma'mūn, becoming founder of the Tāḥirid Dynasty. See Khallikān, I, 649; Lane-Poole, p. 128. He was nicknamed Dhū al-Yamūnayn (Ambidexter). 94, 106, 256, 265, 275, 355, 588, 651, 741
- Tāḥirī (al-), Ishāq ibn Ibrāhīm. He was a nephew of the famous governor of Khurāsān and himself governor of Baghdād. He died about 850. See Khallikān, III, 496, 498, n. 11, 612. 77
- Tāḥmūrath (Tāhmūras Shāh). He was a legendary king, the third member of the Pishdadian Dynasty of Persia, supposed to have given civilization to Irān. See Firdawsī, *Shahnama*, I, 125, 128; Sykes, I, 142; Mas'ūdī, II, 111-12; III, 252. 577-78
- Tāḥqānī (al-), Muḥammad ibn Ishāq. A man interested in heretical discussion, probably during the 9th century. For his town, see Khallikān, I, 216; Yāqūt, *Geog.*, III, 491. 449
- Tāḥḥāh ibn Muṣarrif ibn 'Amr al-Ayyāmī. A man of Ḥamadān who became a scholar at al-Kūfah, where he died during the first third of the 8th century. See Nawawī, p. 325. 68
- Tāḥḥāh ibn 'Ubayd Allāh al-Taymī. An early convert to Islām, who became a general and wealthy land owner. He was killed fighting 'Alī in 656, when about 64 years old. See Wāḡidī (Jones) III, Index, 1188. Balādhurī, *Origins*, pp. 144, 431; Mas'ūdī, IV, 136, 323. 273, 358, 436, 438, 549, 557-58
- Tāḥī (al-). A grammarian of secondary importance. 176
- Tāḥī (al-), Abū Ishāq Tāḥḥāh ibn 'Ubayd Allāh. A man of al-Baṣrah, who was a traditionalist and historian and who became a court companion to al-Muwaffaq. 248
- Tālib (Abū). See (1) Ahmad ibn al-Ḥusayn ibn 'Alī; (2) Al-Muḥaddal ibn Salāmah; (3) 'Ubayd Allāh ibn Ahmad ibn Abī Zayd.
- Tālib (Abū). He was the uncle of the Prophet and father of the Caliph 'Alī. For his family relationships, see Hitti, *Arabs*, p. 184, n. 2. 213, 221-22, 252, 325, 330, 543
- Tālib ibn al-Azhar. He was an unimportant poet. For his brother, see Tālūt ibn al-Azhar. 362
- Tālūt (Ibn). A poet influenced by the Manichaeans. He lived in the 9th century and

- served as a vizier of *Muḥammad* ibn 'Abd Allāh ibn Tāhīr. See Khayyāt, *Intiṣār* (Nādir), pp. 104, top; Khayyāt, *Intiṣār* (Nyberg), p. 142. 362, 804
- Tālūt ibn al-Azhar. An unimportant poet. For his brother, see Tālib ibn al-Azhar. 362
- Tamahān (Abū al-) Ḥanzalah ibn al-Sharqī al-Qaynī. He was one of the Pre-Islāmic poets who became a Muslim. He died about 650. See Iṣbahānī, *Aghānī*, Part XI, 130; Qutaybah, *Shi'r*, p. 229. 346
- Tamīm ibn Ubayy ibn Muqbil, Abū Ka'b. A Pre-Islāmic poet, who became a Muslim and lived to be about 100 years old. See Tabarī, *Annales*, Part I, 3060; Ziriklī, Part II, 71. 173, 345
- Tamīmī (al-). See 'Alī ibn Ziyād.
- Tamīmī (al-), Abū al-Faḍl Šālīh ibn 'Abd al-Malik. A man of Khurāsān, who became a master of Arabic penmanship during the early 'Abbāsīd period. 13
- Tamīmī (al-), Abū al-Ḥasan 'Alī ibn Muḥammad. He was a prolific poet, who left Baghdad to live at al-Mawṣil, in the 10th century. See Yāqūt, *Geog.*, I, 592, l. 6. 375
- Tamīmī (al-), al-Mughīrah ibn Shu'ayb. He wrote a book about the system of reading the Qur'ān used by al-Kisā'i. 67
- Tammām (Abū) Ḥabīb ibn Aws al-Tā'i. He lived from about 807 to 850 and was the famous Syrian poet, who compiled the *Ḥamāsah* and also served in government positions. See Khallikān, I, 348; Iṣbahānī, *Aghānī*, Part XV, 100. 175, 188, 267, 295, 321, 327, 331, 339, 340, 365, 374
- Tammām (Abū) al-Ḥarār. A tribal scholar of language. The last name is not clear in the manuscripts and may not be correct. 103
- Tammām (ibn), Abū al-Ḥusayn Muḥammad ibn 'Alī al-Dihqān. A man of al-Kūfah, who wrote about the city in which he lived. 241
- Tārikhī (al-), Abū Bakr Muḥammad ibn 'Abd al-Malik. He was a grammarian who wrote accounts about other scholars of grammar. See Zubaydī, *Tabaqāt*, p. 114 with note. 190
- Tarkhān (ibn), Abū al-Ḥasan 'Alī ibn al-Ḥasan. A skilled singer, who probably lived in the second half of the 10th century. 378
- Tāṭarī (al-), Abū al-Ḥasan 'Alī ibn al-Ḥasan ibn Muḥammad. He was a Shī'i author interested in the law and the imāmate. See Tūsī, p. 216, sect. 470 and note. 342, 440, 442
- Taṭhrīyah (Ibn al-), Yazīd ibn Salamah. A tribal poet who died 744 and was known for his love of *Waḥshīyah*. See Qutaybah, *Shi'r*, p. 255; Iṣbahānī, *Aghānī*, Part VII, 110. 314, 719
- Tawbah (Abū) Maymūn ibn Ḥafṣ. A reader of the Qur'ān, influenced by al-Kisā'i but not in entire agreement with him. 67
- Tawbah al-Baṣrī, ibn Kaysān, Abū al-Muwarra'. He was a man of Persian lineage who was born in Arabia, went to al-Baṣrah, became a high official and died 748. See Yāqūt, *Geog.*, III, 463, l. 10; Ziriklī, Part II, 74. The name is not clear except in the Tonk MS. 362
- Tawbah ibn al-Ḥumayyir, Abū Harb. He was killed in 704 and was the lover of the poetess *Laylā'* al-Akhyaliyah. See Tammām, (Rückert), select. 506, 541; Iṣbahānī, *Aghānī*, Part X, 67; Qutaybah, *Shi'r*, p. 269. 243, 719
- Tawbah ibn Muḍarras. A man of early Islām about whom al-Madā'inī wrote a book. 223

- Tawnā al-Ruhāwī (Thomas of Ruḥā). He lived at Edessa in the middle of the 6th century and was a teacher of the Patriarch and saint, Mar Aba. See Sykes, I, 95; Scher, *Patrologia Orientalis*, VII, 171; Chabot, *Synodicon Orientale*, p. 318. 46
- Tawwazī (al-), 'Abd Allāh ibn Muḥammad ibn Hārūn, Abū Muḥammad. He was a protégé of the Quraysh and a pupil of both al-Aṣma'i and Abū 'Ubaydah, who became a well-known scholar of language. He died some time after 844. See Suyūṭī, *Bughyat*, p. 290; Yāqūt, *Geog.*, I, 894; Zubaydī, *Tabaqāt*, p. 107. 124-25, 130, 134, 191
- Tayfūr (Ibn Abī) Muḥammad ibn Aḥmad al-Jurjānī. An important historian, who wrote about the persons in whom the caliphs placed their confidence. Compare Baghdadī (Khaṭīb), I, 270, sect. 105. 241
- Tayfūrī (al-), 'Abd Allāh. The physician of Tayfūr, the influential protégé of Khayzurān, who was the mother of al-Rashīd. See Qifī, p. 218; Uṣaybi'ah, Part I, 153; Leclerc, I, 119. 694, 699
- Tayyāb ibn Ibrāhīm al-Mawṣilī. He was a son of the famous court musician Ibrāhīm al-Mawṣilī, and himself a singer. 307
- Tayyāḥān (Abū al-) 'Abd Allāh al-Taymī of al-Kūfah. He was a poet associated with Ibrāhīm and Iṣḥāq al-Mawṣilī during the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part XVIII, 115. 357
- Tayyār (Abū al-). A poet of secondary importance. Flügel gives Abū al-Bayān, but the Beatty and Tonk MSS have Tayyār. 358
- Tayyib (Abū al-). See *Sanad* ibn 'Alī.
- Tayyib (Abū al-). He was the scribe of Ibn 'Abdūs, who collected the poems of Ibn al-Rūmī, probably in the late 10th century. See Khallikān, II, 297, 301, n. 1. 366
- Tayyib (Abū al-) Ibn Ashnās. He wrote a book about reading of the Qur'ān. 78
- Tayyib (Abū al-) Ibn Idrīs. He was a brother of the great jurist al-Shāfi'i. He lived in the second half of the 8th and perhaps the early 9th century. 141-42, 145, 158, 199, 715
- Tayyib (Abū al-) ibn Salamah. His real name was Muḥammad ibn al-Faḍl ibn Salamah, and he was a Shāfi'i jurist of Baghdad. He died 920/921. See Nawawī, p. 733; Shīrāzī, p. 90. 525
- Tayyib (Abū al-) al-Mulqī, a Shāfi'i jurist. See the Flügel edition of *Al-Fihrist*, note 7 for p. 214. 525
- Tāzādī ibn 'Isā, Abū al-Ḥasan. He was the deputy governor of Baghdad in 943, and secretary to al-Muṣṭafī, but he was scourged by Mu'izz al-Dawlah, 952/953. See Šābi, *Wuzurā'*, pp. 392-95; Miskawayh, V (2), 50 (45), 152 (145). 287
- Thābit al-Bunānī, Abū Muḥammad ibn Aslam. A man known for piety and asceticism, who died about 736. See Qutaybah, *Ma'ārif*, p. 241; 'Abd Allāh ibn 'Alī al-Sarrāj, XXII (1914), 134, 322. 456
- Thābit al-Qarīr. A blind Shī'i jurist. See Tūsī, p. 72, sect. 138; Shahrashūb, p. 25, sect. 155. 536
- Thābit ibn Abī Thābit, 'Abd al-'Azīz, Abū Muḥammad. A man of al-Kūfah, who was a scholar of tribal dialects and lived probably in the first part of the 9th century. See Yāqūt, *Irshād*, VI (2), 396; Suyūṭī, *Bughyat*, p. 210. 153
- Thābit ibn Aḥūsā. The headman of the Šābians of Harrān, about A.D. 700. 768
- Thābit ibn 'Amr ibn Ḥabīb. A disciple of Abū 'Ubayd al-Qāsim in the first half of the 9th century. 157

- Thābit ibn Dīnār, Abū Ḥanīzah al-Thumālī. He was a companion of 'Alī, and three of his sons were killed with al-Ḥusayn. He was a reliable person for quoting the Ḥadīth, who lived at al-Kūfah and died 767. See Ziriklī, Part II, 81; Kaḥḥālāh, *Mu'jam*, Part III, 100. 75
- Thābit ibn Ibrāhīm ibn Zahrūn, Abū al-Ḥasan al-Ḥarrānī. He lived from 896 to 980 and was a Ṣābiān physician at Baghdād and translator of scientific books. See Qifṭī, p. 111; Uṣaybi'ah, Part I, 227; Gregorius, p. 174; Ziriklī, Part II, 80. 376, 648, 688, 709
- Thābit ibn Iliyā. The headman of the Ṣābiāns of Ḥarrān in the second half of the 8th century. 768
- Thābit ibn Jābir ibn Sufyān. He was called Ta'abbata Sharr(an) and was a famous Pre-Islāmic poet. See Iṣbahānī, *Aghānī*, Part XVIII, 209. 151
- Thābit ibn Naṣr ibn Mālik. The governor of Ṭarsūs in the early 9th century. See Ṭabarī, *Annales*, Part III, 730. 156
- Thābit ibn Quma'. This name may be meant for the name which follows but may also be the name of a translator of scientific books taken from the Syriac. Chabot, *Synodicon Orientale*, p. 283, gives a name, Caumai. This may be an Arabic rendering of that name. 587
- Thābit ibn Qurrah (Abū al-Ḥasan). He lived from 836 to 901 and was the great scholar, who translated books on science during the late 8th and early 9th century. See Khallikān, I, 288; Sarton, I, 599; Qifṭī, p. 115. *Al-Fihrist* gives the grandfather's name as Marwān, but as he was a pagan Ṣābiān of Ḥarrān it was more likely Zahrūn. 585, 603, 608, 612, 634-40, 647-48, 684-85, 691
- Thābit ibn Qurthāyā. The headman of the Ṣābiāns of Ḥarrān in the middle of the 8th century. 768
- Thābit ibn Sinān ibn Thābit ibn Qurrah. See Abū al-Ḥasan Thābit.
- Thābit ibn Ṭiyān. The headman of the Ṣābiāns of Ḥarrān in the first quarter of the 8th century. 768
- Thābit ibn Zayd, Abū Zayd Thābit ibn Zayd ibn al-Nu'mān. A scholar who helped to collect passages of the Qur'ān. 62
- Thādhīnus, an ancient author, who wrote about floods and comets. Qifṭī, p. 99, gives Bādhīnūs al-Rūmī. 642
- Tha'lab, Abū al-'Abbās Aḥmad ibn Yahyā, of Baghdād. He lived from 815 to 904 and was a famous authority on grammar and tradition, first at al-Kūfah, and later at Baghdād. See Khallikān, I, 83. [162] 86, 191, 345, 348
- Tha'lab (Ibn). He is mentioned as writing a commentary on the Qur'ān and may have been the son of the preceding scholar. 75
- Thales of Miletus. He lived from 624 to 547 B.C. and was one of the Seven Sages, a pioneer philosopher, also interested in mathematics and astronomy. See Qifṭī, p. 107; Diogenes Laërtius, p. 14; Sarton, I, 72; Heath, *Manual of Greek Mathematics*, pp. 81, 89. 590
- Tha'libah ibn 'Amir (or Mashkān). The founder of an unimportant heretical sect. See Shahrastānī (Haarbrücker), Part I, 147; Baghdādī (Seelye), pp. 102-104. 452
- Thaljī (Ibn al-). See Muḥammad ibn Shujā'. 12
- Thanā'. She was a woman scribe, the slave of Ibn Qayyūmā during the late 8th century. 12
- Thaqafī (al-). See Ibrāhīm ibn Muḥammad ibn Sa'id.

- Thaqafī (al-), Isā ibn 'Umar. He was a noted grammarian of al-Baṣrah, who though blind also recited the Qur'ān. He died 766/767. See Khallikān, II, 419. 68, 91-92, 111
- Thaqafī (al-), Ṭurayḥ ibn Ismā'il, Abū Ṣalt. He was a poet at the time of al-Walīd (caliph 743-744), who lived until the reign of al-Mahdī (775-785). See Iṣbahānī, *Aghānī*, Part IV, 76. 18, 314
- Tharwān (Abū) al-'Uklī. He taught language among the tribes, before the middle of the 9th century. Perhaps he was the poet quoted by Yāqūt, *Geog.*, I, 833, l. 10. See Flügel, *Gram. Schulen*, p. 49. 102, 112
- Thawābah (Abū) al-Asadī. An Arab scholar at the time of Mu'awiyah (661-680). See Flügel, *Gram. Schulen*, p. 48. 100
- Thawābah Family. Yūnus, a cupper of Christian lineage; his son, Thawābah ibn Yūnus; Muḥammad ibn Thawābah; Abū al-'Abbās Aḥmad ibn Muḥammad; Muḥammad ibn Aḥmad; Muḥammad ibn Ja'far; Abū al-Ḥusayn Ja'far ibn Muḥammad ibn Khālid. Compare with the names which follow. 283-85, 846
- Thawābah (Ibn), Abū al-'Abbās Aḥmad ibn Muḥammad ibn Thawābah ibn Yūnus. He was an official and secretary, who died between 886 and 891. See Yāqūt, *Irshād*, VI (2), 36; Ṭabarī, *Annales*, Part III, 1802, 1832. 12, 15, 370, 378
- Thawābah (Ibn), Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn Muḥammad. The secretary and perhaps a vizier of al-Mu'taḍid (892-902). Compare Miskawayh, IV (1), 277 (246). 265
- Thawābah (Ibn), Abū al-Ḥusayn Ja'far ibn Muḥammad ibn Khālid. He was the son of the vizier of al-Mu'taḍid and chief of the secretariat, also a poet. See Yāqūt, *Irshād*, VI (2), 417. 370
- Thawr (Abū) Ibrāhīm ibn Khālid ibn al-Yamān. A Shāfi'ī jurist, who formed a code of his own, used in Armenia and Ādharbayjān. He died at Baghdād 854. See Nawawī, p. 679; Khallikān, I, 6; Taghrī-Birdī, Part III, 169, 189. 82, 520, 546
- Thawr ibn Yazīd al-Kalā'i, Abū Khālid. He was an authority for the Qur'ān and Ḥadīth, who died 770. See Yāqūt, *Geog.*, IV, 687; Ziriklī, Part II, 88. 65
- Thawrī (al-). See Sufyān ibn Sa'id.
- Themistius. He was the son of Eugenius of Paphlagonia, a commentator on Aristotle. After living in Asia Minor and at Rome he became prefect at Constantinople. He died about A.D. 390. See Qifṭī, p. 107; Sarton, I, 366; Smith, *GRBM*, III, 1024. 579, 598-606, 610-11, 614, 630, 694, 850
- Theodocus. He was the physician of al-Ḥajjāj ibn Yūsuf, the governor of al-'Irāq, 694-714. See Qifṭī, p. 105; Uṣaybi'ah, Part I, 121; Leclerc, I, 82; Smith, *GRBM*, III, 1037. 711
- Theodore. He was perhaps Theodore Abū Qurrah, a learned Christian of the 'Abbāsīd period. See Qifṭī, p. 36, l. 5; Smith, *GRBM*, III, 1046. 22, 27, 599
- Theodorus. He is mentioned as the physician of al-Ḥajjāj, but it is almost certainly a mistake, the title being meant for *Theodocus*.
- Theodorus. A man known for his interest in alchemy. See Füick, *Ambix*, p. 118 (11); Berthelot, *Alchimistes Grecs*, I, 174, 177, 178, 193; II, 215; III, 4, 208; Berthelot, *Origines de l'alchimie*, pp. 100, 184. 849, 852
- Theodorus of Mopsueste. He was called the Interpreter by the Nestorians. He

- wrote books, which were translated into Syriac at Edessa and had an important influence. See Chabot, *Synodicon Orientale*, pp. 300, 398. 46
- Theodorus. He was a leading medical authority at Jundi-Shāpūr and the physician of Shāpūr II, King of Persia 309-379. See Uṣaybi'ah, Part I, 308; Sarton, I, 372; Elgood, p. 48; Smith, *GRBM*, III, 1058, No. 8. 711
- Theodosius of Bithynia. A Greek mathematician and astronomer, who was living about 100 B.C. See Qisfī, p. 108, l. 11, which misspells the name; Sarton, I, 211; Heath, *Manual of Greek Mathematics*, p. 393. 642
- Theon. He was the father of Hypatia, a great mathematician at Alexandria, famous for his knowledge of Euclid. He lived during the last half of the 4th century. See Qisfī, p. 108; Sarton, I, 367; Steinschneider, *ZDMG*, L (1896), 341. 641
- Theon of Smyrna. A mathematician, astronomer, and Platonic philosopher, who lived in the first part of the 2nd century. See Qisfī, pp. 17, l. 19; 18, l. 10; 35, l. 6; Sarton, I, 272; Smith, *GRBM*, III, 1079. 591-93, 598, 614
- Theophilus. See Tūfīl ibn Thūmā.
- Theophilus, son of Theogenes. He was known for his interest in alchemy. See Berthelot, *Alchimistes Grecs*, I, 111; II, 90, 240; III, 98, 193. 630, 853
- Theophrastus of Lesbos. A pupil of Plato and the leading disciple of Aristotle, who developed his master's work. See Qisfī, p. 106; Diogenes Laërtius, p. 194; Pauly, VI, 1853; Sarton, I, 143. 596-99, 607, 614, 633
- Thessalus, son of Hippocrates. He lived during late 5th and early 4th century B.C. and was the physician of Achaeus, King of Macedon, and the father of the younger Hippocrates. See Gordon, p. 541; Smith, *GRBM*, II, 483. 678, 691-92
- Thrasylbulus. He was a friend of Galen, who addressed several works to him during the last half of the 2nd century. See Smith, *GRBM*, III, 1109. 685
- Thumāmāh ibn Ashras, Abū Bishr al-Numayrī. A Mu'tazilī theologian, imprisoned by al-Rashīd but said to have won support to the Mu'tazilī doctrine by the Caliph al-Ma'mun (813-833). See Shahrastānī (Haarbrücker), Part I, 73; Baghdādī (Seelye), p. 177; Khayyāt, *Intiṣār* (Nādir), pp. 20, 78-81. 261, 395, 396, 414, 429
- Tihān (Ibn al-). A man who after accepting Islām gave information about the sect in which he was reared, probably Judaism. 42
- Timotheus. He became the Nestorian Patriarch of the East in 780, and in 805 codified the church laws. See Wright, *Short History*, p. 191; Chabot, *Synodicon Orientale*, p. 10. 46
- Timotheus Gazaecus. A grammarian and also a commentator on Hippocrates, who lived in the late 5th century. See Diels (1906), p. 107; Smith, *GRBM*, III, 1150. 679
- Tīnkālūs. He was one of the seven wise men of Babylon, to whom a number of books were attributed. See Qisfī, p. 104; Nallino, *Im al-Falak*, p. 193; Steinschneider, *ZDMG*, L (1896), 352. 573, 643
- Tīnqarūs. He was one of the seven wise men of Babylon. See Steinschneider, *ZDMG*, L (1896), 353; Qisfī, p. 218. 573, 643
- Tirīnmāh (al-) ibn Ḥakīm. A poet of Damascus, who lived at al-Kūfah in the first part of the 8th century. See Iṣbahānī, *Aghānī*, Part X, 156; Tamīmām (Rückert), select. 51. 164, 346, 564
- Tirmidhī (al-), Abū Ismā'il Muḥammad ibn Ismā'il ibn Yūsuf. A man of Baghdād,

- noted for his reliability in quoting the Ḥadīth. He died 892/893. See Khallikān, IV, 394, 397, n. 1; Yāqūt, *Geog.*, I, 844, l. 7. 521
- Tirmidhī (al-), the Elder (al-Kabīr). He was probably Abū Ja'far Muḥammad ibn Aḥmad, a famous legal authority of Baghdād, who lived from about 816 to 907. See Khallikān, II, 600. 175
- Tirmidhī (al-), the Younger (al-Saghīr). He was Abū al-Ḥasan Muḥammad ibn Muḥammad, a disciple of Tha'lab and a copyist, who died in 936. See Suyūṭī, *Bughyat*, p. 103. 132, 176
- Tirmidhī (al-), Muḥammad ibn 'Isā ibn Sawrah, Abū 'Isā. A man of Tirmidh, who compiled one of the six great collections of the Ḥadīth, which was called both *Al-Jāmi'* and *Al-Sahīḥ*. He died 892. See "al-Tirmidhī," *Enc. Islam*, IV, 796; Khallikān, II, 679. 78, 81, 561
- Tufayl ibn 'Awf al-Ghanawī. He was one of the famous Pre-Islāmic poets. See Iṣbahānī, *Aghānī*, Part XIV, 88. 164
- Tūfīl ibn Thūmā. He is called Thiyūfīl by Flügel and was Theophilus, a Christian astronomer of Baghdād, who translated Greek works into Syriac and died 785. See Qisfī, p. 109; Sarton, I, 537. 587, 601
- Tūlūn (Ibn). See Aḥmad ibn Tūlūn.
- Tūlūnī (al-), Najīh. An epistle was addressed to him by Ibn Durustūyah, probably in the first half of the 10th century. 138
- Tūmā (Thomas). He lived in the 9th century and translated one of Galen's works and probably other scientific books. See Qisfī, p. 131, l. 15; Leclerc, I, 185. 685
- Tūnisī (al-), Abū al-Ḥasan. He is mentioned as the author of an epistle. 378
- Tunj (Ibn al-). See Abū al-Ḥasan ibn al-Tunj.
- Tuqayn ibn Qasrūnā. The headman of the Šābiāns of Ḥarrān during the middle of the 9th century. 768
- Tūr. A legendary hero who inherited a third of the world from his father Feridūn. See Firdawsī, *Shahnama*, I, 189. 23
- Turāb (Abū). A grammarian of secondary importance, who criticized *Kitāb al-Ayn*. See Flügel, *Gram. Schulen*, p. 232, which calls him Abū Tawwāb. 184
- Turayh ibn Ismā'il. See al-Thaqafī.
- Turius. He wrote about dreams. See Qisfī, p. 217, which calls him Tūriyūs. *Al-Fihrist* has Tūrnūs or Tūryūs. 614
- Tūsī (al-), Abū al-Ḥasan 'Alī ibn 'Abd Allāh of Tūs. He was a pupil of Ibn al-A'rābī at al-Kūfah in the early 9th century. See Zubaydī, *Ṭabaqāt*, p. 225; Khallikān, IV, 262, 269, n. 1. 153, 156, 158, 345-46
- Tustari (Ibn al-), Abū al-Ḥusayn Sa'īd ibn Ibrāhīm. He was a scholar and author, who served as secretary to Ibn al-Furāt in the 10th century. See Miskawayh, IV (1), 55 (52), 62 (58), 143 (128); Šābī, *Wuzurā'*, pp. 39, 60. 295
- Tūwāl (al-), Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn 'Abd Allāh. A man of al-Kūfah, who was a grammarian and who died 857/858. The name may be Tūwwāl. See Suyūṭī, *Bughyat*, p. 20; Zubaydī, *Ṭabaqāt*, p. 151, note. 147, 149, 160, 191
- Tuways, 'Isā ibn 'Abd Allāh. He was called 'Abd al-Na'im and was a singer of al-Madīnah. He died 710/711, when 82 years old. See Khallikān, II, 438; Iṣbahānī, *Aghānī*, Part II, 170. 309
- Tuyyāb ibn Ibrāhīm al-Mawṣilī. See Iṣbahānī, *Aghānī*, Part V, 107. For his famous brother, see Iṣḥāq ibn Ibrāhīm al-Mawṣilī. 307

- 'Ubayd (Abū) al-Ḥazmī. He was a foolish man about whom amusing stories were told. See Rosenthal, *Humor*, p. 10. The last name is uncertain; it may be al-Khurramī, or some other form. 735
- 'Ubayd (Abū) al-Qāsim ibn Sallām. He was the son of a Greek slave who was born at Herat, in 770, studied with al-*Aṣma'i* and al-*Kisā'i*, and became a judge. He died about 838. See Khallikān, II, 238, 486. 67, 77-78, 80, 82, 105, 113, 156, 157, 162, 171
- 'Ubayd Allāh. See (1) Sa'id ibn al-Ḥusayn ibn 'Abd Allāh; (2) Abū al-Ḥasan al-Karkhī. 275
- 'Ubayd Allāh (Abū). He was the secretary of al-*Mahdī* (caliph 775-785). 275
- 'Ubayd Allāh (Abū). A friend of the author of *Al-Fihrist*, who told him stories about al-*Jāhiz*. 398-99
- 'Ubayd Allāh ibn 'Abd Allāh ibn Ṭāhir ibn al-Ḥusayn. He was the son and grandson of famous governors of Khurāsān. He became chief of the police at Baghdād. He died 913. He was also a man interested in literature. See Khallikān, II, 79. 355, 474
- 'Ubayd Allāh ibn 'Abd Allāh ibn Ya'qub. A secretary who wrote some poetry and whose father was attached to al-*Mahdī* (caliph 755-785). For his father, see Ṭabarī, *Annales*, Part III, 490. 256, 369
- 'Ubayd Allāh ibn Abī Sa'id al-Warrāq. He was a copyist and unimportant scholar of history, genealogy, and poetry. 239
- 'Ubayd Allāh ibn Aḥmad, Abū al-Faḥ. He was nicknamed Jakhjakh and was a grammarian of Baghdād, who lived in the 10th century. He helped Ibn *Durayd* and al-*Zāhid* to compile their books. See Suyūṭī, *Bughyat*, p. 319. 134, 167-68
- 'Ubayd Allāh ibn Aḥmad ibn Abī Ṭāhir, Abū al-Ḥusayn. He wrote books to supplement his father's works about the caliphs. He died after the reign of al-*Muqtadir* (908-932). See Khallikān, I, 291, n. 7. For his father, see *Aḥmad* ibn Abī Ṭāhir. 272, 321, 322
- 'Ubayd Allāh ('Abd Allāh) ibn Aḥmad ibn Abī Zayd Ya'qub al-Anbarī. He was a Shī'ī author living at Wasīṭ, probably during the 10th century. See Ṭūsī, p. 186, sect. 400. His surname was Abū Ṭalīb. 491
- 'Ubayd Allāh ibn 'Alī, Abū 'Alī al-Ḥalabī. A jurist of al-Kūfah, who went with his family to Aleppo. See Ṭūsī, p. 203, sect. 443; Shahrashūb, p. 69, sect. 310. In *Al-Fihrist* he is called 'Abd Allāh, probably a mistake. 536
- 'Ubayd Allāh ibn 'Amrān. See 'Ubayd ibn 'Amrān.
- 'Ubayd Allāh ibn al-Ḥurr al-Ja'fī. He was a poet who died 687. See Baghdādī, *Khizānat al-Adab*, Part II, 18-21; Ṭabarī, *Annales*, Part II, 463; Ziriklī, Part IV, 346. 359
- 'Ubayd Allāh ibn al-Ḥasan (al-Ḥusayn). See Abū al-Ḥasan al-Karkhī.
- 'Ubayd Allāh ibn Ishāq ibn Sallām. A grammarian and associate of al-*Madā'inī* in the late 8th and early 9th century. 178
- 'Ubayd (Allāh) ibn Ismā'il al-Habbārī. He was an authority for the Ḥadīth, who taught al-*Ṭabarī* and lived in the 9th century. See Ṭabarī, *Tafsīr*, III, 471, sect. 2889. 563
- 'Ubayd Allāh ibn Ma'mar ibn 'Uthmān. A leader of the Quraysh, who took part in the early wars of Islām. He died 650. See Ṭabarī, *Annales*, Part I, 2697, 2699, 2830; Ziriklī, Part IV, 355. 722

- 'Ubayd Allāh ibn Muḥammad ibn 'Abd al-Malik. He wrote books about alcoholic drinking and may be the same as the scholar who follows. 338
- 'Ubayd Allāh ibn Muḥammad ibn 'Abd al-Malik al-Zayyāt. He was a secretary who wrote poetry and essays. See Ṭabarī, *Annales*, Part III, 1376. The Beatty MS has 'Abd Allāh. For his father, who died 847/848, see *Muḥammad* ibn 'Abd al-Malik. 369
- 'Ubayd Allāh ibn Qays. See al-*Ruqayyāt*.
- 'Ubayd Allāh ibn Sulaymān ibn Wahb, Abū al-Qāsim. He was the vizier of al-*Mu'taḍid* (caliph 892-902), during whose reign he died. See Khallikān, I, 29, n. 4; III, 192; Mas'ūdī, VIII, 109, 116, 169. 131, 283, 336
- 'Ubayd Allāh ibn Ṭalīb. He wrote a book about the *Risālah* of al-*Shāfi'i* and was refuted by Ibn al-*Ṣayrafī*, who died 941/942. 542
- 'Ubayd Allāh ibn Yahyā ibn Khāqān, Abū al-Ḥasan. He lived from 824 to 876 and was the vizier of al-*Mutawakkil*, but was dismissed by al-*Muntaḥir*, exiled by al-*Musta'in*, and reinstated by al-*Mu'tamid*. See Mas'ūdī, VII, 197, 258, 268, 273, 296, 325. For the caliphs mentioned, see Hitti, *Arabs*, p. 466. 247, 409
- 'Ubayd ibn 'Amran. He was the secretary of the governor of Armenia and other officials during the early 'Abbāsīd period. 274
- 'Ubayd ibn Dhakwān. A 9th century scholar of 'Askar Mukram in Southern Persia. See Flügel, *Gram. Schulen*, p. 95. The Beatty MS garbles the name. 130
- 'Ubayd ibn Khalaf al-Bazzāz. The leading member of the jurists following Abū *Thaur* in the middle of the 9th century. Compare 'Ubayd ibn Muḥammad ibn Khalaf mentioned by Nawawī, p. 680, top. 520
- 'Ubayd ibn Khirāsh. A Syrian noted for his good literary style. 275
- 'Ubayd ibn Mu'āwiyah ibn Zayd ibn Thābit ibn al-Ḥaḥḥāk. He was a great-grandson of the Prophet's secretary, and like him was interested in collecting passages of the Qur'ān. 62
- 'Ubayd ibn Sharyah al-Jurhumī. A native of al-Yaman, who lived from the time of the Prophet to the end of the 7th century. He was a well-known genealogist. See Qutaybah, *Ma'ārif*, p. 265. Flügel gives the name as 'Abīd, but the Beatty MS has 'Ubayd. For the name Sharyah, see *Durayd*, *Geneal.*, p. 328. 194
- 'Ubayd ibn al-Silf. He was an early Muslim who passed on a tradition about the compiling of the Qur'ān. 47
- 'Ubayd ibn Yaqṭīn. He was taken to al-Madīnah when his father was under suspicion during the time of *Marwān* II, but returned to al-Kūfah when the 'Abbāsīd regime began in 750. See Ṭabarī, *Annales*, Part III, p. 562. For his father, see *Yaqṭīn* ibn Mūsā. 543
- 'Ubayd ibn Zurārah. He was a Shī'ī scholar of the second half of the 8th century. See Ṭūsī, pp. 141, bottom; 202, sect. 438. For his father, see *Zurārah* 'Abd Rabbah ibn A'yan. 537
- 'Ubayd al-Kayyis. One of the persons who introduced juggling and sleight of hand into the Muslim community. 732
- 'Ubaydah (Abū) ibn Jarrāh, 'Āmir ibn 'Abd Allāh. He was an early Muslim convert, who was governor of Syria during the time of the second caliph (634-644). See Sa'd (Ibn), Part III, sect. 1, p. 297; Mas'ūdī, IV, 196, 197, 211; Ziriklī, Part IV, 21. 558
- 'Ubaydah (Abū) Ma'mar ibn al-Muthannā. The great grammarian of al-Baṣrah,

- who lived from about 728 to 824. See Yāqūt, *Irshād*, VI (7), 164; Khallikān, III, 388. 76-77, 83, 87, 98, 115-18, 120, 125, 190, 312, 348
- Ubayy (Ubai) ibn Ka'b al-Anṣārī. A man of al-Madinah, who was a helper and associate of the Prophet. He died 642. See Balādhurī, *Origins*, pp. 18, 69; Sa'd (Ibn), index for many references. 58, 62, 81
- 'Uddat al-Dawlah. See Abū Taghlib al-Ghaḍanfār.
- 'Udhafir (Abū al-) al-'Amī. He was a blind poet of secondary importance. 360
- Uḥayyah ibn al-Julāh, Abū 'Amr. A poet who was active in the early 8th century. See Iṣbahānī, *Aghānī*, Part XIII, 119. 502
- 'Ujayfī (al-). A man who was a master bookbinder. 18
- 'Ukāshah ibn 'Abd al-Ṣamad of al-Baṣrah. A poet at the courts of al-Mahdī and al-Hādī (775-785). See Iṣbahānī, *Aghānī*, Part III, 76. 357
- 'Ulayyah bint al-Mahdī. She was a half-sister of Hārūn al-Rashīd, who lived from about 776 to 825 and was both a poetess and musician. See Iṣbahānī, *Aghānī*, Part IX, 83; Hitti, *Arabs*, pp. 302, 333, 334; Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 334. 361
- 'Ulayyah (Ibn), Ibrāhīm ibn Ismā'īl ibn Ibrāhīm, Abū Ishāq. He was an heretical Egyptian authority for the Ḥadīth. He lived from 768 to 833. See Ziriklī, Part I, 25; Hajar, *Lisān al-Mizān*, Part I, 34. 498, 521
- Unāmah bint Ḥamdūn ibn Ismā'īl. She was the mother of Ibn Dassām the poet. For her father, see Ḥamdūn ibn Ismā'īl. 328
- 'Umar. The second caliph, 634-644, known as 'Umar ibn al-Khaṭṭāb. 47-48, 223, 486, 494, 546, 557
- 'Umar (Abū al-) al-'Alā' ibn Bakr ibn 'Abd Rabb ibn Miṣḥal. He was a tribal scholar of language and dialects. 103
- 'Umar (Abū) al-A'raj. A man of early Islām about whom amusing stories were told. See Rosenthal, *Humor*, p. 7; compare Marzubānī, *Mu'jam al-Shu'arā'*, p. 251, bottom. 735
- 'Umar (Abū) Ḥafṣ ibn 'Umar al-'Umarī. A pupil of al-Haytham ibn 'Adī, who lived in the late 8th or early 9th century. 219
- 'Umar (Abū) Ja'far ibn 'Umar 'Abd al-'Azīz. A reader of the Qur'ān following the method of al-Kisā'ī. Flügel has 'Amr, but the Beatty MS gives 'Umar. 67
- 'Umar ibn 'Abbād. He was a theologian, probably of the 10th century. For the scholar who may have been his father, see 'Abbād ibn Sulaymān. 441
- 'Umar ibn 'Abd Allāh ibn Ma'mar. The son of a general who fought at the Oxus. For his father, see Ṭabarī, *Annales*, Part II, 1078, 1328, 1538. 222
- 'Umar (Ibn), 'Abd Allāh ibn 'Umar ibn al-Khaṭṭāb. See 'Abd Allāh ibn 'Umar.
- 'Umar ibn 'Abd al-'Azīz. See al-Shīfrānī.
- 'Umar ibn 'Abd al-'Azīz, 'Umar II, caliph at Damascus 717-720. 11, 223
- 'Umar ibn 'Abd al-Wāhid. A reader of the Qur'ān, who followed the method of Yahyā ibn al-Hārith al-Dhamārī. 66
- 'Umar ibn Abī Rabi'ah, Abū al-Khaṭṭāb. He was a famous master of passionate poetry, the son of a merchant of Makkah. He died in a naval battle between 711 and 719. See Iṣbahānī, *Aghānī*, Part I, 30; Khallikān, II, 372. 243, 329, 719
- 'Umar ibn Abī 'Uthmān, Abū Ḥafṣ al-Samarī. He quoted a commentary written by a Mu'tazilī scholar who died 761. 386
- 'Umar ibn Abī Ziyād al-Izbārī. A Shī'ī jurist, who probably lived at al-Kūfah. See

- Ṭūsī, p. 237, sect. 515 and bottom. His family came from Izbār near Naysābūr. See Yāqūt, *Geog.*, I, 90. 536
- 'Umar ibn 'Alī. One of the unimportant sons of the Caliph 'Alī. See Mas'ūdī, V, 148-49. 330
- 'Umar ibn Bukayr, Abū Ḥafṣ. He was a friend of al-Farrā' and an associate of the vizier al-Ḥasan ibn Sahl during the early 9th century. See Khallikān, IV, 65. 76, 146-47, 158, 236, 347
- 'Umar ibn Dharr ibn 'Abd Allāh al-Ḥamdānī. A man of al-Kūfah, who was a teacher and scholar of the Ḥadīth and theology. He died 770. See Ṭabarī, *Annales*, Part I, 1528; II, 1055. 504
- 'Umar ibn Dīrār. A tribal poet of secondary importance, known for his love of *Juml*. 719
- 'Umar ibn al-Farrukhān, Abū Ḥafṣ al-Ṭabarī. He was one of the important translators of astronomical works from Persian into Arabic. He died 815. See Qifṭī, p. 241; Sarton, I, 567; Suter, VI (1892), 27, 61; X (1900), 7. 589, 640-41, 649-50
- 'Umar ibn al-Haytham. A scholar of al-Kūfah, who wrote a book about the Qur'ān. The Flügel edition has 'Amr ibn al-Ḥashīm al-Kūfī. 81
- 'Umar ibn Hubayrah. See Abū al-Muthamī.
- 'Umar ibn 'Isā al-Anṣārī (Unayyisī). A judge during the reign of al-Ma'mūn (813-833). 503
- 'Umar ibn Lajā'. He was a poet who made fun of *Jarir* at Damascus in the late 7th or early 8th century. See Iṣbahānī, *Aghānī*, Part II, 89; Durayd, *Geneal.*, p. 114. 235
- 'Umar ibn al-Mubārak. A protégé of the Khuzā'ah Tribe and a poet. See Qutaybah, *Uyūn*, IV, 326, l. 17. 358
- 'Umar ibn Muḥammad, Abū al-Faraj al-Mālikī. A jurist of secondary importance, who died 942/943. 497
- 'Umar ibn Muḥammad ibn Khālid al-Marwarrūdhī. He was a 9th century astronomer. See Qifṭī, p. 242; Sarton, I, 566; Suter, VI (1892), 31, 65; X (1900), 11. Compare al-Marwarrūdhī. 656
- 'Umar ibn al-Raḍī, Abū Ahmad of al-Baṣrah. A Shī'ī jurist and author. The name may be meant for 'Umar ibn al-Rabī'. See Ṭūsī, p. 238, sect. 518. 536
- 'Umar ibn Shabbah, Zayd ibn 'Ubaydah. He was surnamed Abū Zayd and was a poet of al-Baṣrah, who died at Sāmarrā, 876, when 90 years old. See Yāqūt, *Irshād*, VI (6), 48; Ziriklī, Part V, 206. 8, 246
- 'Umar ibn Udhaynah. He was also known as 'Umar ibn Muḥammad ibn 'Abd al-Rahmān and was a Shī'ī jurist. See Ṭūsī, p. 239, sect. 524. 536
- 'Umar ibn 'Uthman. An Egyptian secretary and poet. In the Beatty MS his grandfather's name is like Iṣṭibār, but in the other versions there are different forms. 368
- 'Umarah (ibn Abī). A reader of the Qur'ān at Makkah. His father may have been the Abū 'Umārah cited by Ṭabarī, *Annales*, Part II, 376. 68
- 'Umārah ibn 'Aqīl ibn Bilāl ibn Jarīr. He was a poet known at the court during the first half of the 9th century. See Iṣbahānī, *Aghānī*, Part XX, 183; Ṭabarī, *Annales*, Part III, 1358. 125, 349, 365
- 'Umārah ibn Ḥamzah ibn Mālik ibn Yazīd. He was a secretary and important official serving al-Manṣūr and al-Mahdī, who died 814/815. He was famous for

- his literary ability, generosity, pride, and vanity. See Khallikān, II, 208, n. 8, 461-63; Taghrī-Birdī, Part II, 164. 66, 258, 274-76
- 'Umarī (al-). A judge of Takrīt on the Tigris, who wrote commentaries on poetry. He is omitted by the Beatty MS. 180
- Umarī (al-), 'Abd Allāh ibn Sa'īd ibn Abān, Abū Muḥammad. He was a student of language, who went among the tribes to study their vernaculars, probably during the late 8th or early 9th century. See Suyūṭī, *Bughyat*, p. 282. 100, 105
- Umarī (al-), Aḥmad ibn Sa'īd al-Dimashqī. A scholar of tribal dialects and folklore at the time of Mu'awiyah (caliph 661-680). See Mas'ūdī, V, 394. 156, 191
- Umayyah (Abū) Musāfir ibn Abī 'Anūr. He was called Dhakwān, and was a grandson of the ancestor of the Banū Umayyah at Makkah. He died 613. Two of his sons and numerous descendants were poets. See Iṣbahānī, *Aghānī*, Part VIII, 48; Ziriklī, Part VIII, 104. For his sons, see Muḥammad and Umayyah (ibn Abī Umayyah). 258
- Umayyah ibn Abd Shams ibn 'abd manāf. The ancestor of the Banū Umayyah. See Hitti, *Arabs*, p. 189. 243
- Umayyah ibn Abī Umayyah. An Arabian poet and father of three poets. See 'Abd Allāh, *Aḥmad*, and 'Alī (ibn Umayyah). For his father, see Abū Umayyah. 243, 358
- Umm al-Banīn bint 'Abd al-'Azīz. She was the wife of al-Walīd ibn 'Abd al-Malik, (caliph 705-715), who was admired by the poet Waddāh al-Yaman. See Kaḥḥālāh, *A'lām al-Nisā'*, Part I, 150. 719
- 'Uqaylī (al-), Abū al-Haydhām. See Suyūṭī, *Bughyat*, p. 382; Mas'ūdī, VIII, 363, 364, 367. 95
- 'Uqaylī (al-), Abū Shunbul (Shanbal). He was called by Flügel Abū Shibl and was nicknamed al-Khalīz or al-Khalanj. He was a poet living at the time of al-Rashīd (786-809). See Flügel, *Gram. Schulen*, p. 48; Fleischer, *ZDMG*, XII, 60, sect. 14. 100, 191, 364
- 'Uqbah al-Adlira'i. A man who helped to develop a legitimate form of exorcism, probably in the late 9th or early 10th century. 729
- 'Uqbah ibn Abī Mu'ayt (Abān), Abū al-Walīd. He was a member of the Umayyah family, who was an opponent of the Prophet and was killed at the Battle of Badr, 624. See Qutaybah, *Ma'ārif*, p. 35; Durayd, *Geneal.*, p. 49; Ziriklī, Part V, 36; Wāqidī (Jones), I, 36, 37, 82, 114, 138, 282. 549
- 'Uqī (al-). See al-'Awwāqī.
- Uqlīdisī (Ibn al-), Abū Ishāq Ibrāhīm ibn Muḥammad ibn Ṣāliḥ. He was a well-known chess player who probably lived in the late 9th or early 10th century. 342
- 'Urām, Abū al-Faḍl al-'Abbās ibn Muḥammad. An unimportant grammarian and drinking companion, probably of the 10th century. See Suyūṭī, *Bughyat*, p. 276. 187
- 'Urm ibn al-Aṣbagh al-Salamī. He was a nomadic scholar of minor importance. 'Urm is a kind of egg and may be an error. It may be meant for 'Azam. 104
- 'Urwah ibn 'Abd Allāh. A man about whom amusing anecdotes were told. See Rosenthal, *Humor*, p. 7; Iṣbahānī, *Aghānī*, Part XXI, 168. 735
- 'Urwah ibn Hizām. A poet of Arabia, who died about 650. He was known for his love of 'Afrā'. See Qutaybah, *Shi'r*, pp. 394-99. 719

- 'Urwah ibn Udhaynah, Abū 'Āmir. A pious and learned poet of the Quraysh at Makkah, who died before the middle of the 8th century. See Iṣbahānī, *Aghānī*, Part XXI, 162; Qutaybah, *Shi'r*, p. 367; Mas'ūdī, V, 319. 312
- 'Urwah ibn al-Ward, al-Ṣa'ūlīk (sometimes written Ṣu'lūk). A Pre-Islāmic poet famous for his charity. See Iṣbahānī, *Aghānī*, Part II, 190; Qutaybah, *Shi'r*, p. 425; Aṣma'i, *Fuḥūlat al-Shu'arā'*, p. 21, n. 8. 346
- 'Urwan (Ibn) ibn Zayd al-Khayl al-Ṭā'i, Maysarah. He was the son of a famous hero of early Islām. For the father, who died 657, see Ṭabarī, *Annales*, Part I, 2196; III, 2361; Ziriklī, Part V, 17. 198
- 'Urwah ibn al-Zubayr, Abū 'Abd Allāh. A legal authority and the son of the rebel al-Zubayr ibn al-'Awwām. He died at al-Madīnah 711/712, when about 70 years old. See Khallikān, II, 199. 241
- Usayd ibn Abī al-'Īs. He was an unknown person in whose name a stone at Makkah was inscribed. 9, 547
- 'Ushārī (al-). An author who wrote epistles about the salaries of governors. 378
- Ushnāndānī (al-), Abū 'Uthmān Sa'īd ibn Hārūn. He was a scholar and teacher at al-Baṣrah, who died 901. See Yāqūt, *Iṣṣād*, VI (4), 244; Khallikān, III, 39. The name comes from the Ushnān Quarter of Baghdād, the D being added for euphony. See Le Strange, *Baghdād*, p. 75; Yāqūt, *Geog.*, I, 284. 130, 181
- Ushūnī (al-). See Aḥmad ibn Sahl.
- Ushnānī (al-), Abū al-Ḥusayn 'Umar ibn al-Ḥasan ibn Mālik. A judge and historian, who died 951/952. See Taghrī-Birdī, III, 304. One mention of the name in *Al-Fihrist* is confused. 251
- Ushnārī (Ibn al-). He was an 'Irāqī jurist, perhaps the son of the judge in the preceding passage. 514
- 'Uṣārid ibn Muḥammad. A mathematician and astrologer, who also wrote the earliest known Arabic book on precious stones. See Qifṭī, p. 251; Sartori, I, 572; Suter, VI (1892), 66. 658
- 'Utbah. She was a slave girl of al-Khayzurān, the mother of Hārūn al-Rashīd. She was made famous by a poet, Abū al-'Atāhiyah. See Iṣbahānī, *Aghānī*, Part III, 151, 183; Kaḥḥālāh, *A'lām al-Nisā'*, Part III, 245. 721
- 'Utbah (Abū) Jazw ibn Qaṭan al-Nabṭī. A tribal language scholar. The name may be Jaz' as in Qutaybah, *Ma'ārif*, p. 215, l. 18; Durayd, *Geneal.*, pp. 137, l. 18; 152, bottom. 104
- 'Utbah al-A'war al-Kūfī. A man who wrote some poetry. Compare him with the grammarian in Iṣbahānī, *Aghānī*, Part XVII, 16. 360
- 'Utbah ibn al-Naḥḥās al-'Ijlī. He was a preacher of al-Kūfah mentioned as misquoting the Qur'ān. 197
- 'Utbah ibn Sallām al-Ghulāmī. An ascetic of al-Baṣrah, who died 783/784. See 'Abd Allāh ibn 'Alī al-Sarrāj, XXII (1914), 289, 322; 'Alī ibn 'Uthmān, XVII (1911), 180; Kalābādī, p. 12. 456, 458
- 'Utbī (al-) Muḥammad ibn 'Abd Allāh ('Ubayd Allāh), Abū Abd al-Rahmān. A government secretary and scholar of historical traditions, also a poet, who died 842/843. See Khallikān, III, 106; Qutaybah, *Ma'ārif*, p. 267. 196, 266
- 'Uthmān, Abū. (1) Al-Jāhiz. (2) Abū 'Uthmān al-Dimashqī.
- 'Uthmān ibn 'Abd al-Rahmān. He was an authority on knowledge of Makkah, who lived in the middle 9th century or earlier. See Yāqūt, *Geog.*, II, 773, l. 24. 244

- 'Uthmān ibn Abī Shaybāh. His real name was 'Uthmān ibn Muḥammad ibn Ibrāhīm (Abū Shaybāh), Abū al-Ḥasan. A man of al-Kūfah, who was a jurist and authority for the Ḥadīth and who traveled extensively. He died soon after 851. See Baghdādī (Khaṣīb), Part XI, 283, sect. 6054; Taghrī-Birdī, Part I, 136; II, 301. 553
- 'Uthmān ibn 'Affān. The third caliph, 644-656. 48, 65, 72, 117, 119, 201, 247, 436, 486
- 'Uthmān ibn 'Amr. See al-Azraq.
- 'Uthmān ibn Jinnī. See Ibn Jinnī.
- 'Uthmān ibn Khālid al-Tawīl. The teacher of the famous Mu'tazilī scholar Abū al-Hudhayl. See Nādir, *Système philosophique*, pp. 19, 21, 24, 36. 382, 386
- 'Uthmān ibn Mālī. The headman of the Ṣābiāns of Jarrān in the last half of the 9th century. 768
- 'Uthmān ibn Ziyād. He was called al-'Ābid and was a master of calligraphy during the early 'Abbāsid period. 13
- 'Uwaymar ibn Zayd, Abū al-Dardā'. He commanded a frontier garrison in 635 and was appointed to be judge by the second caliph. See Balādhurī, *Origins*, pp. 186, 216, 217. 62
- 'Uways (Ibn Abī). An 8th century scholar of genealogy, tribal dialects, and traditions. See Ṭabarī, *Annales*, Part III, 2520. 236
- 'Uyaylī (al-), Abū al-Haydhām Kilāb ibn Ḥamzah. He came from the provinces in the late 9th century and became a poet and scholar at Baghdād at the time of al-Muttaḡī, about 940. See Suyūṭī, *Bughyat*, p. 382; Ma'sūdī, VIII, 363, 364, 367; Flügel, *Gram. Schulen*, p. 222. 95
- 'Uyaynah (Abū) ibn al-Muḥallab. He was called al-Muḥallabī and was a poet of al-Baṣrah, who was exiled. See Iṣbahānī, *Aghānī*, Part XIX, 51; Khallikān, IV, 182, 196; Ṭabarī, *Annales*, Part II, 1215, 1320. 361
- 'Uyaynah (Abū) ibn Muḥammad ibn Abī 'Uyaynah. He was a member of a famous family of poets and himself a poet, who lived in the late 8th and early 9th century. See Iṣbahānī, *Aghānī*, Part XVIII, 9. 185, 361
- 'Uyaynah (Ibn). See Sufyān ibn 'Uyaynah.
- 'Uyaynah (Ibn Abī). See 'Abd Allāh ibn Muḥammad ibn Abī 'Uyaynah.
- 'Uyaynah ibn al-Minhāl, Abū al-Minhāl. He wrote on the Qur'ān. See Flügel, *Gram. Schulen*, p. 53. Compare Suyūṭī, *Bughyat*, p. 370. 77, 237
- Vaghhata. A Buddhist who lived not later than the 9th century and wrote one of the great books on Indian medicine. See Uṣaybi'ah, Part II, 32, l. 26; Sarton, I, 480; Jolly, p. 11; Siggel, "Die Indischen Bücher," *Abhandlungen*, N.R. XIV, (1950), 1118 (24). 710
- Valens, Vetricus. He was an astronomer during the reigns of Hadrian and Antoninus (A.D. 117-161). See Nallino, *Ilm al-Falak*, p. 194; Suter, VI (1892), 53. In Arabic his name is Wālis or Fālis. 641
- Wadā' (Ibn), 'Abd Allāh ibn Muḥammad, Abū 'Abd Allāh. A scholar and transcriber of manuscripts. 175
- Wadā' (Ibn) ibn al-Faḍl al-Asadī. A man of the Quraysh, who wrote a note about the grammarian al-Tawwazī. 124

- Waddāh al-Yaman, 'Abd al-Rahmān ibn Ismā'il. He was a poet of Arabia executed by al-Walīd, 708. See Tanmām (Rückert), sect. 207, 623; Iṣbahānī, *Aghānī*, Part VI, 32; Ziriklī, Part IV, 69. 719
- Wafā' (Abū al-) Muḥammad ibn Muḥammad ibn Yaḥyā al-Būzjānī. He lived from about 940 to 988 and was a great astronomer and mathematician of Baghdād. See Qifṭī, p. 64, l. 17; 287; Heath (*Euclid's Elements*, I, p. 77, 85-86; Sarton, I, 666; Khallikān, III, 320; Suter, VI (1892), 39, 73; X (1900), 71. 635, 642, 667-68
- Wafrawandī (al-), Yūnus ibn Muḥammad (Aḥmad) ibn Ibrāhīm. A grammarian of secondary importance, who probably lived in the 10th century. See Suyūṭī, *Bughyat*, p. 426; Yāqūt, *Iṣṣād*, VI (7), 313. Hājj Khalīfah, VI, 418, calls him al-Rafrawandī. 188
- Wahb, Abū Muḥammad. He was a pupil of the well-known 10th century scholar of Baghdād, Abū 'Umar al-Zāhid. 167
- Wahb ibn Ibrāhīm (Abū Sa'id). A Christian who copied an account of the Ṣābiān sacrifices. Compare with name which follows. 755
- Wahb ibn Ibrāhīm ibn Ṭāzādī, Abū Sa'id. He was a secretary to the vizier of al-Muqtadir (caliph 908-932) and later with Muḥammad ibn Yaḥyā ibn Shīrīzād. In old age he was blinded. See Miskawayh, IV (1), 160 (143); V (2), 112 (109), 114 (110). 283-84, 287
- Wahb ibn Munabbih, Abū 'Abd Allāh. A convert of al-Yaman, who lived from 638 to 728 and helped to develop the law and to give information about the Jews. See Khallikān, III, 671. 42, 203
- Wahb ibn Sa'id ibn 'Amr ibn Ḥuṣayn. A secretary of Ja'far ibn Yaḥyā al-Barmakī, and also of al-Faḍl ibn Sahl and his brother. He later became governor of Kirmān and Fars, but was drowned when on a journey before the middle of the 9th century. See Khallikān, I, 597. 267-68
- Wahb ibn Sulaymān al-Dhimmarī. A 9th century scholar who was ridiculed by al-Balādhurī. See Ṭabarī, *Annales*, Part I, 262, 273, 462. 247, 321
- Wahbī (al-). He was the author of a book on the *amwā'*. 191
- Wahshīyah. She was an Arab girl loved by the poet Ibn al-Ṭathriyah. See also Kaḥḥālāh, *A'lām al-Nisā'*, Part V, 275. 719
- Wahshīyah (Ibn), Abū Bakr Aḥmad (Muḥammad) ibn 'Alī al-Kaldānī al-Nabaṭī. He was an alchemist and astronomer of the 9th century, who wrote a book on Nabataean agriculture. See Sarton, I, 634; Uṣaybi'ah, Part II, 181, l. 25; 204, l. 7; Ruska (6), p. 10; Lippmann, pp. 352, 415; "Ibn Wahshīyah," *Enc. Islam*, II, 427. 377, 590, 731, 732, 743, 850, 863-65
- Wakī' (Ibn) al-Bunānī. An unimportant theologian of the Mujbirah. For the name al-Bunānī, see Yāqūt, *Geog.*, I, 741. 448
- Wakī' ibn al-Jarrāh ibn Malīh. He was surnamed Abū Sufyān and was a man of al-Kūfah, an authority for the Qur'ān and a jurist who lived from about 746 to 811. See Nawawī, p. 614, which gives a different date for his death. See also Sha'rānī, Part I, 53, bottom; Taghrī-Birdī, Part II, 153. 76, 81, 152, 191, 548
- Wakī' al-Qāḍī, Abū Bakr Muḥammad ibn Khalaf ibn Ḥayyān. A man of Baghdād who was the secretary of the judge Muḥammad ibn Yūsuf and then himself judge at al-Ahwāz. See Yāqūt, *Geog.*, III, 848; Ziriklī, Part VI, 347; Kaḥḥālāh, *Mu'jam*, Part IX, 283. 250, 330

- Walībāh ibn Hubāb, Abū Usāmāh. A poet and the teacher of Abū Nuwās. He was a favorite at the court of al-Manṣūr (caliph 754-775). See Qutaybah, *Shi'r*, pp. 501-502; Khallikān, I, 395, n. 1. 314, 357
- Walid I. The caliph at Damascus 705-715, known as al-Walid ibn 'Abd al-Malik. 11, 198, 223, 792
- Walid II. The caliph at Damascus 743-744, known as al-Walid ibn Yazid ibn 'Abd al-Malik. For the later Umayyad caliphs, see Hitti, *Arabs*, p. 279. 197, 202, 218, 223, 273
- Walid (Abū al-). He was the son of a well-known Mu'tazilī scholar Aḥmad ibn Abī Duwād, and served as a judge. He wrote on the law but was dispossessed by al-Mutawakkil and died 854. For references, see his father. 409-410, 531
- Walid (Abū al-) Aḥmad ibn 'Iqāl. He was a poet of the time of al-Hādī (caliph 785-786). See Iṣbahānī, *Aghānī*, Part III, 153. 357
- Walid ibn Mu'āwiyah ibn 'Abd al-Malik. An officer of Marwān II, killed by al-Saffāh, 750. See Mas'ūdī, VI, 70, 75. 275
- Walid (al-) ibn Muslim, Abū al-'Abbās. He was a traditionalist and historian of Damascus, who lived from 737 to 810. See Nawawī, p. 618; Taghri-Birdī, Part II, 148, 304; Ziriklī, Part IX, 143. 551, 240
- Walid (al-) ibn 'Uhayd Allāh. See al-Buḥārī.
- Wallād (Ibn), Abū al-'Abbās Aḥmad ibn Muḥammad ibn Wallād al-Tamīmī. He originated at al-Baṣrah, but lived in Egypt as a grammarian. He died 944. See Ziriklī, Part I, 198. Compare variation in Kaḥḥālāh, *Mu'jam*, Part II, 167. 185
- Wāqid ibn 'Amr al-Tamīmī. He wrote an account of Bābak, the 9th century rebel of Ādharbayjān. 818-19
- Wāqidī (al-), Abū Allāh Muḥammad ibn 'Umar. He lived from about 747 to 823 and came from al-Madīnah to Baghdād, where he was a judge and great authority for the life of the Prophet. See Khallikān, III, 61. 49, 78, 202, 206, 213, 214-16, 519
- Wāqidī (al-), Abū Muslim 'Abd al-Rahmān ibn Wāqid. A member of a family, which came to al-'Irāq from Tūs. He was probably a teacher of al-Kisā'ī in the last half of the 8th century. See Yāqūt, *Geog.*, III, 561, l. 18. 67, 146, 214
- Warraqā'. He is mentioned as quoting Abū Najīb and probably lived in the late 8th century. See Ṭabarī, *Annales*, Part I, 116. The name may be Warqā'. 75
- Waraqah ibn Nawfal ibn Asad al-Asadī. He was a nephew of Khadījah, known for his wisdom and leadership as well as his poetry. He died about 611. See Iṣbahānī, *Aghānī*, Part III, 13, bottom; Ziriklī, Part IX, 131. 363
- Warrās (Abū al-) al-Khuzā'ī. A poet of secondary importance; whose name is omitted by Flügel. 359
- Warsnānī (al-). See Abū Hātim Aḥmad ibn Ḥamdān.
- Washshā' (Ibn al-), Abū al-Ṭayyib Muḥammad ibn Aḥmad ibn Ishāq. A man of Baghdād, who was a scholar interested in history and poetry. See Yāqūt, *Irshād*, VI (6), 277; Suyūṭī, *Bughyat*, p. 7. 186, 353
- Wāṣil ibn 'Aṭā al-Ghazzāl, Abū Hudhayfah. He lived from about 699 to 748 at al-Baṣrah, and was a pupil of al-Ḥasan al-Baṣrī. He was often said to have started the Mu'tazilī movement. See Khallikān, III, 642; Khayyāt, *Intiṣār* (Nādir), pp. 62, 68, 150-52, 155; Shahrastānī (Haarbrücker), Part I, 25, 44; Yāqūt, *Irshād*, VI (7), 223; Baghdādī (Seelye), pp. 34, 35, 119, 121 ff. 382-86, 428

- Wāṣil ibn Ḥayyān al-Aḥdab. He was a man of influence and a patron of the well-known reader of the Qur'ān, Abū Bakr ibn Abī Ayyāsh. See Khallikān, I, 553. 65
- Wāsiṭī (al-), Abū 'Abd Allāh Muḥammad ibn Yazid. He was a Mu'tazilī theologian, who died 935. See Taghri-Birdī, Part II, 127, 134; Murtaḍā, p. 110. 83, 430
- Wāṭihāh ibn al-Asqā'. A convert who fled from Makkah to al-Madīnah and took part in the attack on Cyprus under Mu'āwiyah. He died at Damascus about 704. See Balādhurī, *Origins*, p. 237; Khallikān, III, 439, n. 4; Qutaybah; *Ma'ārif*, p. 173, l. 17; Wāqidī (Jones), III, 1028-29. 65, 724
- Wāthiq (al-). The 'Abbāsid caliph, 842-847. 124, 268, 309, 411, 695
- Wāthiq (Ibn al-), Abū Muḥammad 'Abd al-'Azīz. A man of Baghdād, who studied with al-Ḍabbī, probably Abū Ayyūb al-Ḍabbī. 85
- Wayjan ibn Rustum, Abū Sahl al-Kūhī. He was sometimes called Wījan and al-Qūhī and was a mathematician and astronomer from Ṭabaristān, who made observations for Sharaf al-Dawlah (Buwayhid ruler, 989-1012). See Qifī, p. 351; Sarton, I, 665; Tūqān, pp. 249-52; Ḥājjī Khalīfah, III, 449; Steinschneider, *ZDMG*, L (1896), 185, sect. 106. 669
- Wiqā' ibn al-Ash'ar. He was called Lisān al-Ḥummarah and Abū Kilāb, and was an early genealogist of Arabia, whose father became a Muslim during the first years of Islām. See Durayd, *Geneal.*, p. 213; Qutaybah, *Ma'ārif*, p. 266, l. 1. 193
- Wizir (Abū al-) Aḥmad ibn Khālid. He served as a high government official under three caliphs, about 833-861. See Mas'ūdī, VII, 148, 197; Ṭabarī, *Annales*, Part III, 1179, 1379. 369
- Wizir (Abū al-) 'Umar ibn Muṭarrāf. He was a secretary and director of government departments from the time of al-Manṣūr to that of al-Rashīd. He died 802. See Ṭabarī, *Annales*, Part III, 491, 516; Ziriklī, Part V, 228. 277-78
- Wizir (Ibn al-). See Aḥmad ibn al-Wizir.
- Yābis (al-), 'Abbās. A scribe who copied *Kitāb al-Maghāzī* by al-Madā'inī. See Yāqūt, *Irshād*, VI (5), 312, which gives Ibn 'Abbās al-Yābis. 221
- Yad (Abū al-) al-Kilābī. A tribal scholar of language. 104
- Yaḥṣubī (al-) 'Abd Allāh. See Abū 'Amrān 'Abd Allāh ibn 'Āmir.
- Yaḥyā (Abū) al-Marwazī. (1) A physician of Baghdād, who was also a geometrician and whose origin was at Marw. (2) A scholar of medicine and mathematics, who taught *Matnā* ibn Yūnus and lived at Baghdād during the early 10th century. He came from Marw al-Rūdh. See Qifī, p. 435; Yāqūt, *Geog.*, IV, 506-507. 600, 629, 630, 667
- Yaḥyā (Abū) al-Ra'īs. He was a leader of the Manichaeans during the 'Abbāsid period. 805
- Yaḥyā ibn Abān (Abū Manṣūr) al-Munajjim, Abū 'Alī. He worked for al-Faḍl ibn Sahl, later becoming attached to al-Ma'mūn. He was a court scholar and astrologer, buried at Aleppo 845. See Sarton, I, 566; Khallikān, III, 605; Suter, VI (1892), 29; X (1900), 8. 313
- Yaḥyā ibn 'Abd Allāh. He was the son of 'Abd Allāh ibn Muṣ'ab. See Mas'ūdī, VI, 298. 242
- Yaḥyā ibn 'Abd Allāh ibn al-Ḥārith. He was probably a son of the 'Abd Allāh, mentioned by Ṭabarī, *Annales*, Part III, 2342, l. 6. 222

- Yahyā ibn Abī Bakr al-Miṣrī. An Egyptian interested in history. 378
- Yahyā ibn Abī Ḥafṣah, Abū Jamil. A poet of secondary importance of the late 7th and early 8th century. See Qutaybah, *Shi'r*, p. 481; Iṣbahānī, *Aghānī*, Part IX, 36; Khallikān, III, 347. For his more famous father, see Yazīd Abū Ḥafṣah. 353
- Yahyā ibn Abī Ḥakīm. See al-*Hallājī*.
- Yahyā ibn Abī Maṣṣūr al-Mawṣilī. He was a man from al-Mawṣil, who wrote about music and other subjects during the reign of al-Ma'mūn (caliph 813-833). 653
- Yahyā ibn Ādam, Abū Zakariyā'. A jurist and authority on the Ḥadīth, who died at Fam al-Ṣilḥ, 818/819. See Nawawī, p. 620; Qutaybah, *Ma'arif*, p. 258; Taghrī-Birdī, Part II, 188; III, 42. 67, 78, 82, 506, 549
- Yahyā ibn 'Adī, Abū Zakariyā'. He lived from 893 to 974 and was a Jacobite of Takrīt who lived at Baghdād and translated many ancient works. See Qifṭī, p. 361; Sartōn, I, 629; Mieli, p. 96. 588, 592-93, 599-609, 612, 630, 631, 632
- Yahyā ibn Aktham, Abū Muḥammad. A scholar who was appointed Judge of Baghdād and who died 857. See Nawawī, p. 621. 82, 410
- Yahyā ibn 'Alī ibn Yahyā ibn Abī Maṣṣūr, al-Munajjim, Abū Aḥmad. He lived from about 856 to 913 and was a theologian and court favorite of numerous caliphs, especially al-Muṭtafi. See Khallikān, IV, 84. 312-14, 327, 426, 428
- Yahyā ibn Bakr. An 'Irāqī jurist and author. See Ḥājj Khalīfah, IV, 4. Flügel calls his father Bakr. 513
- Yahyā ibn Bilāl al-'Ibādī. He was an unimportant poet. For the name al-'Ibādī, see Baghdādī (Seelye), pp. 104-106; Hitti, *Arabs*, 247. 359
- Yahyā ibn al-Faḍl. He edited the poetry of Abū Nuwās. See Taghrī-Birdī, Part II, 294. 352
- Yahyā ibn Ghālīb al-Khayyāt, Abū 'Alī. He was also called Ismā'il ibn Muḥammad and was a pupil of Mā Shā' Allāh, who became an astronomer. He died 835. See Sartōn, I, 569; Suter, VI (1892), 31, 64; X (1900), 9. 655
- Yahyā ibn Ḥamzah. A reader of the Qur'ān and probably the traditionalist from Damascus, who died 798. Mentioned by Yāqūt, *Geog.*, I, 204; III, 429; IV, 187. 66
- Yahyā ibn al-Ḥārith. See al-*Dhamārī*.
- Yahyā ibn Hārūn ibn Mukhlid, Abū 'Alī al-Kātib. His name is omitted by Flügel. He was a government secretary, who was interested in poetry. 368
- Yahyā ibn al-Ḥusayn ibn al-Qāsim ibn Ibrāhīm, al-Ḥādī al-Ḥusaynī. He was a grandson of the founder of the Zaydī rule in al-Yaman. He died at Ṣa'dah 910/911. See Ḥakamī, pp. 185, 302 table, 315; "Rassids," *Enc. Islam*, III, 1126; "al-Zaidīya," *Enc. Islam*, IV, 1196-97; Lane-Poole, p. 102 and table. 482
- Yahyā ibn Kāmil ibn Tulayḥah, Abū 'Alī. He was a theologian, first with the Murji'ah and later with the Ibādīyah. See Kaḥḥālāh, *Mu'jam*, Part XIII, 220. Flügel adds to his name, al-Khudrī. He lived during the middle of the 9th century. 411, 452
- Yahyā ibn Khālīd ibn Barmak. He was the famous vizier of Hārūn al-Rashīd. He died 805. See Khallikān, IV, 103. 112, 264-66, 366, 437, 503, 639, 655, 710, 742, 826, 850
- Yahyā ibn Ma'in ibn 'Awn, Abū Zakariyā', al-Baghdādī. An authority on the law

- and Ḥadīth. He died at al-Madīnah 847/848. See Ḥajar, *Lisān al-Mizān*, VI, 768; Nawawī, p. 628; Khallikān, IV, 24. 556
- Yahya ibn Mu'adh al-Rāzī, Abū Zakariyā', of Balkh. A preacher and ascetic, who visited Baghdād but died at Naysābūr in 821/822. See 'Aṭṭār, p. 189; Khallikān, IV, 51; 'Alī ibn 'Uthmān, XVII (1911), 122. 456
- Yahyā ibn Muḥarak. See Yazīdī Family. See also Ziriklī, Part IX, 205. 361
- Yahyā ibn al-Muḥallab, Abū Karīmah. A man who wrote a commentary on the Qur'ān. 75
- Yahyā ibn Muḥammad, Abū al-Qāsim. He probably lived at Baghdād until the middle of the 10th century and is mentioned for passing on a tradition about the compiling of the Qur'ān. 47
- Yahya ibn Muḥammad ibn 'Abd Allāh ibn Thawbān, al-Azraqī. A poet who lived at Baghdād. See Yāqūt, *Geog.*, III, 724, l. 2. 244
- Yahyā ibn Muḥammad ibn Ṣā'id, Abū Muḥammad. He lived from about 842 to 931 and traveled extensively, becoming a jurist at Baghdād. See Baghdādī (Khaṭīb), Part XIV, 231, sect. 7537; Taghrī-Birdī, Part III, 228. 561
- Yahyā ibn Muḥammad al-Zajjāj. He wrote a book on colors and was probably a glass worker at Baghdād. 743
- Yahyā ibn Naṣr al-Ḥawlānī. He was a Shāfi'ī jurist in Egypt. Compare Balr ibn Naṣr in Nawawī, p. 69. 521
- Yahyā ibn al-Nujaym. He wrote a poem about the unusual or obscure. 375
- Yahyā ibn Sa'id. See Yahyā ibn Sa'id al-Qaffān.
- Yahyā (Yūḥannā) ibn Sarāfyūn. He was a Christian physician at Damascus in the second half of the 9th century. See Qifṭī, p. 380; Uṣaybi'ah, Part I, 109, l. 18; Sartōn, I, 608; Leclerc, I, 113. 696, 709
- Yahyā ibn Waṭṭah. A man of al-Kūfah, who was a reader of the Qur'ān. He died 721/722. See Nawawī, p. 631. 64, 69
- Yahyā ibn Ya'mar al-Adwānī al-Washqī. He was a pupil of Abū al-Aswad al-Du'allī and a grammarian of al-Baṣrah, who became a judge in Khurāsān. He died about 747. See Khallikān, IV, 59. 90
- Yahyā ibn Yazīd. The son of an early genealogist from a family with much knowledge about the tribes. See Qutaybah, *Ma'arif*, p. 267. For his brother, see Isā ibn Da'b. 196
- Yahyā ibn Zakariyā' ibn Abī Zā'idah, Abū Sa'id. A judge at al-Madā'in, who died there 799/800. See Yāqūt, *Geog.*, II, 223, l. 23; Taghrī-Birdī, Part II, 113. 548
- Yahyā ibn Zakariyā' ibn Yahya. He was called al-Uqlidisi by the Beatty MS. He was a secretary and poet. See Ḥājj Khalīfah, I, 195. 371
- Yahya ibn Zayd ibn 'Alī (Zayn al-'Ābidīn) ibn al-Ḥusayn ibn 'Alī. He was a descendant of the Prophet, who tried to escape when his family was under suspicion but was killed 742/743. See Khallikān, III, 276, 277, n. 9; "Yahyā B. Zaid al-Ḥusaynī," *Enc. Islam*, IV, 1151; Mas'ūdī, V, 473; VI, 2, 79. 823
- Yahyā ibn Ziyād ibn 'Ubayd Allāh, Abū al-Faḍl. He was a poet of al-Kūfah and a government secretary, who died about 776. See Iṣbahānī, *Aghānī*, XII, 81 ff.; Khallikān, II, 403. 258, 274, 314, 357, 378
- Yahyā al-Nahwī (Joannes Alexandrinus Grammaticus). He was a 7th century Jacobite bishop of Alexandria, also called Philoponus, who wrote about medicine and other sciences. See Qifṭī, p. 354; Sartōn, I, 480; Smith, *GRBM*, III, 321. xxix, 598-607, 612-13, 674, 677, 681, 690

- Ya'la (Abū) ibn Abī Zur'ah. A scholar and friend of al-Māzinī in the 9th century. 130
- Yamān (al-) ibn Ribāh. A leading scholar of the Khawārij, who probably lived during the early times of Islām. See Hajar, *Lisān al-Mizān*, III, 316; Mas'ūdī, V, 442; Shahrastānī (Haarbrücker), Part I, 155, l. 21. 452
- Yamānī (al-), Abū Ḥafṣ 'Umar ibn Muḥammad ibn 'Abd al-Ḥakam al-Khayyār. He was an ascetic. See 'Abd Allāh ibn 'Alī al-Sarraj, XXII (1914), 208. 456
- Yāmīn (Ibn). A poet of al-Baṣrah, who was at the courts of al-Mahdī and al-Hādī (775-786). See Mas'ūdī, VI, 286. 358
- Yāmīn ibn Yāmīn. A man who was probably a Jew, who accepted Islām and gave information about his original sect. 42
- Yanbughī (Abū al-). He composed some poetry. Flügel gives his name as Abū al-Nafī'i, and the Tonk MS has another form, but the Beatty MS gives the name as listed. For Yanbugh, see Yāqūt, *Geog.*, IV, 1039. 363
- Yāqūn ibn Mūsā. He was a leading Shī'i propagandist, who fled from al-Kūfah when Marwān II tried to arrest him, but later served the 'Abbāsids. He died 801. See Tabarī, *Annales*, Part III, 103, 390, 486, 502, 549, 562, 567, 630, 650; Taghribirdī, Part II, 48, 52, 119, 120. 537, 543
- Yaqṣīnī (al-). A scribe who transcribed the Qur'ān in gold. 18
- Ya'qūb. See (1) Abū Muḥammad al-Ḥadramī; (2) Abū Yūsuf Ya'qūb ibn al-Sikkī.
- Ya'qūb (Abū). See Ishāq ibn Hinnayn.
- Ya'qūb (Abū) Ishāq ibn Aḥmad al-Sijistānī (Sijzī). He followed al-Nasafī in 943 as leader of the Ismā'īliyah in Persia. He was also a scholar and author who died soon after 971. See Hamdānī, *Sulayṭīyūn*, p. 252; Ivanov, *Studies in Early Persian Ismailism*, pp. 29, 90. 472-73
- Ya'qūb (Abū) al-Rāzī. A Mālikī jurist and judge of al-Ahwāz. 497
- Ya'qūb (Ibn). A foolish character about whom amusing anecdotes were told. See Rosenthal, *Humor*, p. 10. 735
- Ya'qūb ibn Abī Shaybah. He wrote a book about the Qur'ān. This may be meant for Ya'qūb ibn Shaybah, or perhaps the son of al-Nafī'i. See Yāqūt, *Geog.*, III, 154, l. 8; Ziriklī, IX, 261. 80
- Ya'qūb ibn Ibrāhīm. See Abū Yūsuf Ya'qūb.
- Ya'qūb ibn Ibrāhīm. A disciple of Nāfi' in reading the Qur'ān. 64
- Ya'qūb ibn Ishāq. See Abū Yūsuf al-Kindī.
- Ya'qūb ibn Ishāq al-Rabā'i. A poet of al-Madīnah, who died 815. See Ishbahānī *Aghānī*, Part VIII, 163; Ziriklī, Part IX, 254. 244
- Ya'qūb ibn al-Layth al-Ṣaffār. He became the autonomous ruler of Western Persia in 872, dying a few years later. See Khallikān, IV, 301; Sykes, II, 84. 829
- Ya'qūb ibn Māhān al-Sīrāfi. A man who wrote a medical book about both travel and home life. See Qifṭī, p. 378, l. 11; Uṣaybi'ah, Part I, 203. 700
- Ya'qūb ibn Muḥammad. See Abū Yūsuf Ya'qūb ibn Muḥammad.
- Ya'qūb ibn Muḥammad ibn 'Alī. A secretary of secondary importance, who probably lived in the late 10th century. 298
- Ya'qūb ibn Nūh. A government secretary, who wrote poetry and compiled a brief anthology of epistles. 266, 366
- Ya'qūb ibn al-Rabī'. A secretary and poet of minor importance, who was favored at the court, and died early in the 9th century. See Ishbahānī, *Aghānī*, Part XIV, 62; Kāhḥālāh, *Mu'jam*, Part XIII, 248; Ziriklī, Part IX, 259. 360, 367

- Ya'qūb ibn al-Sikkī. See Abū Yūsuf Ya'qūb ibn al-Sikkī.
- Ya'qūb ibn Ṭariq. He was an astrologer who was also acquainted with Indian mathematics and who died 796. See Qifṭī, p. 378; Sarton, I, 530; Smith, *History of Mathematics*, I, 167; Suter, VI (1892), 66. 659
- Yaqzān (Abū al-) 'Amir ibn Ḥafṣ, Suhaym. A Negro authority for genealogy and historical traditions, who died 786/787. See Yāqūt, *Irshād*, VI (4), 226; Tabarī, *Annales*, Part I, 3134, 3190. 203-204, 234, 403
- Yashkurī (al-). He is mentioned as an unimportant grammarian. Flügel, *Gram. Schulen*, p. 209 has al-Sukkārī. Compare Muḥammad ibn Salamah, mentioned in Ziriklī, Part VII, 18. 176
- Yazdād (Ibn) Abū 'Abd Allāh Muḥammad ibn Yazdād ibn Suwayd. He was a secretary and high official under al-Ma'mūn and also a poet, who died at Samarrā 844/845. See Mas'ūdī, VII, 3; Tabarī, *Annales*, Part III, 1143; Taghribirdī, Part II, 258; III, 147. 271
- Yazdagird (Yezdigird) III. The King of Persia, defeated by the Muslims and killed 651/652. See Sykes, I, 531-44; Hitti, *Arabs*, p. 158. 23
- Yazdānbakht, Abū 'Alī Rajā'. He was a leader of the Manichaeans, summoned from al-Rayy and given protection by al-Ma'mūn (caliph 813-833). 793, 801, 805
- Yazdijird ibn Mihūdādih al-Kisrāwī. A secretary of Persian origin at the time of al-Mu'tadid (caliph 892-902). See Tanūkhī, p. 65; Yāqūt, *Geog.*, I, 448; IV, 445. The Beatty MS gives al-Kasrāwī, which is unusual, while Flügel, *Hajj Khalifah*, II, 120, and one mention in Yāqūt spell the name incorrectly. 23
- Yazid. He was a Syrian called al-Barbarī, who had his own system of reading the Qur'ān, probably in the 7th or early 8th century. 69
- Yazid ibn 'Abd Allāh ibn al-Hurr al-Kilābī. See Abū Ziyād Yazid.
- Yazid II ibn 'Abd al-Malik. The caliph at Damascus 720-724. 143, 223, 719
- Yazid ibn Abī Ḥakīm. He quoted the teachings of Sufyān ibn Sa'īd al-Thawrī, probably in the late 8th century. 546
- Yazid ibn Abī Sufyān. A brother of the Caliph Mu'awiyah and a general, who died 633. See Balādhurī, *Origins*, pp. 166, 215; Khallikān, I, 596; IV, 554. 267
- Yazid ibn 'Amr ibn Hubayrah. He was an officer in the service of al-Manṣūr (caliph 754-775). See Khallikān, I, 596. 224
- Yazid ibn Hārūn, Abū Khālid al-Wāsiṭī. A conservative jurist, who came from Bukhārā and died at Wāsiṭ 821/822. See Nawawī, p. 636; Sha'rānī, Part I, 54; Qutaybah, *Ma'ārif*, p. 257. 551
- Yazid ibn Khālid ibn 'Abd Allāh al-Qasrī. He was an orator and leader, who was killed in 744/745, when Marwān II overthrew the subjects who opposed him. See Mas'ūdī, VI, 32; Khallikān, IV, 447. 273
- Yazid ibn Manṣūr. He was the uncle of the Caliph al-Mahdī and patron of the well-known scholar Abū Muḥammad Yaḥyā al-Yazidī. See Khallikān, IV, 70. 109
- Yazid ibn Mazyad, Abū Khālid al-Shaybānī. He was a governor first of Armenia and later of Adharbayjān, who died 801. He was famous for slaying a rebel with the Prophet's sword. See Khallikān, IV, 218. 277
- Yazid I, ibn Mu'awiyah. The caliph at Damascus 680-683. 194, 201, 223
- Yazid ibn al-Muhallab. He was the son of a great general, who after suffering from the hostility of al-Ḥajjāj became governor of al-ʿIrāq and Khurāsān. Later he revolted and was killed in 720. See Mas'ūdī, V, 453 ff.; Ishbahānī, *Aghānī*, Part IV, 53, l. 5; VI, 101, l. 26; "Yazid," *Enc. Islām*, IV, 1163. 202

- Yazid ibn Muḥammad, Abū Khālid al-Muḥallabī. A poet who lived during the reigns of al-Mutawakkil and his immediate successors. He died 873. See Mas'ūdi, VII, 257, 280, 304; Zirikli, Part IX, 242; Iṣbahānī, *Aghānī*, Part V, 87, l. 8; VI, 211, l. 16; VIII, 176-78. 241, 307, 399, 503
- Yazid ibn Salamah. See Ibn al-Ṭahriyah.
- Yazid ibn 'Umar. See Ibn Hubayrah.
- Yazid ibn Usayd al-Sulamī. He was an officer engaged in wars against the Byzantines during the early years of the 'Abbāsid rule until about 778. See Ṭabarī, *Annales*, Part III, 100, 374-75, 493. 277
- Yazid III, ibn al-Walid. The caliph at Damascus 744. 223
- Yazidī Family: Yahyā ibn Mubārak, whose sons were Muḥammad, Ibrāhīm, Ismā'il, 'Abd Allāh, Ya'qūb, and Ishāq. Muḥammad had 12 sons. His grandson was a distinguished man, see name which follows. Iṣbahānī, *Aghānī*, Part XVIII, 72, l. 31; 90, l. 26. 109-11, 394, 399, 408
- Yazidī (al-), Abū 'Abd Allāh Muḥammad ibn al-'Abbās ibn Muḥammad ibn Yahyā ibn Mubārak. He was an authority for grammar, the Ḥadīth and poetry, serving as tutor to the family of al-Muqtadir. He died 922. See Khallikān, III, 30. 77, 109-11, 164
- Yazidī (al-) Abū 'Abd al-Rahmān. A member of the distinguished Yazidī family, who wrote about the Qur'ān. 77, 79, 111
- Yazidī (al-), Abū Muḥammad Yahyā ibn Mubārak. He was an authority on grammar, the Ḥadīth, and Qur'ān, who lived at Baghdād. He died in Khurāsān 817/818. See Khallikān, IV, 69-77; Yāqūt, *Irshād*, VI (7), 289; Iṣbahānī, *Aghānī*, XVIII, 72. 110, 191, 394
- Yazidī (al-) al-Faql ibn Muḥammad. He was a grandson of the founder of the Yazidī family and a friend of Ishāq al-Mawṣilī. He died 891/892. See Iṣbahānī, *Aghānī*, Part XVIII, 73, l. 16; 90, l. 4. 110, 310
- Yazidī (al-), Hāshim. A reader of the Qur'ān and a disciple of al-Kisā'i. 63, 67
- Yazidī (Ibn al-). He is mentioned as contributing notes about the genealogist *Daghfal*. He probably lived in the middle or late 7th century. 193
- Yazidī (al-), Ismā'il. A member of the distinguished Yazidī family, who wrote about the Qur'ān. 82, 111
- Yezdijird. See *Yazdajird*, the King of Persia.
- Yūḥannā ibn Māsawayh. See Ibn Māsawayh.
- Yūḥannā ibn Yūsuf, Abū 'Amr al-Kātib. A man who translated one of Plato's works. 588
- Yūḥannā al-Qass. He was a priest named Yūḥannā ibn Yūsuf ibn al-Ḥārith, who lived during the late 9th and early 10th century and translated many Greek works on mathematics into Arabic. See Qifṭī, p. 380; Sarton, I, 600; Heath, *Euclid's Elements*, I, 87; Suter, VI (1892), 38; X (1900), 60. 578, 635, 666
- Yūnus. The Prophet Jonah.
- Yūnus al-Qass. He was a priest who gave the author of *Al-Fihrist* information about the Christian Scriptures. xv, 45
- Yūnus ibn 'Abd al-A'lā al-Misrī. A Mālikī jurist and teacher, who died 777/878. See Ṭabarī, *Tafsīr*, II, 100 and 423, sections 996, 1679; III, 544, section 3053; Yāqūt, *Geog.*, I, 247, 337; Taghrī-Birdī, Part II, 176, bottom; III, 240. 564
- Yūnus ibn 'Abd al-Rahmān, Abū Muḥammad. He was a Shī'ī jurist and prolific

- author who probably died about 823. See Tūsī, p. 366, sect. 803; Zirikli, Part IX, 345. 537
- Yūnus ibn (Abī) Farwah. He was the secretary of 'Isā ibn Mūsā, governor of al-Ahwāz, and later of al-Kūfah, during the early Abbāsid period. See Ṭabarī, *Annales*, Part III, 329, 604. The name is written incorrectly by Flügel. 274
- Yūnus ibn Ḥabīb, Abū 'Abd al-Rahmān. A man of Persian origin, but born at al-Jabbul, for which place see Yāqūt, *Geog.*, II, 23. He lived from about 708 to 798 and was the great authority of al-Baṣrah on philology and grammar. Many of his pupils became important men of the period. See Khallikān, IV, 586. 63, 76, 92, 93, 111, 118-19, 123, 158
- Yūnus ibn Sulaymān, Abū Sulaymān al-Kātib. A Persian singer, who was brought to Damascus by al-Walid in 742. He was the author of books about singing and singing girls. See Iṣbahānī, *Aghānī*, Part IV, 114. 317
- Yūnus Lubābah. He was a cupper who lived about 800 and was the ancestor of numerous famous men of letters. See *Thawābah* Family. 283
- Yūsha' Bakht (Isho' Bōkt). A bishop in Persia during 544, who became a leader of importance. See Chabot, *Synodicon Orientale*, p. 322. 429
- Yūsha' ibn Nūn. The Nestorian Patriarch of the East 823-827. See Chabot, *Synodicon Orientale*, p. 14; Wright, *Short History*, p. 216. The name is garbled in the Flügel edition. 46
- Yūsha' Yaḥb. He was Nestorian Patriarch of the East during the 6th century. See Chabot, *Synodicon Orientale*, p. 391. The name is not clear in the Flügel edition. 46
- Yūsuf. The patriarch Joseph of the Bible. 27, 39
- Yūsuf (Abū). See Abū Yūsuf al-Kindī.
- Yūsuf (Abū) Ya'qūb ibn Ibrāhīm al-Qādī. He served the caliphs al-Mahdī, al-Ḥādī, and al-Rashīd, and was the first person to be called "Judge of the Judges" and to order all magistrates to wear black turbans and cloaks. He died 798/799. See Ḥajar, *Lisān al-Mizān*, Part VI, 300; Khallikān, IV, 272; Qutaybah, *Ma'ārif*, p. 251. 415, 502-503
- Yūsuf (Abū) Ya'qūb ibn Muḥammad al-Rāzī. He was a mathematician and also a commentator on Euclid. See Qifṭī, p. 64, l. 21; Tūqān, p. 264; Steinschneider, *ZDMG*, I (1896), 404; Suter, VI (1892), 37; X (1900), 66. 635, 665
- Yūsuf ibn Abī Yūsuf. A judge who died about 807/808. See Khallikān, IV, 284; Qutaybah, *Ma'ārif*, 251. For his distinguished father, see Abū Yūsuf Ya'qūb ibn Ibrāhīm. 144, 502, 517
- Yūsuf ibn Asbāṭ al-Shaybānī. An ascetic preacher who died about 811. See Aṭṭār, p. 209; Kalābādhi, p. 12; Ḥajar, *Lisān al-Mizān*, VI, 317. 456
- Yūsuf ibn al-Dāyah. He edited the poetry of Abū Nuwās, probably during the first half of the 9th century. 353
- Yūsuf ibn al-Ḥakam al-Qass. He was a Christian priest and physician called al-Sāhir because of insomnia. He belonged to the period of al-Muktafi (caliph 902-908). See Qifṭī, p. 392; Uṣaybi'ah, Part I, 203; Sarton, I, 600. 701
- Yūsuf ibn al-Ḥasan. See Abū Muḥammad al-Strāfi.
- Yūsuf ibn Khālid. He translated from Persian into Arabic in the 9th century. See Ḥājī Khalifāh, III, 98. For his more famous brother, see Mūsā ibn Khālid. 589
- Yūsuf ibn al-Mughīyah ibn Abān al-Qusayrī. A poet of secondary importance, whose name seems to be given incorrectly by Flügel. 365

- Yūsuf ibn al-Qāsim ibn Šabīh. He served as a secretary and government official both at the end of the Umayyad period and at the beginning of the 'Abbāsid regime. See Ṭabarī, *Annales*, Part III, 600; Ziriklī, Part IX, 323. 266, 366
- Yūsuf ibn al-Šayqal. See Yūsuf Laqwah.
- Yūsuf ibn Sulaymān. He was known for his excellent literary style, and probably served as secretary to the famous vizier. See 'Alī ibn 'Isā. 275
- Yūsuf ibn 'Umar al-Thaqafī. He was the governor of al-Yaman and then of al-'Irāq under the caliphs al-Walīd and Hishām (705-743). He fell into disfavor and was killed 744/745. See Balādihūrī, *Origins*, pp. 104, 105, 442, 488; Ṭabarī, *Annales*, Part II, 1648 ff., 1698 ff., 1770 ff., 1813 ff.; Part III, 2522; "Yūsuf B. 'Umar," *Enc. Islam*, IV, 1177. 317
- Yūsuf ibn Yaḥyā. See al-Buwayfī.
- Yūsuf ibn Ya'qūb al-Sikkīt. A court companion of al-Mu'taḍid (caliph 892-902). For his famous father, see Ibn al-Sikkīt. 159
- Yūsuf Laqwah ibn al-Šayqal (al-Ḥajjāj). He was a secretary, poet, and skilled penman at the time of al-Rashīd (caliph 786-809). See Iṣbahānī, *Aghānī*, XX, 93. 12, 13, 267, 360, 367
- Yūsuf al-Qaṭān, Ibn Mūsā. A cotton worker, who wrote on the Qur'ān and quoted the Ḥadīth. He died 867. See Ṭabarī, *Annales*, I, 1530. See also n. 3 to p. 217 of the Flügel edition of *Al-Fihrist*. 76
- Yūsufī (al-), Abū al-Tayyib Muḥammad ibn 'Abd Allāh. He was a scholar who lived during the last half of the 9th century. See Iṣbahānī, *Aghānī*, Part XVII, 6, l. 11. For his famous ancestor, see Abū Ja'far Aḥmad ibn Yūsuf. 104, 145, 151, 195, 269, 369
- Zabbālah (Ibn), Muḥammad ibn al-Ḥasan. An 8th century scholar of genealogy and historical traditions. See Ṭabarī, *Annales*, Part III, pp. 175, l. 8; 229, l. 14; 238, l. 14; 252, l. 5; 255, l. 5. 239
- Zabbān. See Abū 'Amr ibn al-'Alā'.
- Zādān Farrūkh ibn Yabrā. He served as secretary to al-Ḥajjāj ibn Yūsuf. He died 701/702. See Balādihūrī, *Origins*, 465-66; Yāqūt, *Geog.*, I, 52, l. 23; IV, 325, l. 18; Ṭabarī, *Annales*, II, 458, 1034. The name is also given as Zād Infarrūkh. 581-82, 739
- Zād Hurmuz. A man who joined the Manichaean Elect and then went to al-'Irāq, where he became a leader of the sect during the early 8th century. See Flügel, *Mani*, pp. 322, 328. 792-93
- Zādwayh ibn Shāhwayh al-Iṣbahānī. A scholar who translated from Persian into Arabic. 589
- Za'farānī (al-), al-Ḥasan ibn Muḥammad ibn al-Šabbāh, Abū 'Abd Allāh. He was a disciple of al-Shāfi'ī and edited his material, but not in a way that met with favor. He died 873/874. See Nawawī, p. 767; Taghrī-Birdī, Part III, 32. 517, 520, 564
- Zāhid (al-), Abū 'Umar Muḥammad ibn 'Abd al-Wāhid al-Mutarraz. He was an ascetic and a philologist of Baghdād, who lived from about 870 to 957. See Khallikān, III, 43. 100, 166, 167-68, 183, 190, 266
- Zā'idah ibn Qudāmāh al-Thaqafī, Abū al-Šalt. He was a jurist who died during an attack in Asia Minor, probably about 777/778. See Kaḥḥālāh, *Mu'jam*, Part IV,

- 179; Taghrī-Birdī, Part II, 39. He should not be confused with the man of that name in the 7th century, mentioned in Ziriklī, Part III, 70. 548
- Zajjāj (al-), Abū Ishāq Ibrāhīm ibn Muḥammad ibn al-Satī (Surri). He was a grammarian and court favorite, who died at Baghdad 922. See Khallikān, I, 28. 77, 131-33, 135, 139, 178, 185, 187, 191
- Zajjāj (al-), Muḥammad ibn al-Layth. He served as tutor to the sons of Nāṣir al-Dawlah (ruler at al-Mawṣil 929-968) and was also a grammarian. See Flügel, *Gram. Schulen*, p. 237. 187
- Zajjāji (al-). See Abū al-Qāsim 'Abd al-Raḥmān.
- Zajjāji (Ibn al-), Ismā'īl ibn Aḥmad. A copyist who probably served al-Mubarrad in the 9th century. See Flügel, *Gram. Schulen*, p. 95. 129
- Zakār ibn Yaḥyā al-Wāsiṭī. A Shī'ī jurist and author. See Tūsī, p. 144, sect. 299. 536
- Zakariyā'. He was a nephew of a well-known scholar, Abū Mūsā Sulaymān al-Ḥāmiḍ. Flügel gives a variation for "nephew." 174
- Zakariyā' (Abū). See Yaḥyā ibn 'Adī, who was called al-Shaykh.
- Zakariyā' (Abū) Janūn ibn 'Amr ibn Yūḥannā ibn al-Šalt. He was an astrologer of secondary importance. See Suter, X (1900), 67. 662
- Zakariyā' ibn Yaḥyā. See al-Sāfi.
- Zakariyā' ibn Yaḥyā ibn Sulaymān, Abū Yaḥyā. A *warrāq* or scribe employed by al-Jāhiz. 402
- Zakariyā' (al-Mu'nin) ibn Muḥammad ibn 'Abd Allāh. A Shī'ī jurist. See Tūsī, p. 145, sect. 303. 536
- Zakū (Zakō). The disciple of Mānī, who accompanied him to an audience with Shāpūr in 242/243. See Puech, p. 46. 775, 800
- Zamkūn (Ibn). A satirical 10th century poet from al-Mawṣil. The name is not included in the Beatty MS. It may be meant for Ibn al-Zamkadīm mentioned by 'Askarī, Part I, 195. 373
- Zanbūr al-Kātib. He is remembered for writing some poetry. 360
- Zanfalaṭī (al-). A calligrapher, probably of the 10th century. 17
- Zanjī (Ibn), Abū 'Abd Allāh Muḥammad ibn Ismā'īl. He was a secretary, author, and expert penman, who became prominent about 918. See Miskawayh, IV (1), 64 (59), 126 (113), 251 (224). 288
- Zanqīṭah. A slave of Aḥmad ibn Abī Duwād. See Iṣbahānī, *Aghānī*, Part IX, 54, l. 28; 68, l. 24. 734
- Zarqā' (al-), Zarzar. A poetess who was probably the slave girl of Ja'far ibn Sulayman during the early 'Abbāsid period. She was also a popular singer. See Kaḥḥālāh, *A'lām al-Nisā'*, Part II, 31. 361
- Zawā'id (Ibn Abī al-), Sulaymān ibn Yaḥyā. A Pre-Islāmic poet, known for his fondness for women and wine. See Iṣbahānī, *Aghānī*, Part XII, 170. His name is omitted by Flügel. 363
- Zawā'idī (al-). A well-known penman, probably of the 10th century. 17
- Zayd (Abū). See: (1) Aḥmad ibn Zayd; (2) Abū Zayd Aḥmad al-Balkhī.
- Zayd, Abū (al-Anṣārī). See Abū Zayd Sa'id ibn Aws.
- Zayd (Abū) al-Māzinī. He was a tribal language scholar of secondary importance. 104
- Zayd (Abū) Sa'id ibn Aws al-Anṣārī. He came to Baghdād, where he was a great

scholar and companion of al-*Aṣmaʿī*. He died about 830/831. See Nawawī, p. 721; Khallikān, I, 570; Ziriklī, Part III, 144.

78, 110, 116, 118, 119, 121, 123, 126, 156, 190

Zayd (Abū) Thābit ibn Zayd ibn al-Nuʿmān. See *Thābit* ibn Zayd.

Zayd (Ibn). A transcriber of the Qurʾān. Compare *ʿAbd al-Rahmān ibn Zayd*.

12

Zayd ibn Abī al-Zarqāʾ. A conservative jurist, who probably lived in the middle of the 8th century. See Ṭabarī, *Annales*, Part I, 28.

546

Zayd ibn ʿAlī. He was a great-grandson of the fourth caliph, who revolted at al-Kūfah in 740 and was killed. He was called Zayn al-ʿĀbidīn and gave his name to the Zaydiyyah sect. See Khaldūn, *Muqaddimah* (Rosenthal), I, 410; Masʿūdī, V, 467-73; VI, 204; "Zaid ibn ʿAlī," *Enc. Islam*, IV, 1193.

202, 237, 251, 443

Zayd ibn Aslam, Abū Usāmah. He was a member of the Quraysh Tribe, who became a client of the second caliph at al-Madīnah. He was also the author of an early commentary. See Nawawī, p. 258.

75

Zayd ibn Hārithah, Abū Usāmah. A slave who was adopted by the Prophet and killed when raiding Trans-Jordan, about 629. See Qurʾān, 33:37-38 for his famous divorce. See also "Zaid B. Hāritha," *Enc. Islam*, IV, 1194.

208

Zayd ibn al-Kayyis al-Namīnī. The most learned genealogist of the 7th century. See Durayd, *Geneal.*, 202; Qutaybah, *Maʿārif*, p. 266.

194

Zayd al-Khayl. A grandson of one of the Prophet's Companions and himself a poet of early Islām. See Iṣbahānī, *Aghānī*, Part XVI, 47; Qutaybah, *Maʿānī*, 19, 576, 656, 925-26, 1008, for samples of his poetry.

182

Zayd ibn Thābit. A humble man, who became the Prophet's secretary and was chiefly responsible for compiling the Qurʾān. See Khallikān, I, 372.

47-48

Zaydān ibn al-Ḥasan ibn Saʿīd. He was a 9th century Shīʿī scholar of secondary importance. For his father, see al-Ḥasan ibn Saʿīd.

540

Zayyāt (al-). See: (1) *Ḥanzalah* ibn Ḥabīb; (2) *Muḥammad* ibn ʿAbd al-Malik.

Zibriqān (al-) ibn Badr al-Tanīmī. He was a poet and Companion of the Prophet, who lived until 665. See Iṣbahānī, *Aghānī*, Part II, 52; XVIII, 166; XXI, 174; Qutaybah, *Shīʿr*, pp. 219, 250.

346

Zirr ibn Ḥubaysh, Abū Maryam. He was from al-Kūfah. He became a celebrated student of the Qurʾān and philology. He died 701. See Khallikān, II, 1.

64

Ziyād (Abū) al-Samuwī al-Kilābī. An unimportant tribal scholar of language and grammar. The second name may be al-Sammuwī.

103

Ziyād (Abū) Yazīd ibn ʿAbd Allāh ibn al-Ḥurr al-Kilābī. A nomad, who went to Baghdad at the time of al-Mahdī (caliph 775-785) and for forty years lived on a private estate, becoming a poet and scholar of language. See Nawawī, p. 719; Iṣbahānī, *Aghānī*, Part V, 55; Yāqūt, *Geog.*, VI, 439; Ziriklī, IX, 238; Kaḥḥālāh, *Muʿjam*, Part XIII, 238; Qutaybah, *ʿUyūn*, III, 157, l. 4; IV, 68, l. 1.

98, 156, 191, 364

Ziyād al-Aʿṣam. A metaphysician of the Khawārij, who wrote some epistles but no books.

453

Ziyād ibn Abī Sufyān. See the name which follows.

Ziyād ibn Abīh. He was the son of a slave girl, adopted as a brother by Muʿāwiyah and becoming governor of al-ʿIrāq. He died in 673. See Khallikān, IV, 247; Qutaybah, *Maʿārif*, p. 176.

87-88, 91, 193, 207, 222, 273

Ziyād ibn ʿAmr al-Ashraf ibn al-ʿAtkī. He was a chief of the Asad Tribe who lived in the early period of Islām. See Durayd, *Geneal.*, p. 284.

224

Ziyād ibn Muʿāwiyah. See al-Nābighah al-Dhubayānī.

Ziyād ibn Umayyah ibn ʿAbd Allāh. An officer who was summoned to Khurāsān when his father the governor planned to attack Bukhārā in 696. See Ṭabarī, *Annales*, Part II, 1023.

218

Ziyād al-Mawṣilī. An heretical leader, perhaps the Ziyād ibn ʿAbd al-Rahmān mentioned by Baghdādī (Seelye), p. 104, and Shahrastānī (Haarbrücker), Part I, 149.

357

Ziyādah ibn Zayd. He was a poet murdered at Makkah by another poet, *Hudbah*, during the reign of al-Muʿāwiyah (caliph 661-680). See Iṣbahānī, *Aghānī*, Part XXI, 264; Tammām (Rückert), select. 153.

243, 350

Ziyādī (al-), Abū ʿAlī ibn al-Munīr. He wrote an epistle, which was commented on by the distinguished scholar Abū Zayd al-Balkhī.

304

Ziyādī (al-), Abū Ishāq Ibrāhīm ibn Sufyān. He was a descendant of Ziyād ibn Abīh, who became a grammarian in the late 8th and early 9th century. See Zubaydī, *Ṭabaqāt*, p. 106.

125, 134

Zoroaster son of Spitama. The great prophet of Persia, who probably lived from about 660 to 583 B.C. In the Beatty MS the name is written Zarādusht.

24, 574, 594, 823, 849

Zosimos Panopolis. A Greek author, who died about A.D. 300 and wrote about magic and alchemy. See Ruska (6), pp. 25, 43, 44; Lippmann, pp. 75, 111, 337, 340; Sarton, I, 339; Fück, *Ambix*, p. 116; Berthelot, *Alchimistes Grecs*, I, 175 ff., 184 ff.; II, 107 ff.; III, 117 ff., 221 ff.

849, 852

Zubaydah, Umm Jaʿfar. The famous queen of Ḥārūn al-Rashīd (caliph 786-809). See Khallikān, I, 532.

264, 715

Zubayr (Ibn al-), ʿAbd Allāh. He was born in 622, sided with ʿĀʾishah against ʿAlī, and later revolted against the Damascus government. He was killed by the Umayyad forces in Arabia, 692. See "ʿAbd Allāh," *Enc. Islam*, I, 33.

48, 201, 223

Zubayr ibn ʿAbd Allāh ibn Sulaymān al-Zubayrī, Abū ʿAbd Allāh. He was a Shīʿī jurist of al-Baṣrah, who died during the early 10th century. See Nawawī, p. 743; Shīrāzī, p. 88. His father's name may have been Aḥmad.

522

Zubayr (al-) ibn Abī Bakr. See al-Zubayr ibn Bakkār.

Zubayr (al-) ibn Aḥmad ibn Sulaymān, Abū ʿAbd Allāh. A well-known blind scholar of al-Baṣrah, who died 929. See Ziriklī, Part III, 74.

82, 191

Zubayr (al-) ibn al-ʿAwwām. He was a cousin and Companion of the Prophet, conspicuous in the invasion of Egypt and a member of the council to choose the third caliph. He was killed at the Battle of the Camel, 656. See Balādhurī, *Origins*, pp. 38, 43, 336; Hitti, *Arabs*, pp. 161, 163, 178, 235; Khallikān, III, 64, n. 2; Saʿīd (Ibn), index, for many references; Wāqidi (Jones), III, 1169, index.

317, 436, 438, 557

Zubayr (al-) ibn Bakkār, Abū ʿAbd Allāh. A scholar of historical traditions at al-Madīnah, who became the judge of Makkah. He died in 870. See Khallikān, I, 531.

203, 242, 243-44

Zubayrī (al-), Abū ʿAbd Allāh Muṣʿab ibn ʿAbd Allāh. He was a member of the family of al-Zubayr, who was born at al-Madīnah and went to Baghdād,

- becoming an accomplished scholar. He lived through most of the first half of the 9th century. See *Khallikān*, I, 186, n. 1; *Ziriklī*, Part VIII, 150. xvi, 191, 242, 244
- Zufar. Abū al-Hudhayl ibn al-Hudhayl. A jurist who took over the idea of *al-ra'y* from Abū *Hanīfah*. He died at al-Baṣrah 774/775. See Nawawī, p. 254; *Wafā'*, Part I, 243; Qutaybah, *Ma'ārif*, p. 249. *Ḥajar, Lisān al-Mizān*, Part II, 476. 429, 501
- Zufar (Abū) Muḥammad ibn 'Alī al-Makkī. He was a religious leader at Naysābūr and a scholar sometimes connected with the Mu'tazilah. See Murtaḍā, p. 93; Khayyāt, *Intiṣār* (Nāḍir), pp. 56, 61, 154; Baghdādī (Seelye), p. 172. 429
- Zuhayr ibn Abī Sulmā. A Pre-Islāmic poet, who wrote one of the *Mu'allaqāt* and was famous for piety. He died in 609. See Iṣbahānī, *Aghānī*, Part IX, 146; *Ziriklī*, Part III, 87. 164, 173, 344, 345
- Zuhayr ibn Ḥarb ibn Shaddād, Abū Bakr. He was also called Abū Khaythamah al-Nasā'ī and was a Ḥanbalī jurist who died 848/849. See Baghdādī (Khaṭīb), Part VIII, 482, sect. 4597; *Ṭaghri-Birdī*, Part II, 276. See also *Khaythamah* Family. 554
- Zuhayr ibn Ṣāliḥ ibn Aḥmad ibn Ḥanbal. He was a grandson of the great jurist and himself a jurist who died 915/916. For his father, see *Ṣāliḥ* ibn Aḥmad, and for his grandfather see *Aḥmad* ibn Ḥanbal. 554
- Zuhayrī (al-), Abū Bakr. A friend of the author of *Al-Fihrist*. 21
- Zuhdī (al-), 'Uthmān ibn Sa'd. He was nicknamed Warsh, and was born in Egypt in 728. He studied reading of the Qur'ān with *Nāfi'*. He became an ascetic and authority in Egypt, and died in 812. See *Khallikān*, III, 434. See also note 8 for p. 28 of the Flügel edition of *al-Fihrist*. 64
- Zuhri (al-). See *Muḥammad* ibn Sa'd.
- Zuhri (al-) Ibrāhīm ibn Sa'd. An early authority on the Ḥadīth. See Ṭabarī, *Annales*, Part III, 2483. 47
- Zuhri (al-) ibn Abī Thābit, 'Abd al-'Azīz ibn 'Inrān. A scholar of Arabian folklore and legend, who probably lived in the 9th century. See Ṭabarī, *Annales*, Part I, 968; III, 191, 196, 204. 237
- Zuhri (al-), 'Ubayd Allāh ibn Sa'd, Abū al-Faḍl. A man of Baghdād, who was a reliable scholar of the Ḥadīth. He spent some time at Sāmarrā and was judge at Iṣbahān, living from 801 to 874. See *Ziriklī*, Part IV, 349; Ṭabarī, *Annales*, indices p. 367 for numerous references. 204
- Zuhri (al-), Ya'qūb ibn 'Abd al-Rahmān. He lived during the 8th century and was quoted because of his reputation for intelligence. See Iṣbahānī, *Aghānī*, Part IV, 106; VIII, 93, I. 12. 49
- Zunbūr ibn al-Faraj. He was a secretary who composed some poetry. 367
- Zur'ah (Ibn). See 'Isā ibn Ishāq.
- Zurārah, 'Abd Rabbah ibn A'yan. He was called both Abū 'Alī and Abū al-Ḥasan. He was the son of an enfranchised slave, who became a leading Shī'ī scholar at al-Kūfah. He died about 767. He was heretical, being connected with the Ghulāt. See Ṭūsī, p. 141, sect. 295; *Ḥajar, Lisān al-Mizān*, Part II, 473; Qutaybah, *Ma'ārif*, p. 301, I. 2. 536-37
- Zurārah (Abū). He was a learned shaykh of Ḥarrān, who imposed restrictions on the Ṣābians early in the 10th century. 753
- Zurayq (Ibn). A 10th century worker with illicit magic. 730

- Zurqān, Abū Ya'lā Muḥammad ibn Shaddād ibn 'Isā. He was a Mu'tazilī theologian from the region of al-Baṣrah, who died 823/824. See Baghdādī (Seelye), p. 70; Yāqūt, *Geog.*, IV, 523, I. 7. 382, 389
- Zūṭī (Zūtā). A Muslim protégé from Kābul, who was the grandfather of the great jurist Abū *Hanīfah*. See *Khallikān*, III, 555. 499

General Index

This index contains the names of localities, tribes, and sects, and also selected topics of a general interest. Only the most important page references are mentioned in connection with a name that occurs a great many times.

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